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(Sancta Sedes)

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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR THIRTY-FOURTH, SERIES II, VOLUME SEVENTEENTH, PRINTED BY THE VATICAN POLYGLOT PRESS, MCMXLV.

[*Latin ed. p. 5*]

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ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

BY PAPAL ACT, CONCERNING JUDGMENTS FOR THE EASTERN CHURCH

PIUS PP. XII

Turning our solicitude towards the good and progress of the Eastern Church, on the twentieth day of the month of February in the year 1949, We promulgated Apostolic Letters concerning the discipline of marriage among the faithful of that Church, and We rejoice that the outcome and results of this undertaking have not belied Our hopes. Indeed, We have received from Our Legates in the Eastern regions of the Church, and from the sacred prelates who are there, expressions of gratitude, and also testimonies which clearly demonstrated that Our initiative was considered useful and beneficial. Moreover, while repeated requests were made that a complete code of laws for the Eastern Church be published as soon as possible, it was also asserted that it was of the utmost urgency that at least canons pertaining to ecclesiastical tribunals be promulgated; for if this necessity were not met, great inconvenience and detriment would arise for the faithful. Furthermore, it was noted that some procedural laws in force in the Eastern Church, adapted to the conditions of ancient times, had become difficult to implement or were less conducive to the salvation of souls. Indeed, many lacked all utility, and were often an impediment to the study of canonical law, either because they frequently repeated the same things or because they contradicted matters established more recently.

[*Latin ed. p. 6*]

6 *Acta Apostolicae Sedis* – Official Commentary. It is necessary that the sacred laws of the Church be observed in the exercise of judicial power,

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which pertains to it by divine right; therefore, efforts, which are notably evident here and there, to transfer such judgments to civil magistrates, must be resisted. To address these inconveniences and dangers, and to provide a means of safeguarding or restoring rights in properly conducted judicial proceedings, which are of great importance for the peace and well-being of the community, We, having carefully considered all things in the Lord, with certain knowledge and by the fullness of Apostolic authority, decree and establish the following canons, which were previously prepared by the Council for inclusion in the Code for the Oriental Church. The canons, which We approve with Apostolic authority, are as follows:

ON JUDGMENTS

PART I

ON JUDGMENTS IN GENERAL

Canon 1, § 1. By the term "ecclesiastical judgment" is understood a legitimate dispute and definition, before an ecclesiastical tribunal, concerning matters in which the Church has the right to be heard.

§ 2. The objects of judgment are:

1° The pursuit or vindication of the rights of physical or moral persons, or legal acts which it concerns to have declared by a judge; and in this case, the judgment is contentious.

2° Delicts which pertain to the infliction or declaration of punishment; and in this case, the judgment is criminal.

§ 3. Delicts which fall under criminal judgment are those which can be legitimately proven in the external forum.

Canon 2, § 1. The Church, by its own and exclusive right, knows:

1° Matters concerning spiritual things and those things attached to spiritual matters;

2° Violations of ecclesiastical laws, and all things in which...

[*Latin ed. p. 7*]

Acta Pontificii Praecessoris XII, 7, continet rationem peccati, quae pertinet ad definitionem culpae et ad impositionem poenarum ecclesiasticarum; 3° De omnibus causis, sive contentiosis sive criminalibus, quae respiciunt personas quae iurisdictione fori privilegiati fruuntur. § 2. In causis in quibus Ecclesia et potestas civilis aequaliter competentes sunt, quae dicuntur mixti fori, est locus praeventionis. Canon 3. Actor, qui causas mixti fori, ad tribunal ecclesiasticum deductas, ad forum saeculare iudicandas deferit, potest congruis poenis puniri et privatur

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iure contra eandem personam de eadem re et de connexis causam agendi in foro ecclesiastico. Canon 4. Tribunal Congregationis Sancti Officii, suo more et instituto procedit, et sibi propriam consuetudinem retinet; et etiam inferiora tribunalia, in causis quae ad tribunal Sancti Officii spectant, normas ab eodem traditas sequuntur oportet. CAPUT I De potestate ordinaria et delegata. Canon 5. § 1. Qui potestatem iurisdictionis ordinariam habet, potest eam alteri ex toto vel ex parte delegare, nisi aliud expresse iure caveatur. § 2. Etiam potestas iurisdictionis ab Apostolica Sede delegata subdelegari potest, sive ad actum, sive etiam habitualiter, nisi persona propter suas qualitates electa fuerit aut subdelegatio prohibita. § 3. Potestas delegata ab eo qui infra Romanum Pontificem ordinariam potestatem habet, si delegetar ad universitatem negotiorum, potest in singulis casibus subdelegari; si vero ad singula negotia, subdelegari potest tantummodo ex concessione expresse facta, sed articulum aliquem non iurisdictionalem, etiam sine expressa commissione, iudices delegati possunt subdelegare. § 4. Nulla subdelegata potestas potest iterum subdelegari, nisi id expresse concessum fuerit. Canon 6. § 1. Potestas iurisdictionis ordinaria et ad universitatem negotiorum, late interpretanda est; quaelibet alia stricte; cui tamen delegata potestas est, ea quoque intelliguntur concessa, sine quibus eadem exerceri non posset. § 2. Ei, qui delegatum se asserit, incumbit onus probandae delegationis.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Official Commentary, Canon 7, § 1. The power of jurisdiction can be exercised only over those directly subject to it, unless otherwise expressly stipulated.

§ 2. Judicial power, whether ordinary or delegated, cannot be exercised for one's own benefit or outside the territory, except as prescribed by canon 152.

Canon 8, § 1. A delegate who, whether with respect to matters or to persons, exceeds the limits of his mandate, effects nothing.

§ 2. However, it is not understood that a delegate has exceeded the limits if, in a manner pleasing to the delegating authority, he carries out those things for which he was delegated, unless that manner itself was prescribed by the delegating authority as a condition.

Canon 9, § 1. If several persons have obtained a delegated jurisdiction for the same matter, and it is doubtful whether the delegated power is to be exercised individually or collegially, it is presumed to be exercised collegially in judicial matters; otherwise, individually.

§ 2. Among several persons individually delegated, he who previously occupied the matter excludes others from it, unless he is subsequently included or does not wish to proceed further in the matter.

§ 3. Among several persons collegially delegated, all must proceed to-

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gether in carrying out the matter, in order that their actions may be valid, unless something else is stipulated in the mandate.

Canon 10. If several persons are delegated at different times, he to whom the earlier mandate was given must carry out the matter, unless the subsequent mandate expressly revokes the previous one.

Canon 11, § 1. Delegated power is extinguished: upon the completion of the mandate, upon the expiration of the time or the exhaustion of the number of cases for which it was granted, upon the cessation of the final cause of the delegation, upon the direct notification of revocation by the delegating authority to the delegate, or upon the direct notification of resignation by the delegate to the delegating authority, and its acceptance by the latter; but not upon the resolution of the law of the delegating authority, unless something else appears from the added clauses or the rescript contains the power to grant a favor to particular persons expressly mentioned therein, and the matter is complete.

§ 2. Among several persons collegially delegated, if one fails, the delegated power of the others also expires, unless something else is established by the terms of the delegation.

[*Latin ed. p. 9*]

Acta Pii PP. XII, 9, Canon 12, § 1. Unless otherwise provided by law, the power of jurisdiction, whether ordinary or delegated, is suspended by the lodging of a legitimate appeal, except in the case where the appeal is only effective with a suspensive effect. § 2. This power is not suspended by the lodging of an appeal unless another law expressly provides otherwise. Canon 13. In matters of common error or in a positive and probable doubt, whether of law or of fact, the Church provides the means of recourse. CHAPTER II Concerning the Competent Forum. Canon 14. No one may judge the First See. Canon 15. It is the exclusive right of the Roman Pontiff to judge: 1° Those who actually hold the supreme office of the leadership of peoples, and their spouses, children, and those to whom the right to succeed to that leadership is immediately due; 2° Cardinals and Patriarchs of the Holy Roman Church; 3° Legates of the Apostolic See, and in criminal matters, Bishops, even titular ones, according to the firm prescription of canon 17. Canon 16, § 1. According to the firm prescription of canon 15, the following must appear before the tribunals of the Apostolic See: 1° Residential Bishops in contentious matters, except for those who are suffragan bishops; other members of the hierarchy of the place, whether in contentious or criminal matters, provided they are not subject to a Patriarch or Archbishop, or, if they are subject to one, they have their domicile or quasi-domicile outside the patriarchate or archiepiscopate; 2° Ecclesiastical persons, whether physical or moral, who do not have a superior immediately subject to the Roman Pontiff. § 2. In other cases which the Roman Pontiff may wish to judge, the judge will be the one whom the Roman Pontiff

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himself designates. Canon 17, § 1. It belongs to the Patriarchs, together with their permanent Synod, to judge the criminal matters of lesser importance of the Bishops subject to them, who have their domicile or quasi-domicile in the patriarchate, provided that such matters do not involve the imposition of the penalty of...

[*Latin ed. p. 10*]

Acts of the Apostolic See - Official Commentary 10. Regarding cases of minor offenses or depositions, or of simple or major depositions, or degradations, they are not to be brought before the Patriarch; 2° In more serious cases, the Patriarch, together with the permanent Synod, must instruct the process and transmit it to the Roman Pontiff, for the purpose of rendering a judgment. Furthermore, to avoid scandal, the Patriarch may apply appropriate remedies in the meantime. § 2. The Archbishop, together with the permanent Synod, is competent to instruct the process concerning minor criminal cases of subordinate Bishops who reside or have a quasi-domicile within the archdiocese; however, a judgment cannot be rendered without a special delegation from the Roman Pontiff. Canon 18 § 1. The Patriarch, together with the permanent Synod, is competent to judge: 1° Contentious cases of Bishops, even titular ones, of greater importance, and, if the matter is pecuniary, those in which the sum or the value of the thing in question exceeds thirty thousand gold francs; 2° Contentious cases of Eparchies; 3° Cases concerning the rights or temporal goods of a Bishop, or of the table, house, or curia of the Eparchy. § 2. Cases of greater importance, concerning which mention is made in § 1, must be defined and, as far as possible, enumerated in the patriarchal Synod. § 3. The Patriarch is competent to judge other contentious cases of Bishops, even titular ones, according to canon 46, § 1, n. 1. Canon 19 The ordinary tribunal of the patriarchal see, as mentioned in canon 85, is competent to judge: 1° Hierarchs of places, except for Syncelli; 2° The Patriarch's Syncelli and delegates who are not Bishops; 3° Religious orders enjoying pontifical exemption, according to the prescription of canon 51, § 1; 4° Contentious or criminal cases concerning a Superior in a religious order enjoying pontifical exemption, who does not have a judicial superior within the same religious order; 5° Cases reserved to the patriarchal tribunal by the prescriptions of law. Canon 20 § 1. The prescriptions of canon 18 concerning the competence of the Patriarch, with or without the permanent Synod, are to be understood also with regard to the Archbishop and the permanent Synod of the archdiocese. § 2. The ordinary tribunal of the archiepiscopal see is competent to judge Hierarchs of places, except for Syncelli who are not Bishops.

[*Latin ed. p. 11*]

Acta Pii PP. XII 11 § 3. Archiepiscopal dignity is joined with a metropolitan see situated outside of a patriarchate, determined or recognized by the

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Roman Pontiff or by the Œcumenical Synod. Canon 21. In cases concerning which the absolute incompetence of lower judges is established, as in canons 14-20 §§ 1, 2, below. Canon 22 § 1. No one can be summoned for the first instance, unless before an ecclesiastical judge who is competent according to one of the titles specified in canons 23-31. § 2. The incompetence of a judge to whom none of these titles apply is said to be relative. § 3. The plaintiff follows the forum of the matter; but if the defendant has multiple forums, the option of the forum is granted to the plaintiff. Canon 23. The following have the necessary forum: 1° Actions concerning dispossession, before the hierarch of the place where the property is situated; 2° Causes concerning a benefice, even if not residential, before the hierarch of the place of the benefice; 3° Causes concerning administration, before the hierarch of the place where the administration *gesta* is; 4° Causes concerning inheritances or pious legacies, before the hierarch of the last domicile of the person concerning whose inheritance or pious legacy the action is brought, unless the matter concerns the mere execution of the legacy, which must be considered according to the ordinary rules of competence. Canon 24. By reason of domicile or quasi-domicile, anyone can be summoned before the hierarch of the place. Canon 25 § 1. He who is a sojourner in the City, even for a short time, can be summoned in it as if in his own domicile; but he has the right to revoke the domicile, that is, to request that the matter be referred to his own hierarch. § 2. He who resides in the City for a year has the right to decline the forum of the hierarch and to request that he be summoned before the tribunals of the City. Canon 26 § 1. The vagrant and he whose domicile and quasi-domicile are unknown, have the forum in the place where they actually reside; the religious, in the place of his house.

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary § 2. He who has neither a domicile nor a quasi-domicile, nor a place of residence, may be summoned before the Ordinary of the place where the actor has a domicile or quasi-domicile, or, if he is a vagrant, the place of his residence. Canon 27. By reason of the matter, a party may be summoned before the Ordinary of the place where the disputed matter is located, whenever the action is directed against the property. Canon 28 § 1. By reason of contract, a party may be summoned before the Ordinary of the place where the contract was entered into or is to be performed, unless the party has left that place, subject to the provision of § 2. § 2. In the case of a contract, it is permitted to the contracting parties, for the purpose of declaring, urging, or fulfilling the obligation, to choose a place in which they may also be summoned and heard, even in their absence. Canon 29. By reason of a crime, the accused is subject to the jurisdiction in the place where the crime was committed. Canon 30. By reason of connection or dependency, causes which are to be examined by the same judge must be heard together, unless a law provides

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otherwise. Canon 31. By reason of prevention, when two or more judges are equally competent, it is the right of the judge who first legally summons the accused to hear the case. CHAPTER III Concerning the various grades and types of tribunals. Canon 32 § 1. Because of the primacy of the Roman Pontiff, it is fitting for every faithful person throughout the Catholic world to bring his cause, whether contentious or criminal, before the Apostolic See, or to introduce it there, in any grade of court and in any stage of the proceedings. § 2. However, an appeal to the Apostolic See does not suspend the exercise of jurisdiction by the judge who has already begun to hear the case, except in the case of an appeal; and therefore, he will be able to continue the proceedings until a final judgment, unless it is established that the Apostolic See has summoned the cause to itself.

[*Latin ed. p. 13*]

Acta Pii PP. XII, 13, Canon 33. Exceptis causis Sedi Apostolicae reservatis aut ad eandem advocatis, illisque de quibus in can. 17-20 §§ 1, 2, ceterae omnes cognoscuntur a diversis tribunalibus, de quibus in can. 37 seqq.

Canon 34. Quodlibet tribunal quod attinet ad partium et testium examen aut citationem, documentorum vel rei controversae inspectionem, decretorum intimationem aliaque huiusmodi, ius habet in auxilium vocandi aliud tribunal, quod normas pro singulis actibus iure praescriptas servare debet.

Canon 35. Qui causam vidit vel in eadem causa operam praestitit in uno iudicii gradu, nequit in alio eandem causam iudicare aut partem assessoris agere.

Canon 36, § 1. Contra Hierarcharum decreta, actus, dispositiones, quae ad regimen seu administrationem eparchiae spectant, non datur appellatio, ne ratione quidem refectionis damnorum, sed tantum recursus.

§ 2. De recursu, de quo in § 1, qui fiat ad Sedem Apostolicam, vident exclusive Sacrae Congregationes.

ARTICULUS I. De tribunali ordinario primae instantiae.

1. De iudice.

Canon 37, § 1. In unaquaque eparchia et pro omnibus causis a iure expresse non exceptis, iudex primae instantiae est loci Hierarcha, qui iudiciariam potestatem exercere potest etiam per alios in tribunali unius iudicis vel plurium secundum canones qui sequuntur.

§ 2. Si vero agatur de iuribus aut bonis temporalibus Episcopi aut mensae seu domus vel curiae eparchialis extra patriarchatus et archiepiscopatus, controversia dirimenda deferatur ad tribunal appellationis.

Canon 38, § 1. Erectio tribunalis, quod pro pluribus eparchiis sit seu regionalis, reservatur Sedi Apostolicae aut Episcopis in Synodo congregatis

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cum approbatione Sedis Apostolicae.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary

§ 1. Hierarchs of eparchies for which a regional tribunal has been established cannot validly erect their own collegiate tribunal within their eparchy.

§ 2. The appointment of judges, the promoter of justice, and the defensor vinculi in the regional tribunal belongs to the Patriarch or Archbishop, with the consent of the permanent Synod, or, outside of patriarchates and archdioceses, to the Metropolitan, with the consent of two, in order of precedence, of the senior bishops of the province; the appointment of other officials belongs, according to the circumstances, to one Patriarch, or Archbishop, or Metropolitan.

Canon 39

§ 1. Hierarchs of places possessing jurisdiction within the same territory within a patriarchate may convene among themselves to establish a single tribunal which shall hear causes, whether contentious or criminal, of any rite of the faithful subject to any of those same local hierarchs.

§ 2. The appointment of officials of this tribunal and the time for which they shall remain in office must be made or determined by the same local hierarchs.

Canon 40

§ 1. Every local hierarch can establish a judicial vicar with ordinary power to judge, distinct from the Syncellus, unless the smallness of the eparchy, or the scarcity of affairs, or another grave reason suggests that this office be entrusted to the Syncellus himself.

§ 2. The judicial vicar establishes one tribunal with the local hierarch: but he cannot judge causes which the local hierarch reserves for himself.

§ 3. Assistants can be given to the judicial vicar, who are called vicars-general.

§ 4. Both the judicial vicar and his vicars must be priests of impeccable reputation, at least doctors of canon law, or otherwise experts, having reached the age of thirty years, and proven by prudence and zeal for justice.

§ 5. They are removable at the will of the local hierarch; in the vacancy of the see, they do not cease from their office, nor can they be removed by the administrator of the vacant eparchy; but upon the arrival of a new local hierarch, they require confirmation.

§ 6. If the Syncellus is also the judicial vicar, in the vacancy of the see, he ceases from the office of Syncellus, but not from the office of vicar.

§ 7. If a judicial vicar is designated for the administrator of a vacant eparchy, he himself can appoint a new vicar.

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Canon 41

§ 1. In every eparchy, certain presbyters of impeccable reputation and experts in canon law, even if they belong to another eparchy, are appointed to participate in judging disputes; these are called the eparchial judges.

[*Latin ed. p. 15*]

Acta Pontificii Pauli XII, 15, § 2, 1°. Iudices eparchiales constituuntur in Conventu vel Synodo eparchiali, secundum proposita ab Episcopo, approbata a Conventu, salvo iure particulari qui disponat ut officium illorum a sodalibus Consistorii episcopalis impleatur; 2°. Ad officium iudicis eparchialis designari potest presbyter etiam ex alia eparchia, de consensu tamen sui Hierarchae. § 3. Eliguntur tot quot Episcopus, per prudentem iudicium suum, necessarios iudicaverit, non tamen infra quattuor. Can. 42, § 1. Iudicibus eparchialibus, intermedium tempus inter unum et alterum Conventum eparchialem, demortuis vel alia ratione ab officio cessantibus, Episcopus substituit alios, auditis consultoribus eparchialibus. § 2. Haec norma servetur etiam in iudicibus eparchialibus constituendis, quoties Conventus eparchialis non habeatur. Can. 43, § 1. Iudices eparchiales, sive in Conventu eparchiali sive extra Conventum constituti, post decem annos a suscepto officio vel etiam prius, adveniente novo eparchiali Conventu, eodem cadunt; possunt tamen negotium iam coeptum ad exitum perducere et, servatis de iure servandis, denuo constitui. § 2. Qui loco iudicum eparchialium deficentium constituantur, in officio persistunt dumtaxat quousque perseverissent ii quibus substituti fuerunt. Can. 44. Iudices eparchiales remoti ab Episcopo possunt esse, gravi de causa et auditis, nisi contrarium opportunum ipse duxerit, eparchialibus consultoribus. Can. 45. Unicus iudex in quolibet iudicio duos assessores consulentes sibi adsciscere potest; quos tamen ex iudicibus eparchialibus deligere debet. Can. 46, § 1. Reprobata contraria consuetudine, tribunali collegiali trium iudicum reservantur: 1° Causae contentiosae: a) de vinculo sacrae ordinationis et oneribus eidem adnexis; b) de vinculo matrimonii, firmo, can. 498; c) de separatione coniugum; d) de statu personarum, de natalibus, legitimatione prolis, de iuribus et praecipue de dote vel de alimentis a validitate matrimonii dependentibus; e) de iuribus aut bonis temporalibus cathedralis.

[*Latin ed. p. 16*]

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16. Ad causas ecclesiasticas pertinentes:

a) Causas referentes ad ius fundationis vel patronatus, quae ad personam moralem spectant;

b) Causas referentes ad res patrimoniales, cuius valor superat summam decem milium francorum aureorum;

2° Causae criminales:

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a) Causas referentes ad privationem beneficii inamovibilis;

b) Causas referentes ad delicta quae puniuntur per depositionem minoris, depositionem simplicis, privationem perpetuam habitus ecclesiastici, vel depositionem maioris, seu degradationem;

c) Causas referentes ad irrogationem vel declarationem excommunicationis.

§ 2. Locales superiores, inclusive Synsellus, si habuerit mandatum speciale, possunt, ad meliorem administrationem iuris, causas certas, difficiliores vel implicatioras, committere ad iudicium trium iudicum, si unicus iudex non sit sufficienter aptus.

§ 3. Duos iudices, qui una cum praeside tribunal collegiale constituunt, locales superiores designant ex ordine per gyrum seu turnum, nisi pro sua prudentia aliter opportunum existimaverint.

Can. 47. Localis superior, utraque parte petente, potest concedere ut aliae quoque causae tribunalis collegialis iudicio subjiciantur.

Can. 48.

§ 1. Tribunal collegiale collegialmente procedere debet, et ad maiorem suffragiorum numerum sententias ferre.

§ 2. Eidem praeest vicarius iudicialis vel eius vices gerens.

Can. 49.

§ 1. Praeses tribunalis collegialis, nisi ipse velit id officium gerere, debet unum de iudicibus tribunalis collegialis ponentem designare.

§ 2. Idem praeses potest ponenti alium ex iudicibus substituere.

Can. 50.

§ 1. Ponens processum dirigit et decernit quae pro iustitiae administratione in causa quae agitur necessaria sunt.

§ 2. Ponens in conventu iudicum de causa refert et sententiam in scriptis redigit.

Can. 51.

§ 1. Si controversia sit inter religiosos eiusdem monasterii sui iuris, iudex primae instantiae est Superior eiusdem monasterii; si inter monasteria eiusdem confoederationis, est praeses eiusdem confoederationis; si inter monasteria stauropegiaca non confoederata, est ille quem Patriarcha designaverit.

§ 2. Si controversia sit inter domus vel religiosos eiusdem exempti clericalis Ordinis vel Congregationis, iudex primae instantiae, nisi aliud in statutis caveatur, est Superior provincialis;

[*Latin ed. p. 17*]

Acta Pii PP. XII 17 2° Salvo diverso statutorum praescripto, si res contentiosa agatur inter duas provincias, in prima instantia iudicabit supremus religionis Moderator, qui potest causam aliis committere. § 3. Firmo

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can. 16 § 1, n. 2 et can. 19 nn. 2-4, si controversia enascatur inter religiosas personas physicas vel morales diversae religionis, aut etiam inter eiusdem non exemptae Congregationis personas physic a s vel morales vel inter eiusdem mulierum monasterii vel Ordinis personas physicas vel morales, aut inter religiosum et clericum saecularem vel laicum, iudex primae instantiae est Hierarcha loci. 2 - De auditoribus Can. 52 § 1. Potest Hierarcha unum aut plures auditores, seu actorum instructores, sive stabiliter sive pro certa aliqua causa constituere. § 2. Iudex auditorem eligere potest tantummodo pro causa quam cognoscit, nisi Hierarcha iam providerit. Can. 53 Auditores pro tribunali eparchiali, quantum fieri potest, deligantur ex iudicibus eparchialibus ; pro tribunali vero religiosorum deligendi semper sunt ex professis eiusdem religionis ad normam statutorum. Can. 54 Eorum est testes citare et audire, aliaque acta iudicialia instruere secundum tenorem mandati, non autem sententiam definitivam ferre. Can. 55 Auditor quovis litis momento ab ofiicio removeri potest ab eo qui eundem elegit, iusta tamen de causa, et citra partium praeiudicium. 3 - De notario, promotore iustitiae, vinculi defensore Can. 56 § 1. Cuilibet processui interesse oportet notarium, qui actuarii officio fungatur; adeo ut nulla habeantur acta, si non fuerint ab eo subscripta. § 2. Quare iudex, antequam causam cognoscere incipiat, actuarium assumat unum e notariis legitime constitutis, nisi ipse Hierarcha aliquem ad eam causam iam designaverit. 2 - ACTA, vol. XVII, n. 1. — 6-1-950.

Acta of Pope Pius XII 17 2°: Saving the provision of any different prescription in the statutes, if a contentious matter is brought before two provinces, the Supreme Moderator of the religious order shall judge in the first instance, who may assign the case to others. § 3. Confirming canon 16 § 1, n. 2 and canon 19 nn. 2-4, if a dispute arises between religious persons, whether physical or moral, of different religions, or even between persons, whether physical or moral, of the same non-exempt congregation, or between persons of the same women's monastery or order, or between a religious and a secular cleric or a layperson, the judge in the first instance is the local Hierarch. 2 - Concerning Auditors: Canon 52 § 1. The Hierarch may establish one or more auditors, or instructors of the proceedings, either permanently or for a specific cause. § 2. The judge may only choose an auditor for the cause that he knows, unless the Hierarch has already provided one. Canon 53: Auditors for the diocesan tribunal shall, as far as possible, be chosen from among the diocesan judges; for the tribunal of religious orders, they must always be chosen from among the professed members of the same religious order, according to the statutes. Canon 54: It is their duty to summon and hear witnesses, and to prepare other judicial acts, according to the tenor of the mandate, but not to render a final judgment. Canon 55: An auditor may be removed from office at any moment of the litigation by the one who chose him, but for a just cause, and without prejudice to the parties. 3 - Concerning the Notary, Promoter of Justice, and

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Defender of the Bond: Canon 56 § 1. It is necessary for a notary to be present in every proceeding, who shall perform the duties of an official recorder; so that no acts shall be lacking, if they have not been signed by him. § 2. Therefore, the judge, before beginning to hear the case, shall appoint one of the legitimately constituted notaries as the official recorder, unless the Hierarch himself has already designated someone for that case. 2 - ACTA, vol. XVII, n. 1. — 6-1-950.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis – Official Commentary, Canon 57. In each diocese, a promoter of justice shall be established to handle both criminal and contentious cases in which the public good is called into question.

Canon 58, § 1. In criminal cases, the promoter of justice acts as the representative of the accuser, striving to ensure that the guilty are justly punished.

§ 2. Although it is his duty to accuse and to maintain the accusation, he is not obligated to do so if he believes that the accusation is entirely without foundation.

Canon 59, § 1. In contentious cases, it is the responsibility of the Hierarchy to determine whether the public good is called into question, unless the intervention of the promoter of justice is evidently necessary by the nature of the case, such as in cases concerning impediments to marriage, separation between spouses, matters pertaining to pious foundations concerning their existence, the foundation of a legal entity or patronage for the protection of the freedom of the Church, etc.

§ 2. If the promoter of justice intervenes in the aforementioned cases, his intervention is presumed to be necessary.

Canon 60, § 1. In contentious cases, the promoter of justice defends the public good. Therefore, insofar as possible, and with due regard for the truth of the matter, he defends the rights of marriage, of pious foundations, and of the Church.

§ 2. If a case involves multiple issues, some of which pertain only to the public good, the promoter of justice will only concern himself with those issues.

Canon 61. In contentious cases, in order to protect the public good, other persons, especially moral theologians, may be admitted by the Hierarchy, after consulting with the promoter of justice.

Canon 62. In cases concerning the bond of Holy Orders or marriage, a defensor vinculi shall be established in the diocese.

[*Latin ed. p. 19*]

Acta Pii PP. XII, Canon 63, § 1. In causis in quibus praesentia promotoris iustitiae vel defensoris vinculi requiritur, si isti non citati sunt, acta

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sunt irrita, nisi ipsi, etsi non citati, vere interfuerint. § 2. Si legitime citati aliquibus actibus non interfuerint, acta quidem valent, sed postea eorum examini subiicienda sunt, ut ea omnia, sive voce sive scriptis, animadvertere et proponere possint, quae necessaria aut opportuna iudicaverint.

Canon 64. I. Quoties lex praecipit ut iudex partes earumve alteram audiat, etiam promotor iustitiae et vinculi defensor, si iudicio intersint, audiendi sunt. II. Quoties instantia partis requiritur ut iudex quid decernere possit, instantia promotoris iustitiae vel vinculi defensoris, qui iudicio intersint, eandem vim habet.

Canon 65, § 1. Eadem persona officium promotoris iustitiae et defensoris vinculi gerere potest, nisi obstet multiplicitas negotiorum et causarum. § 2. Promotor et defensor constitui possunt tum ad universitatem causarum, tum ad singulas causas.

Canon 66, § 1. Hierarchae est promotorem iustitiae et vinculi defensorem nominare, qui sint presbyteri integrae famae, in iure canonico doctores vel ceteroquin periti, ac prudentia et iustitiae zelo probati. § 2. In tribunali religiosorum promotor iustitiae sit praeterea eiusdem religionis professus.

Canon 67, § 1. Promotor iustitiae et vinculi defensor constituti ad universitatem causarum a munere non cessant, sede episcopali vacante, nec ab Administratore eparchiae vacantis possunt removeri; adveniente autem novo Hierarcha, indigent confirmatione. § 2. Iusta tamen de causa, Hierarcha loci eos removere potest.

[*Latin ed. p. 20*]

Acta Apostolicae Sedis - Official Commentary 20 4 - Concerning Cursors and Apparitors, Canon 68 § 1. For intimating judicial proceedings, unless another custom approved by the tribunal exists, either cursors or apparitors are appointed, either for all causes or for a specific cause; likewise, apparitors are appointed for the sentences and decrees of the judge, with the judge committing them to the execution thereof.

§ 2. The same person may exercise both offices.

Canon 69 § 1. Cursors and apparitors shall be laymen, unless prudence in a particular case suggests that ecclesiastics should be appointed to this office.

§ 2. 1° Cursors and apparitors must be of impeccable reputation and of greater age than any exception; 2° They are appointed by the Bishop; they may, however, be removed or suspended, except that they may be removed by the Bishop, by his successor, or by a Superior, but not by the administrator of a vacant diocese, unless with the consent of the diocesan consultors.

Canon 70. The acts which these individuals prepare shall be of public record.

Canon 71. Judges and ministers concerning whom mention is made in

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canons 38 and following, may be chosen from persons of diverse rites.

ARTICLE: Concerning the Ordinary Tribunal of the Second and Third Instances, Canon 72 § 1. 1° From a tribunal, whether collegiate or not, the appeal must be made to the Metropolitan by the comprovincial Bishop; 2° From the tribunal of the diocese, the appeal must be made to the Patriarch or Archbishop of the proper province, and from the tribunal of places within the patriarchate or archiepiscopate where dioceses are not erected, the appeal must be made to the Patriarch or Archbishop, according to canon 73, § 2; 3° From a tribunal of a Metropolitan subject to a Patriarch or Archbishop, the appeal must be made to the Patriarch or Archbishop; 4° In cases treated in the first instance before a Metropolitan or another hierarch of a place who has no Superior below the Roman Pontiff, the appeal must be made to a tribunal chosen in the manner established by him, with the approval of the Apostolic See.

[*Latin ed. p. 21*]

Acta Pontificia, Post Synodus, XII, 21, 5°: Ad tribunal regionale, nisi aliter expressum sit, appellatio fieri debet, iuxta locum, ad Patriarcham, ad Archiepiscopum vel ad Metropolitam; 6° A tribunali unico plurium rituum, de quo in can. 39, appellatio fieri debet ad tribunal designatum a Patriarchis partium diversi ritus in causa.

§ 2. Inter monasteria vel monachos:

1° Pro causis coram Superiore monasterii sui iuris non confoederati actis, est penes locum Hierarcham, si agatur de monasterio iuris eparchialis vel pontificia exemptione pontificia non fruente; penes Patriarcham, si de monasterio stauropegiaco vel de monasterio exemptione pontificia fruente;

2° Pro causis coram Superiore monasterii sui iuris confoederati actis, est penes praesidem ipsius confoederationis monasticae;

3° Pro causis coram praeside confoederationis monasticae actis, est tribunal eparchiale si confoederatio non sit exempta; aliter, est tribunal patriarchale de quo in can. 19.

§ 3. Inter domus vel sodales eiusdem exempti Ordinis vel Congregationis, tribunal secundae instantiae pro omnibus causis actis coram Superiore provinciali, est penes supremum Moderatorem religionis.

§ 4. Pro causis vero de quibus in can. 51, § 3, servetur praescriptum huius canonis § 1.

Can. 73, § 1. A tribunali Patriarchae vel Archiepiscopi iudicante in prima vel secunda instantia, appellatio fieri potest ad Sedem Apostolicam vel ad alios iudices a Patriarcha vel Archiepiscopo nominatos, in Fermo.

§ 2. Quoties ipse Patriarcha vel Archiepiscopus partes iudicis per se egit, appellatio interponi debet ad Sedem Apostolicam.

Can. 74. Appellatio a sententiis de quibus in can. 17, § 1, n. 1, et § 2, et in can. 18, §§ 1, 3, fieri debet ad sedem Apostolicam.

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Can. 75. Tribunal appellationis constitui debet eodem modo quo tribunal primae instantiae; et eaedem regulae, accommodatae ad rem, in causae discussione servandae sunt.

Can. 76. Si collegialiter causa in prima instantia cognita fuit, etiam in gradu appellationis collegialiter nec a minore iudicum numero definiri debet; si autem ab unico iudice, etiam in gradu appellationis ab unico iudice definienda est.

[*Latin ed. p. 22*]

Acta Apostolicae Sedis — Official Commentary 22 Concerning Ordinary Tribunals. ARTICLE III. Concerning the Tribunals of the Apostolic See. Canon 77. The Roman Pontiff is the supreme judge for the entire Catholic world, according to canon 32, who either pronounces judgment himself, or through tribunals established by himself, or through judges delegated by himself.

1. Concerning the Sacred Roman Rota. Canon 78, § 1. The Sacred Roman Rota is the ordinary tribunal established by the Roman Pontiff for receiving appeals, and it is a collegiate tribunal consisting of a certain number of Auditors, presided over by a Dean, who is first among his peers. § 2. These Auditors must possess at least a doctorate in law, both civil and canon. § 3. The election of the Auditors is reserved to the Roman Pontiff. § 4. The Sacred Rota pronounces judgment either through individual colleges of three Auditors, in order, or through individual sessions, with all present, unless otherwise determined by the Supreme Pontiff for some reason. Canon 79, § 1. The Sacred Rota judges: 1° In the second instance, cases which have been judged in the first instance by the tribunals of any Hierarchy and which are brought before the Apostolic See through a legitimate appeal; 2° In the ultimate instance, cases which have already been heard by the Sacred Rota itself, and by other tribunals in the second or a further instance, which have not become res judicata. § 2. The Sacred Rota judges, in the second and further instances, cases concerning the faithful of the Eastern rites, which are brought before the Apostolic See through appeals, if they are referred to it by the Sacred Congregation for the Eastern Church. § 3. This tribunal also judges, in the first instance, cases concerning which are mentioned in canon 16, § 1, or other cases which the Roman Pontiff, either on his own initiative, or at the request of the parties, has brought before his tribunal and referred to the Sacred Rota; and, unless otherwise stipulated in the commission's decree, the Sacred Rota also judges these cases in the second and third instances, through colleges of three judges or sessions which succeed each other. Canon 80. Major causes are entirely excluded from the scope of the competence of this tribunal.

[*Latin ed. p. 23*]

Acta Pii PP. XII 2 - De Signatura 23 Apostolicae Canon. 81.

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The Supreme Apostolic Tribunal, composed of certain Most Eminent Cardinals, one of whom fulfills the office of Prefect, is established.

Can. 82, § 1. The Apostolic Signatura exercises ordinary jurisdiction in the following matters:

1° Regarding the violation of secrets, and the damages caused by Auditors of the Sacred Rota, if they have rendered a judgment that is null or unjust;

2° Regarding the exception of suspicion against any Auditor of the Sacred Rota;

3° Regarding a complaint of nullity against a sentence of the Most Eminent Rota;

4° Regarding a petition for restitution in integrum against a sentence of the Most Eminent Rota which has become final;

5° Regarding appeals against sentences of the Sacred Rota in matrimonial causes which it has refused to admit for a new examination;

6° Regarding conflicts of competence that arise between inferior tribunals, according to canon 127, § 2.

§ 2. It exercises delegated jurisdiction regarding petitions presented to the Roman Pontiff through suppliant letters, in order to obtain the commission of a cause before the Sacred Rota.

Can. 83, § 1. In criminal cases, as mentioned in can. 82, § 1, n. 1, if the case is subject to appeal, this is handled by the Supreme Tribunal itself.

§ 2. In the case of suspicion, the Apostolic Signatura determines whether there is grounds for the recusation of an Auditor, or not; and having done so, it remits the case to the Sacred Rota, so that, according to its ordinary rules, it may proceed, with the Auditor against whom the exception has been raised, either remaining in his College or being excluded.

§ 3. In the case of a complaint of nullity or a petition for restitution in integrum or an appeal, as mentioned in can. 82, § 1, n. 3, 4, 5, it judges only whether there is a sentence of the Most Eminent Rota, whether there is grounds for restitution, or whether an appeal is admissible; and, having declared nullity, or granted restitution, or admitted an appeal, it remits the cause to the Sacred Rota, unless the Supreme Pontiff provides otherwise.

§ 4. In the examination of suppliant letters, after having obtained appropriate information and heard those who are interested, the Signatura decides whether to grant or deny the requests.

Can. 84, § 1. The sentences of the Supreme Tribunal of the Signatura have force, even though they do not contain reasons in fact or in law.

[*Latin ed. p. 24*]

Acta Apostolicae Sedis - Official Commentary 24 § 2. Nevertheless, whether at the request of a party or ex officio, if a matter is stolen, the

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Supreme Tribunal can order that the aforementioned reasons be explained according to the Tribunal's own rules.

ARTICLE I V Concerning Ordinary Patriarchal and Archdiocesan Tribunals.

Canon 85 § 1. In the patriarchal curia, a patriarchal tribunal must be established according to the norms of law, distinct from the tribunal of the Patriarch's own eparchy.

§ 2. The patriarchal tribunal must have its own judges, a promoter of justice, and a defensor vinculi, and must be staffed with auditors, notaries, and other necessary ministers.

§ 3. Except for the judges, auditors, and the promoter of justice, the others mentioned in § 2 can be the same in the patriarchal and eparchial tribunals.

Canon 86. The Patriarch must have a permanently established Synod for judging causes that, according to the norms of the present canons and Apostolic Letters pertaining to him, are subject to its jurisdiction.

Canon 87 § 1. The permanent Synod consists of the Patriarch as president and four bishops appointed for a period of five years.

§ 2. Of these bishops, two must be from the residential bishops, designated in order of seniority of their episcopal ordination.

§ 3. Of the other bishops, one is freely appointed by the Patriarch, and the other is elected by the Patriarch's subject bishops according to the norms of the canons. These bishops, after completing their five-year term, may be reappointed to the same office; 2° At the same time and in the same manner, a bishop is appointed who will replace a member of the permanent Synod, either nominated by the Patriarch or elected by the bishops.

§ 4. The following may not be members of the permanent Synod: 1° Those affected by censure or infamy, after a declaratory or condemnatory sentence; 2° Those lacking the active voice, either by a legitimate judicial sentence or by law, whether common or particular.

Canon 88 § 1. If the Patriarch is prevented from attending the permanent Synod, the Synod's sessions are presided over, with firm particular law, by the bishop among the members of the Synod who has the seniority of episcopal ordination, until the Patriarch is restored to his office.

[*Latin ed. p. 25*]

Decrees of Pope Pius XII. These decrees, promulgated solely, are to be observed by the Patriarch, in accordance with canon 87, § 3, no. 2.

§ 2. 1° Whenever a Bishop, who is a member of the Permanent Synod, is prevented from attending the sessions of the Synod, he shall be replaced, if he is one of the two Bishops mentioned in canon 87, § 2, by the Bishop immediately following him in order; if he is one of the others, he shall be replaced by the Bishop mentioned in canon 87, § 3, no. 2. 2° If both a Bishop, who is a member of the Synod, and his substitute, chosen by the Patriarch or

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by the Bishops, are prevented from attending a session of the Synod, and the matter at hand requires a decision, the aforementioned Bishop shall send his vote to the Patriarch in writing, to be opened during the session of the Synod.

§ 3. Whenever the Permanent Synod is required to decide a matter that concerns a particular Bishop who is a member of the Synod, or his diocese, that Bishop must be heard; but in the Synod, another Bishop shall be substituted for him, in accordance with § 2.

Canon 89. If a matter that pertains to the competence of the Permanent Synod is to be decided while the patriarchal Synod is in session, or during an election Synod, the decision of the matter shall be reserved to the Permanent Synod.

Canon 90. § 1. If, for some grave reason, the Permanent Synod cannot be constituted, and this reason persists, a patriarchal council shall be constituted, after notifying the Apostolic See, which shall take the place of the Permanent Synod in all matters.

§ 2. The patriarchal council shall consist of: 1° The residential Bishop with the older episcopal ordination among the Bishops dependent on the Patriarch; 2° A Bishop chosen according to the canons by the residential Bishops.

§ 3. After five years, the Bishop designated because of his older episcopal ordination shall be replaced by the residential Bishop immediately following him in order; the Bishop chosen by the residential Bishops may be re-elected by them for the same office.

Canon 91. The provisions of canons 85-90 concerning the Permanent Synod in the patriarchates, the patriarchal council, and the patriarchal tribunal, are to be observed concerning the Permanent Synod in the archiepiscopates, the archiepiscopal council, and the archiepiscopal tribunal.

[*Latin ed. p. 26*]

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ARTICLE: Concerning the Tribunal of the Delegate, Canon 92.

Delegated judges must observe the rules established in canons 5-1, 13.

Canon 93, § 1. A judge delegated by the Apostolic See may make use of ministers established in the curia of the diocese in which he must judge; but he may also choose and employ others from any diocese or rite that he prefers, unless something else is stipulated in the decree of delegation.

§ 2. A judge delegated by the Patriarch may make use of ministers residing within the territory of the one delegating, unless otherwise stipulated in the decree of delegation.

§ 3. Judges delegated by local hierarchs must make use of ministers of the diocesan curia or others approved by the local hierarch, unless the local hierarch has decreed the establishment of specific and extraordinary

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ministers in a particular case for a grave reason.

CHAPTER IV: Concerning the Means of Avoiding Judgments

ARTICLE: Concerning Transaction, Canon 94, § 1.

Since it is highly desirable that disputes among the faithful be avoided, when a matter is proposed that concerns the private property of either party, the judge should exhort the parties to settle the dispute through a transaction, if there is any hope of agreement.

§ 2. The judge can fulfill this duty either before the parties are summoned to judgment, or as soon as the judgment has begun, or finally, at any time when he believes it can be attempted more effectively and opportunely.

§ 3. However, it is fitting for the dignity of the judge that he himself, at least regularly, does not undertake this negotiation, but rather entrusts it to some presbyter, especially from among the diocesan judges.

Canon 95. In a transaction, the norms established by the civil laws of the place where the transaction is initiated must be observed, unless they are contrary to divine or canon law, and with due regard to the prescriptions of the canons that follow.

[*Latin ed. p. 27*]

Acta Pii PP. XII 27, Canon 98, § 1. A transaction cannot validly be made in the following cases: 1° Regarding matters concerning minors; 2° Regarding the validity of marriage; 3° Regarding matters pertaining to a benefice, when the very title to the benefice is in dispute, unless legitimate authority is added; 4° Regarding spiritual matters, whenever a temporal matter is involved.

§ 2. However, if the question pertains to ecclesiastical temporal goods and to those things which, although connected to spiritual matters, can nevertheless be considered separately from the spiritual, a transaction can be made, provided that, if the matter requires it, the formalities established by law for the alienation of ecclesiastical goods are observed.

Canon 97, § 1. The effect of a transaction successfully brought to a conclusion is called a composition or concord.

§ 2. Unless otherwise expressly stipulated, each party shall pay half of the expenses incurred by the transaction.

ARTICLE I I. Concerning arbitration.

Canon 98, § 1. Those who have a dispute between themselves may agree in writing that it be settled by arbitrators.

§ 2. Those who are entering into or have entered into a contract, which pertains to controversies that may arise from that contract, may also agree in writing to this.

Canon 99. Controversies regarding which a transaction is prohibited cannot be submitted to arbitrators.

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Canon 100, § 1. One or more arbitrators may be appointed, although the number may be unequal.

§ 2. In the very agreement for arbitration, unless they are specifically designated, at least their number must be predetermined, and at the same time, the method by which they are to be named must be established.

Canon 101. The agreement for arbitration is invalid: 1° If the norms established for the validity of a contract, which go beyond ordinary administration, have not been observed; 2° If it has not been put in writing.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary 3° If the procurator has committed the matter to arbitrators without special authorization, or if the prescriptions of canon 99 or 100 have been violated; 4° If the controversy is not, or has not arisen, or will not arise from a certain contract, according to canon 98. Canon 102 § 1. If the arbitrators are not designated in the agreement, or if there are not a sufficient number of them, and the parties, or others to whom the designation is entrusted, disagree about the selection of some or all of the arbitrators, either party may submit the matter to the tribunal which would have jurisdiction over the case in the first instance, unless the parties have agreed otherwise. The tribunal, after hearing the other parties, shall provide a decree. § 2. The same rule must be observed if any party or other person fails to designate an arbitrator, provided that the party who appeals to the tribunal has, at least twenty days prior, designated its own arbitrators, if it was required to do so. Canon 103 § 1. The following are prohibited from serving as arbitrators: 1° Minors; 2° Those who are excommunicated, infamous, or excluded from legitimate ecclesiastical acts after a declaratory or condemnatory sentence; 3° Laypersons in controversies concerning which the canons 2, § 1, n. 1-2 apply. § 2. Religious are not to undertake the office of arbitrator without the permission of their Superior. Canon 104. The designation of arbitrators is not valid unless the arbitrators themselves accept the office in writing. Canon 105 § 1. In addition to the obligations established by the agreement, arbitrators are bound by the same obligations as judges, unless the nature of the matter dictates otherwise. § 2. Unless the judgment is void due to their grave fault, arbitrators have the right to: 1° Reimbursement of expenses, regarding which they may take precautions according to canon 436, § 2; 2° Honoraria, provided that they have not agreed in writing to provide their services gratuitously. § 3. The parties are jointly and severally obligated to pay the expenses and honoraria, subject to the right of recourse. Canon 106 § 1. Arbitrators may be excused due to suspicion, subject to the prescription of canon 143, § 1. § 2. The tribunal referred to in canon 102, § 1, shall decide regarding the excuse; which, after hearing the arbitrators who have requested to be excused and the parties, shall resolve the matter by decree, declaring which arbitrators are suspected, unless otherwise stipulated in

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the agreement, and appointing other arbitrators who are sufficient.

[*Latin ed. p. 29*]

Acta Pii PP. XII 29, Canon 107, § 1. Si partes aliter constituerint, arbitri libere eligunt modum procedendi; sed haec simplicitas servanda est, et termini breves, naturali aequitate servata, et legis processualis ratione habita. § 2. Arbitri quavis potestate coactiva carent; necessitate exigente, adire debent tribunal competens ad causam cognoscendam, ut de poenis infligendis decernat. § 3. Praescripta canonum 140, 265, § 3, 277, § 3 ad arbitrorum iudicium, quatenus fieri possit, applicanda sunt. Canon 108, § 1. Quaestiones incidentes quae forte exoriantur in iudicio arbitrali ipsi arbitri decreto dirimant. § 2. Si autem quaestio praeiudicialis oriatur de qua compromittere in arbitros, ad normam canonis 99, nequeat, arbitri debent supendere processum, donec de illa quaestione partes a iudice obtinuerint arbitrium, et arbitrisque significaverint sententiam quae transierit in rem iudicatam, vel, si quaestio sit de statu personarum, sententiam quae exsecutioni mandari possit. § 3. Arbitri provisiones de quibus in canonibus 189-198 decernere non possunt; necessitate exigente, servetur praescriptum canonis 107, § 2. Canon 109, § 1. Si partes aliter constituerint, arbitri sententiam proferre debent intra sex menses a die quo omnes munus acceptaverint. § 2. Terminus prorogari potest a partibus; his autem dissentientibus, a tribunali de quo in canone 107, § 2, auditis partibus, dummodo prorogatio necessaria sit, nec tamen ultra tres menses. § 3. Decursus termini suspenditur si qui arbiter subrogandus sit, aut si casus eveniat de quo in canonibus 106, § 1, 108, § 2, 255, n. 1, 257; ipso iure autem pars termini quae superest ad viginti dies prorogatur, si sit minor. § 4. Si arbiter unicus, vel omnes subrogandi sint, terminus interrumpitur. Canon 110. Arbitri sententiam ferre debent ad normam iuris. Canon 111, § 1. Arbitrorum sententia ad maiorem suffragiorum numerum fertur. § 2. Conscribi autem debet ad normam canonum 396-398, quatenus res patitur, et addita mentione compromissi quo arbitrorum potestas innititur.

[*Latin ed. p. 30*]

Acta Apostolicae Sedis ~ Commentarium, Officiale 30 § 3. The judgment of the arbitrators must be subscribed to by each of them; and for its validity, it suffices that the majority of them subscribe to it, provided that mention is expressly made in the same judgment of the reasons for which the others did not subscribe.

Canon 112 § 1. The entire text of the judgment rendered by the arbitrators must be deposited within fifteen days at the chancery of the tribunal of the diocese where the judgment was given; and within five days from the deposit, unless it is certain that the judgment is affected by an incurable nullity, the judicial vicar, either personally or through another, shall issue a decree of confirmation, which must be promptly notified to the parties.

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§ 2. If the judicial vicar refuses to issue this decree, or if, after ten days from the deposit of the judgment, the decree is not issued, the parties who have an interest in appealing may appeal to the court of appeal, subject to the provisions of canons 231, § 3, and 232.

Canon 113. Once the judgment has been rendered by the arbitrators, even if it is declared invalid, neither party loses any of their rights, nor does the term expire; but both are suspended until ten days have elapsed from the day on which the judicial judgment, which declares the arbitrators' judgment null, has become final.

Canon 114 § 1. Except for the correction of the judgment, the judge who is competent to hear the case definitively decided by the arbitrators shall hear the case in the first instance regarding the remedies in law against the judgment.

§ 2. The judge who declares the nullity of this judgment, or who grants restitution in integrum against it, or who, after an appeal, deems it necessary to reform it in whole or in part, must himself hear the case in the first instance.

Canon 115. The correction of the arbitrators' judgment may be requested from the judge of the place where the judgment was given, in the cases mentioned in canon 402, § 1, and he must observe the provisions of §§ 2-3 of the same canon.

Canon 110 § 1. A plea of curable nullity may be raised within one month from the notification of the decree mentioned in canon 112:

1° If the compromise is invalid, according to the firm provision of canon 117, § 1, n. 2;

2° If the norms mentioned in canons 102 and 103 have been violated;

3° In the cases mentioned in canon 420, n. 2-4.

[*Latin ed. p. 31*]

Acta Pii PP. XII 31, 4°. If the arbitrators have exceeded the limits of their authority, or have not observed the terms for rendering a judgment or for delivering it to the court registry. § 2. However, a plea based on nullities, as mentioned in nos. 1 and 2, or due to the expiration of the term for rendering a judgment, cannot be raised unless the party, before the pronouncement of the judgment, has denounced the nullity to the arbitrators. Canon 117, § 1. A plea of incurable nullity may be raised, subject to the prescriptions of canons 419 and 424, § 1: 1° In the cases mentioned in canon 418, nos. 2-3; 2° If canon 99 has been violated. § 2. The term for raising a plea of incurable nullity runs from the notification of the decree mentioned in canon 112. Canon 118. A request for restoration to the previous state may be made in the cases established in canon 432, within a period of one month, according to the provisions of the same canon for calculating the term. Canon 119. The opposition of a third party is admitted according to the rules established

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in canons 425-428. Canon 120. An appeal from an arbitral judgment is only admitted when the parties have agreed in writing that the judgment shall be subject to this remedy; in which case, the appeal must be filed within ten days from the notification of the decree mentioned in canon 112, before the same judge who rendered the decree; but if another judge is competent to hear the appeal, the prosecution must be brought before him within one month. Canon 121, § 1. The arbitral judgment against which an appeal is not admitted becomes final immediately after the decree mentioned in canon 112 has been rendered. § 2. The arbitral judgment against which an appeal is admitted becomes final according to the provisions of canon 429, no. 2. Canon 122, § 1. The execution of arbitral judgments may be carried out in the same cases in which the execution of a judicial judgment is admitted. § 2. The execution belongs to the Hierarchy of the place where the judgment was rendered, unless the parties have designated another executor.

[*Latin ed. p. 32*]

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CHAPTER V

Concerning the observance of discipline in tribunals

ARTICLE

On the office of judges and the ministers of the tribunal

Canon 123. A judge, lawfully requested to provide his ministry to a party, ought not to refuse.

Canon 124. § 1. Before a judge draws anyone into his tribunal and sits to judge, he must see whether he himself is competent, or not.

§ 2. Likewise, before admitting anyone to act, he must ascertain whether that person can lawfully appear in the judgment.

§ 3. However, it is not necessary that these matters be recorded in the proceedings.

Canon 125. § 1. If an exception is raised against the judge's competence, the judge himself must consider this matter.

§ 2. In the case of an exception concerning relative incompetence, if the judge declares himself competent, his decision does not admit of appeal.

§ 3. But if the judge declares himself incompetent, the party who considers himself aggrieved may, within a period of ten days, appeal to the court of appeal.

Canon 126. A judge, at any moment in the cause, acknowledging himself absolutely incompetent, must declare his incompetence.

Canon 127. § 1. If a dispute arises among two or more judges as to which of them is competent for a certain matter, the matter must be determined by the superior tribunal designated in canon 72.

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§ 2. But if the judges, among whom there exists a conflict of competence, belong to distinct superior tribunals, the determination of the dispute is reserved to the superior tribunal of that judge before whom the action was first brought; if they do not have a superior tribunal, the conflict is resolved either by the Legate of the Roman Pontiff, if present, or by the Apostolic Signatura.

[*Latin ed. p. 33*]

Acta Pii PP. XII, 33, Canon 128, § 1. No one shall undertake a case in which, by reason of consanguinity or affinity in any degree of the direct line, and up to the fourth degree inclusive of the collateral line, or by reason of guardianship and curatorship, intimate familiarity of life, great affection, or the making of a profit or the avoidance of a loss, something of his own is involved, or in which he has previously acted as advocate, procurator, expert, or witness. § 2. In the same circumstances, the promoter of justice, the defender of the bond, the assessor, and the auditor must abstain from their office. Canon 129, § 1. Following canon 82, § 1, n. 2, if a judge, although competent, is recused as being suspected, the other judges of the college, who are not suspected, shall judge of the recusal, if it is proposed against a smaller number of judges; if against the judicial vicar or a greater number of judges of the archdiocese, the local Hierarchy; if against the principal judge, by the principal judge; if against a delegated judge in a case, or against a greater number of delegated judges, by the one who delegated. § 2. If the Hierarchy himself is the judge, and an exception of suspicion is raised against him, he must either abstain from judging or refer the question of suspicion to a judge of appeal. § 3. If an exception of suspicion is raised against the promoter of justice, the defender of the bond, the assessor, or other officials of the tribunal, the president of the tribunal in a collegiate tribunal, or the judge himself if he is the only one, shall decide on this exception. Canon 130, § 1. If a single judge, or some, or even all, of the judges who constitute a collegiate tribunal, are declared suspected, the persons must be changed, but not the degree of the judgment. § 2. It belongs to the Hierarchy to substitute other judges, free from suspicion, in place of those who have been declared suspected. § 3. If the Hierarchy himself has been declared suspected, the judge of appeal shall proceed. Canon 131. The exception of suspicion must be decided expeditiously, after hearing the parties, the promoter of justice, or the defender of the bond, if they are present, and suspicion must not fall upon them. Canon 132. With regard to the time within which exceptions of incompetence and suspicion must be raised, the prescription of canon 143 must be observed. 3 - ACTA, vol. XV, U, n. 1. — 6-1-1950.

[*Latin ed. p. 34*]

Acta Apostolicae Sedis — Official Commentary 34 Canon 133. In matters

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which concern private individuals alone, the judge may proceed only at the request of a party; but in cases involving offenses, and in those which concern the public good of the Church or the salvation of souls, he may also act ex officio.

Canon 134 § 1. Unless the law provides otherwise, if the plaintiff fails to present the evidence which he can offer in his case, or if the defendant fails to raise objections which are his due, the judge shall not supply them, except in the case of evident negligence or deceit on the part of the parties, in order to avoid an unjust judgment.

§ 2. However, if the case concerns the public good or the salvation of souls, he may and must supply them.

Canon 135. Judges and tribunals should take care to ensure that all cases are concluded as quickly as possible, and that they are not prolonged beyond two years in the court of first instance, and beyond one year in the court of appeal, unless justice requires otherwise.

Canon 136 § 1. Except for the hierarchs who exercise judicial power by themselves, all those who constitute a tribunal or assist it, must take a solemn oath, before the hierarch or before the judge by whom they were chosen, or before a priest designated by either, to duly and faithfully perform their office; and this must be done either at the beginning of their term of office, if they are permanent members, or before the case is heard, if they are appointed for a particular case.

§ 2. Even the judge delegated by the Apostolic See or by the Patriarch must take the same oath when the first tribunal is constituted, in the presence of the notary of the tribunal, who shall record the taking of the oath; 2° The obligation mentioned in n. 1° also applies to the ordinary judge in monasteries, in Orders, and also in exempt Congregations.

Canon 137 § 1. Whenever an oath is taken, whether by judges or members of the tribunal, or by parties, witnesses, or experts, it must always be preceded by the invocation of the Divine Name and the touching of the Cross of Our Lord Jesus Christ, or the Holy Book of the Gospels, or, if custom dictates, by touching the pectoral cross of a priest.

§ 2. When receiving a party, witness, or expert to take an oath, the judge shall duly inform him both of the sanctity of the act and of the very grave offense committed by those who violate the oath, and also of the penalties to which those who affirm a false statement under oath in court are subject.

[*Latin ed. p. 35*]

Acta Pii PP. XII 35 § 3. Iuramentum, secundum formulam a iudice probatam, praestari debet coram eodem iudice aut eius delegato, adstante utraque aut alterutra parte, quae interesse iurisiurandi praestationi velit.

Can. 138 § 1. In iudicio criminali semper, in contentioso autem si ex revelatione alicuius actus processualis praeiudicium partibus obvenire pos-

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sit, iudices et tribunalis adiutores obligatione tenentur servandi secretum officii.

§ 2. Tenentur etiam semper ad inviolabile secretum servandum de discussione quae in tribunali collegiali ante ferendam sententiam habetur, tum etiam de variis suffragiis et opinionibus ibidem prolatis.

§ 3. Imo, quoties causae vel probationum natura talis sit ut ex actorum vel probationum evulgatione aliorum fama periclitetur, vel praebeatur ansa dissidiis, aut scandalum aliudve id genus incommodum oriatur, iudex poterit testes, peritos, partes earumque advocatos vel procuratores iureiurando adstringere ad secretum servandum.

Can. 139. Iudex et omnes tribunalis administri, occasione agendi iudicii, munera quaevis acceptare prohibentur.

Can. 140 § 1. Iudices qui, cum certe et evidenter competentes sint, ius reddere recusent, vel qui temere se competentes declarent, vel qui ex dolo aut gravi negligentia actum irritum cum aliorum detrimento vel actum iniustum ponant, aut aliud litigantibus damnum inferant, ad instantiam partis aut etiam ex officio, congruis poenis a competenti auctoritate puniri possunt, non exclusa officii privatione.

§ 2. Iudices qui secreti legem violare vel acta secreta cum aliis quoquo modo communicare praesumpserint, puniantur muleta pecuniaria aliisque poenis, privatione officii non exclusa, salvo iure particulari quo graviores poenae praescribantur.

§ 3. Iisdem sanctionibus subsunt tribunalis officiales et adiutores, si officio suo, ut supra, defuerint, quos omnes etiam iudex punire potest.

Can. 141. Cum iudex praevidet actorem probabiliter spreturum esse sententiam ecclesiasticam si forte haec ipsi sit contraria, et idcirco conventi iuribus non satis consultum iri, potest, ad eiusdem conventi instantiam vel etiam ex officio, actorem adigere ad congruam cautionem praestandam pro ecclesiasticae sententiae observantia.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Official Commentary

ARTICLE Concerning the Second Order of Proceedings

Canon 142. Judges and tribunals ought to examine the causes brought before them in the order in which they were proposed, unless the promptness of their examination requires otherwise; which matter is to be determined by a special decree of the judge or tribunal.

Canon 143. § 1. Dilatory exceptions, especially those concerning persons and the manner of judgment, are to be raised and examined before the commencement of the controversy, unless they have already arisen after the controversy has begun, or a party, under oath, affirms that they have become known to him only at that time.

§ 2. However, the exception of the incompetence of the judge may be

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raised by the parties in any stage and grade of the cause.

§ 3. Likewise, the exception of excommunication may be raised in any stage and grade of the judgment, provided it is done before the final sentence; indeed, if it is a question of avoiding excommunicated persons, or those against whom a condemnatory or declaratory sentence has been pronounced, these must always be excluded by law.

Canon 144. § 1. Peremptory exceptions, which are said to terminate the litigation, such as the exception of res judicata, transaction, etc., must be proposed and examined before the commencement of the controversy; he who presents them later shall not be rejected, but shall be condemned to pay the costs, unless he proves that he did not maliciously delay the presentation.

§ 2. Other peremptory exceptions must be raised after the commencement of the controversy, and are to be treated in due time according to the rules concerning incidental matters.

Canon 145. § 1. Reconventional actions may be presented more conveniently immediately after the commencement of the controversy, and at any moment of the judgment, but before the sentence; however, they may be presented.

§ 2. They are to be examined together with the conventional action, that is, in the same degree as that, unless it is necessary to examine them separately, or the judge deems it more appropriate.

[*Latin ed. p. 37*]

Acta Pontificii Pontificum XII, 37, Canon 146: Quaestiones de cautione pro expensis iudicialibus praestanda aut de concessione gratuiti patrocinii, quod statim ab initio postulatum fuerit, et aliae huiusmodi, videndae regulariter sunt ante litis contestationem.

Canon 147: Quoties, proposita principali controversia, causa suboritur, quae talis sit naturae et tali nexu cum controversia cohaereat ut ex eius solutione pendeat solutio propositae controversiae, haec praeiudicialis causa ante omnia a iudice cognoscenda est.

Canon 148, § 1: Si ex principali controversia quaestiones incidentes nascantur, cognoscantur prius eae quarum solutio viam sternat ad aliarum solutionem.

§ 2: Quod si nullo nexu logico inter se cohaereant, quae prius ab alterutra parte propositae sunt, illae antea definiantur.

§ 3: Si de spolio incidat quaestio, haec ante omnia est dirimenda.

ARTICULUS III De terminis et III dilationibus.

Canon 149, § 1: Termini peremptorii legis, idest termini perimendis iuribus a lege constituti, prorogari non possunt.

§ 2: Termini autem iudiciales et convenionales, ante eorum lapsum,

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poterunt, iusta intercedente causa, a iudice, auditis vel petentibus partibus, prorogari.

§ 3: Caveat tamen iudex ne nimis diuturna lis fiat ex prorogatione.

Canon 150: Si dies, ad actum iudicialem indictus, sit feriatus nec in decreto iudicis dicatur expresse tribunal vacaturum nihilominus causis cognoscendis, terminus intelligitur prorogatus ad primum sequentem diem non feriatum.

ARTICULUS I V De loco et tempore iudicii.

Canon 151, § 1: Quamvis Episcopus in quolibet suae eparchiae loco, qui non sit exemptus vel stauropegiacus, ius habeat erigendi tribunal, nihilominus...

[*Latin ed. p. 38*]

Acta Apostolicae Sedis - Official Commentary 38: Within its own seat, the court shall be established, which shall be the ordinary place of judgments, and there, the image of the Crucifix shall be displayed, and the book of the Gospels shall be present. § 2. For a just cause, the Patriarch and Archbishop may establish a court in any place within their patriarchate or archdiocese. Canon 152: If a judge is expelled from his territory or is prevented from exercising jurisdiction there, he may exercise jurisdiction and render judgment outside his territory, provided that the local Ordinary is informed of this matter. Canon 153 § 1. In each diocese, the Ordinary shall take care to define, by a public decree, the days and hours, as are suitable for the circumstances, during which the court may be regularly attended, and from which the administration of justice may be expected. § 2. However, for a just cause, and whenever there is danger in delay, it is permissible for the faithful to invoke the ministry of a judge at any time, for the protection of their rights or of the public good. Canon 154 § 1. The days of precept, and the last three days of the greater week, shall be observed as holidays; and on those days, it is forbidden to issue summonses, to hold hearings, to examine parties and witnesses, to take evidence, to render decrees and judgments, to announce and to execute, unless necessity, Christian charity, or the public good require otherwise. § 2. It is for the judge, in each case, to determine and announce whether and which of the aforementioned acts must be carried out on those days. ARTICLE V: Concerning those who may be admitted to judicial proceedings, and concerning the manner of conducting and preserving the records. Canon 155 § 1. While causes are being heard before the court, outsiders shall be kept away from the court, and only those whom the judge deems necessary for the progress of the proceedings shall be present. § 2. All who attend the court, and who are gravely lacking in due reverence and obedience to the court, the judge may, even immediately and without delay, if anyone has committed such an offense while the court is in session, bring back to the proper path by means of censures or other appropriate penalties; furthermore, he may

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suspend advocates and procurators from exercising their profession before ecclesiastical courts.

[*Latin ed. p. 39*]

Acta Pii PP. XII 39, Canon 156, § 1. Si in processo pendente intervieneat persona ignara linguae loci, et si iudices et partes linguam huius personae propriam non intellegerint, interpres iuratus adhibeatur, et a iudice designatus, contra quem altera pars exceptionem legitimam non proposuerit. § 2. Eadem norma servetur si interrogandus sit surdus vel mutus, neque fieri possit aut expediat ut interrogatio fiat ad normam canonis 301. Canon 157, § 1. Acta iudicialia, tum quae meritum quaestionis respiciunt, sive acta causae, ut sunt sententiae et cuiusque generis probationes, tum quae ad formam procedendi pertinent, sive acta processus, ut citationes, intimationes, etc., scripto redacta esse debent. § 2. Nisi iusta causa aliud suadeat, quoad eius fieri potest, lingua officiali loci rediganturr; sed interrogationes et responsiones testium, aliaque similia, lingua vernacula confici debent. Canon 158, § 1. Singula folia processus numerentur; et actuarii subscriptio cum sigillo tribunalis apponatur in unoquoque folio. § 2. Singulis actis completis vel interruptis seu ad aliam sessionem remissis, apponatur subscriptio actuarii et iudicis vel tribunalis praesidis. § 3. Quoties in actis iudicialibus partium aut testium subscriptio requiritur, si pars aut testis hanc facere nequeat vel nolit, id in ipsis actis adnotetur, simulque iudex et actuarius fidem faciant actum ipsum de verbo ad verbum parti aut testi perlectum fuisse, et partem aut testem vel non potuisse vel noluisse subscribere. Canon 159, § 1. In casu appellationis, actorum exemplaria ad normam canonis 157, 158, conscripta et in fasciculum religata, cum indice omnium actorum et documentorum et cum testificatione actuarii seu cancellarii de eorum fideli transcriptione et integritate, mittantur ad superius tribunal; si exemplaria sine gravi incommodo exscribi nequeant, mittantur cum opportunis cautelis acta ipsa originalia. § 2. Si ea mittenda sint ubi vernacula lingua non sit cognita, acta ipsa in linguam ibi communiter cognitam vertantur, adhibitis cautelis ut de fideli translatione constet; 2° In causis in quibus appellans, qui ad Sedem Apostolicam provocat, ad patrocinium gratuitum iam admissus fuerit, versio actorum fit ex officio a tribunali coram quo acta ipsa exarata sunt.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Official Commentary on Canon 160 § 1. Once the judgment has been rendered, the documents must be returned to the parties, unless, in criminal cases, or when it is required for the public good, the judge deems that some documents should be retained. § 2. Unless the judge sees reason otherwise, anonymous letters and pamphlets that do not pertain to the merits of the case, and also those that are certainly defamatory, must be destroyed. § 3. All documents that remain with the tribunal

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must be deposited in the court archive, whether publicly or privately, as their nature requires. § 4. Notaries, registrars, and the chancellor are prohibited, without the judge's mandate, from delivering a copy of the judicial proceedings and of the documents that have been acquired during the process. CHAPTER VI Concerning the Parties in the Case ARTICLE Concerning the Plaintiff and the Defendant I. Summons Canon 161. Any person may appear in court, unless they are prohibited by the sacred canons; but the defendant, duly summoned, must answer. Canon 162. It is permissible for the plaintiff or the defendant summoned to appoint a procurator or advocate; nevertheless, they must always be present in court themselves, according to the law or the judge's order. Canon 163. § 1. For minors and for those who are deprived of the use of reason, their parents or guardians or curators must act and respond. § 2. If the judge believes that the rights of these individuals are in conflict with the rights of the parents or guardians or curators, or that they are so far removed from the parents or guardians, or curators, that it is either impossible or very difficult to use their services, then they must appear in court through a curator appointed by the judge. § 3. But in spiritual cases and those connected with spiritual matters, if minors have attained the use of reason, they may act and respond without the consent of the father or guardian; and indeed, if they have completed the age of fourteen years, they may even do so on their own behalf; otherwise, through a guardian appointed by a decree from the Hierarchy, after a prudent inquiry, or even through a procurator appointed by themselves, with the authority of the Hierarchy.

[*Latin ed. p. 41*]

Acta Pii PP. XII 41, Canon 164. In the name of moral persons, whether belonging to a collegiate body or not, the rector or administrator stands in judgment, according to the firm prescription of canon 168; but when there is a conflict between their rights and the rights of the rector or administrator, a procurator designated by the Hierarchy must act.

Canon 165. Those who are under interdiction, and those who are of unsound mind, can appear in judgment on their own behalf only to answer for their own crimes, "or according to the prescription of the judge"; in all other matters, they must act and respond through their curators.

Canon 166, § 1. In order for a curator appointed by civil authority to be validly admitted by an ecclesiastical judge, the consent of the Hierarchy to whom the curator is appointed must be obtained.

§ 2. The Hierarchy can also appoint another curator for the ecclesiastical forum, if, after mature deliberation, they deem it prudent to do so.

Canon 167. Religious, without the consent of their Superiors, lack the capacity to appear in judgment, except in the following cases: 1° If a matter is being litigated concerning rights against the religious order which have been acquired by them through their profession; 2° If they are legitimately

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living outside the cloister and the protection of their rights is at stake.

Canon 168, § 1. The Hierarchs of places may appear in judgment in the name of the cathedral church or the episcopal residence; but they must hear the advice of the eparchial advisors or the administrative council, or obtain their consent, when the matter involves a sum of money that is to be alienated, and the consent or advice of these is required.

§ 2. All beneficiaries may appear in judgment in the name of the benefice, with prior written permission given to the local Hierarchy, or at least, if the matter is urgent, to the protopresbyter or the vicarius foraneus, who must immediately inform the Hierarchy of the permission granted.

§ 3. Prelates and Superiors of sodalities, confraternities, other societies, and any colleges, cannot appear in judgment in the name of their respective communities, without the consent of the same, according to the regulations.

§ 4. Against those mentioned in §§ 1-3, if without the prescribed consent...

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Commentarium Officiale. Either by acting themselves, or by advising in judgment, it is the right of the pious cause or community to seek compensation for damages. § 5. However, in the case of fault or negligence on the part of the one who performs the duties of administrator, the local Ordinary can, by himself or through another, appear in judgment on behalf of the moral persons who are under his jurisdiction. § 6. Superiors of religious orders cannot appear in judgment on behalf of their community, except in accordance with the statutes. Canon 169 § 1. To those who have been excommunicated, whether latae sententiae or ferendae sententiae, after a declaratory or condemnatory sentence, it is permitted to act on their own behalf only to challenge the justice or legitimacy of the very excommunication; through a procurator, to avoid any other prejudice to their soul; in all other matters, they are prohibited from acting. § 2. Other excommunicated persons can generally appear in judgment, unless an exception is made in accordance with canon 143, § 3. ARTICLE Concerning Procurators in Legal Proceedings and Advocates. Canon 170 § 1. In criminal proceedings, the accused must always have an advocate, either one chosen by himself or one appointed by the judge. § 2. Also, in contentious proceedings, if the case concerns minors or a matter in which the public good is involved, the judge shall appoint a defender for the party lacking one, or, if the circumstances warrant, shall add another to the party that already has one. § 3. Apart from these cases, each party is free to appoint an advocate and procurator for themselves, but they can also appear and respond in judgment on their own behalf, unless the judge deems the ministry of a procurator or advocate to be necessary. § 4. However, if the Bishop is involved in the case, he must appoint someone to represent

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him, acting in the name of a procurator. Canon 171 § 1. Each person may appoint a procurator, who may not substitute another for himself, unless expressly permitted to do so. § 2. If, for a just reason, several are appointed, they shall be designated in such a way that precedence is given among them. § 3. However, several advocates can be appointed at the same time. § 4. Both the office of procurator and the office of advocate can be exercised by the same person, even in the same case and for the same client.

[*Latin ed. p. 43*]

Acta Pii PP. XII 43, Canon 172, § 1. Procurators and advocates must be Catholics, of mature age, and of good reputation; a non-Catholic may not be admitted, unless by exception and out of necessity.

§ 2. Furthermore, the advocate must be a doctor, or otherwise truly experienced, at least in Canon Law.

§ 3. A religious may be admitted either as a procurator or as an advocate, unless otherwise provided in the statutes, only in cases in which the utility of his religious order is involved, with the permission of his Superior.

Canon 173, § 1. Any party may appoint a procurator, provided that he is suitable according to Canon 172; it is not necessary that the approval of the Hierarchy precede.

§ 2. However, in order for an advocate to be admitted to representation, he requires the approval of the Hierarchy, which may be either general, for all cases, or special, for a particular case.

§ 3. In a trial before the Apostolic See or a Patriarchal delegate, it is the delegate himself who must approve and admit the advocate, whom the party wishes to use.

§ 4. In cases which fall under Canon 51, §§ 1, 2, procurators and advocates must be chosen from the same religious order and approved by the judge hearing the case before undertaking representation; in cases which, according to the same canon, § 3, are handled before the tribunal of the local Hierarchy, even a non-member of the religious order may be admitted.

Canon 174, § 1. The procurator must not be admitted by the judge until he has deposited with the tribunal a special written mandate for litigation, bearing the signature of the mandant, and specifying the place, day, month, and year.

§ 2. If the mandant is unable to write or does not know how to write, it is necessary that this be established by a written document, and the parish priest or a notary of the curia, or two witnesses, in place of the mandant, must sign the mandate.

Canon 175. The mandate for procuration must be preserved in the records of the case.

Canon 176. In order for an advocate to undertake the representation of a case, it is necessary that he have a commission from the party or from

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the judge, similar to a mandate for procuration; this commission must be recorded in the records.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary, Canon 177. If anyone, being unable to produce the required authorization, wishes to present a judicial document in order to prevent the extinction of the case in the name of another, or to perform certain acts urgently in the process, he may, at the discretion of the judge, be admitted to do so, provided he furnishes suitable security; but such acts have no validity unless, within a peremptory term to be determined by the judge, the authorization is duly produced.

Canon 178. All procedural acts which must or may be notified to the parties are validly notified to the procurator, unless the judge otherwise decides.

Canon 179. Whenever the law requires a special authorization for the procurator in order that he may be able to perform a certain act, such as renouncing an action, an appeal, or judicial acts, or to settle, compromise, or to administer or receive an oath, the procurator who performs that act without authorization effects nothing.

Canon 180. Both the procurator and the advocate may be dismissed by the judge, either ex officio or at the request of a party, for just cause.

Canon 181. § 1. Advocates and procurators may be removed by the person who appointed them, with the obligation to pay the fees due to them remaining in force; but in order that the removal may take effect, it is necessary that it be notified to them, and, if the case has already been contested, the judge and the opposing party must be informed of the removal.

§ 2. After a final sentence has been pronounced, the right and duty of appealing, if the mandating party does not object, remains with the procurator.

Canon 182. § 1. It is forbidden to either party to purchase the case, or to settle for an excessive fee or for a portion of a religious endowment.

§ 2. If they do so, the agreement is null and void, and they may be penalized with a monetary fine by the judge or by the Hierarchy; furthermore, the advocate may be suspended from office, and, if he is a recidivist, may be dismissed and deprived of his title.

Canon 183. Advocates and procurators who have betrayed their office through gifts, promises, or any other reason, are suspended from the exercise of their profession, and are punished with monetary fines or other appropriate penalties.

[*Latin ed. p. 45*]

Acta Pii PP. XII, 45

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CAPUT VII

De actionibus et exceptionibus

Can. 184. Quilibet ius non solum actione defenditur, nisi aliter expressum sit, sed etiam exceptione, quae semper competit et natura sua perpetua est.

Can. 185. § 1. Qui ad res suas vindicandas, seu ad ius suum in iudicio persequendum, titulo iuris auctoritate subnixo, agitur actione quae "petitoria" dicitur.

§ 2. Si vero rei possessionem vel iuris quasi-possessionem postulat, eius actio "possessoria" vocatur.

Can. 186. § 1. Actor, pluribus simul actionibus, quae tamen inter se non confligant, sive de eadem re, sive de diversis, reum convenire potest, si adita tribunalis competentiam non excedant.

§ 2. Reus non prohibetur pluribus exceptionibus, etiam contrariis, uti.

Can. 187. § 1. Actor potest una instantia actiones possessorias et petitorias cumulare, nisi exceptio spolii ex adverso opponatur.

§ 2. Pariter potest reus, conventus in petitorio, actorem reconvenire in possessorio; et vice versa, nisi res sit de spolio.

Can. 188. § 1. Potest actor, antequam causa conclusa fuerit, ab instituto iudicio petitorio regredi ad possessorium adipiscendae vel recuperandae.

§ 2. Imo, ex iusta causa, iudex etiam post conclusionem in causa, sed ante sententiam definitivam, hunc regressum permittere potest.

§ 3. Iudicis est, attentis partium allegationibus, aut utramque quaestionem unica sententia definire, aut prius uni, postea alteri satisfacere, prout magis expedire ipsi videatur ad celeriorem et pleniorem iurium tuitionem, et firmis praescriptis can. 148, § 3, 219, § 1.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis — Commentarium Officiale

ARTICULUS I

De rei sequestratione et inhibitione exercitii iuris et de necessariis alimentis ad tempus praestandis

Can. 189 § 1. Qui probatione saltem probabiliter demonstrabit se ius habere super aliqua re detenta ab alio, et quod ei detrimentum imminet nisi res ipsa custodienda tradatur, ius habet obtinendi a iudice eiusdem rei sequestrationem.

§ 2. In similibus rerum adiunctis, potest obtineri ut exercitium iuris alicui inhibeatur.

§ 3. Sequestratio rei et inhibitio exercitii iuris a iudice decerni possunt ex officio, praesertim instante promotore iustitiae aut defensore vinculi,

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quoties bonum publicum id postulare videtur.

Can. 190 § 1. Ad crediti quoque securitatem, sequestratio rei admittitur, dummodo de iure creditoris manifesto constet et servata norma de qua in can. 451.

§ 2. Sequestratio extenditur etiam ad res debitoris quae quolibet titulo apud alias personas reperiantur, et ad res quae, licet debitoris non sint, ei tamen debentur.

Can. 191. Sequestratio rei et inhibitio exercitii iuris nullatenus possunt decerni, si damnum quod timetur, possit aliter reparari et idonea cautio de eo reparando offeratur.

Can. 192. Iudex potest ei cui sequestrationem rei vel inhibitionem exercitii iuris concedit, praeviam imponere cautionem de damnis, si ius suum non probaverit, resarciendis.

Can. 193 § 1. Ad custodiam rei sequestrationi subiectae, idoneus sequester, proponentibus partibus, a iudice designatur; si partes inter se dissentiant, iudex ipse sequestrem deligat.

§ 2. Sequester in re custodienda, curanda et servanda non minorem diligentiam adhibere debet quam suis adhibet rebus, eamque postea, cui iudex decreverit, reddere debet cum omni causa.

§ 3. Iudex congruam decernat mercedem sequestri, si eam petat.

[*Latin ed. p. 47*]

Acta Pii PP. XII 47 Can. 194. Quotiens introducta est petitio ad obtinendam provisionem ad hominis sustentationem, iudex, auditis partibus, decreto statim exsequendo, statuere potest, idoneis si res ferat praescriptis cautionibus, ut interim necessaria alimenta praestentur, sine praeiudicio iuris per sententiam definiendi.

Can. 195. Proposita a parte vel a promotore iustitiae petitione ad obtinendum decretum de quo in can. 194, iudex, audita altera parte, expeditissime provideat, numquam autem ultra decem dies; quibus inutiliter transactis, aut petitione reiecta, patet recursus ad Hierarcham cui tribunal subiicitur, dummodo ipse ne sit iudex, vel, si quis malit, ad iudicem appellationis, qui item expeditissime decernant.

ARTICULUS De II actionibus ex novi operis et damno infecto nuntiatione.

Can. 196 § 1. Qui ex aliquo novo opere damnum timet suae rei obventurum, potest illud iudici nuntiare ut opus interrumpatur, donec utriusque partis iura, iudicis sententia, definiantur.

§ 2. Is cui intimata fuerit prohibitio, continuo ab opere cessare debet; sed, dummodo idonee caveat se in pristinum omnia restituturum si absoluto iudicio victus discesserit, poterit a iudice continuationem eiusdem impetrare.

§ 3. Nuntianti novum opus potest iudex praeviam imponere cautionem

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de damno, si ius suum non demonstraverit, resarciendo; ad iuris autem probationes afferendas duo menses praefiniuntur, qui, ex iusta et necessaria causa a iudice, audita altera parte, prorogari vel reduci poterunt.

Can. 197. Si vetus opus magna ex parte immutetur, idem ius esto quod de novo opere can. 196 constitutum est.

Can. 198. Qui grave damnum rei suae imminere pertimescit ex alieno aedificio quod ruinam minatur, ex arbore aut ex alia re quacumque, actionem habet de damno infecto ad obtinendam periculi remotionem, aut cautionem de damno vel avertendo, vel, si forte evenerit, resarciendo.

[*Latin ed. p. 48*]

Acta Apostolicae Sedis - Official Commentary 48

ARTICLE III

Concerning Actions for Nullity of Acts

Canon 199. If an act or contract is null by its own law, the party whose interest is involved has the right to obtain a declaration of nullity from the judge.

Canon 200. § 1. Nullity of an act is held to exist only when those elements are lacking which essentially constitute the act itself, or when the formalities or conditions required by the canons for validity are absent.

§ 2. The nullity of one act does not imply the nullity of acts that precede or follow it, and which are not dependent on the act in question.

Canon 201. He who has performed an act tainted with a defect of nullity is bound to compensate for damages and expenses incurred by the injured party.

Canon 202. A judge cannot declare the nullity of an act ex officio, unless it is of public concern, or unless the matter concerns the poor or minors, or others who are considered to be under the protection of the law.

Canon 203. A lower judge cannot consider the confirmation, granted by the Roman Pontiff, attached to an act or instrument, unless the Apostolic See has previously given a mandate to do so.

ARTICLE IV

Concerning Actions for Rescission and for Restoration to the Original State

Canon 204. § 1. An action for rescission of an act, made through grave and unjust fear or through deceit, may be brought by:

1° If the act is made between living persons, the one who suffered the fear or deceit, and his heirs;

2° If the act is made for the purpose of death, anyone whose interest is

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involved.

§ 2. The same action may be brought:

1° Within two years by he who has suffered a grave injury from a contract, exceeding one-half, through error;

2° However, if the other contracting party offers such an amendment to the contract that it suffices to repair the injury, the judge must abstain from rescinding the contract.

[*Latin ed. p. 49*]

Acta Pii PP. XII, 49, Canon 205: Haec actio potest institui: 1° Contra eum qui metum intulit aut dolum patravit, quamvis ipse non in suum, sed in alterius commodum talia peregerit; 2° Contra quemlibet malae fidei et etiam bonae fidei possessorem, qui res metu vel dolo extortas possidet, salvo iure regressus contra quemlibet usque ad ipsum metus vel doli auctorem.

Canon 206: Si is qui metum intulit aut dolum patravit, urgeat actus vel contractus exsecutionem, parti laesae seu deceptae competit exceptio metus vel doli.

Canon 207, § 1: Minoribus vel minorum iure fruentibus graviter laesis eorumque heredibus et successoribus, ad laesionem reparandam ex negotio seu actu valido rescindibili, praeter alia ordinaria remedia, suppetit remedium extraordinarium restitutionis in integrum.

§ 2: Hoc beneficium maioribus quoque conceditur quos deficit rescissoria actio aut aliud ordinarium remedium, dummodo iustam subesse causam et laesionem sibi imputandam non esse probaverint.

Canon 208, § 1: Restitutio in integrum peti debet intra quadriennium ab adepta maiori aetate computandum, si agatur de minoribus; a die laesionis factae et cessati impedimenti, si de maioribus aut personis moralibus.

§ 2: Minoribus vel minorum iure fruentibus restitutio concedi potest a iudice etiam ex officio, audito vel instante promotore iustitiae.

Canon 209: Restitutio in integrum id efficit ut omnia revocentur in pristinum, idest restituantur in statum quo erant ante laesionem, salvis iuribus quae alii, bona fide, ante petitam restitutionem quaesiverint.

ARTICULUS V: De actionibus reconventionalibus.

Canon 210, § 1: Actio quam reus coram eodem iudice in eodem iudicio instituit contra actorem vel propter causae nexum cum actione principali vel...

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary for removing or diminishing the petitioner's request, appeal. § 2. A counter-appeal against the counter-appeal is not admitted.

Can. 211. A counter-claim may be brought in all contentious cases, except in cases of dispossession.

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Can. 212. The counter-claim must be presented to the judge before whom the principal action is instituted, even if it pertains to a single cause delegated to or otherwise incompetent, unless, with regard to the counter-claim, he is absolutely incompetent.

ARTICLE: Concerning actions or VI possessory remedies.

Can. 213. He who is empowered by a legitimate title to acquire possession of a thing, or to obtain the exercise of a right, may request that he be admitted to the possession of the thing or the exercise of the right.

Can. 214. Not only possession, but also simple detention, according to the canons that follow, confers a possessory action or exception.

Can. 215. § 1. He who has remained in possession of a thing or in quasi-possession of a right for a full year, if he suffers a disturbance that prevents him from retaining his possession or quasi-possession, has an action to retain possession.

§ 2. This action is not admitted except within one year from the disturbance, against the one who caused the disturbance, in order that he may cease from the disturbances.

Can. 216. § 1. Even he who possesses by force, secretly, or precariously, may use the action to retain possession against any disturber: but not against the person from whom he forcibly or secretly took the thing, or from whom he received it precariously.

§ 2. In cases concerning the public good, the promoter of justice has the right to object to a defect in possession against him who possesses by force, secretly, or precariously.

[*Latin ed. p. 51*]

Acta Pii PP. XII 51, Canon 217, § 1. Si inter duo homines controversia orta est de eo quis possideat, ille qui possessionem frequentiores et validiores actus intra unum annum exercuit, praeferendus est in possessione. § 2. In dubio, iudex possessionem pro indiviso utrique parti attribuit. § 3. Si natura rei vel iuris aut periculum contentionum et rixarum non patiuntur ut litigantibus pro indiviso possessio interim attribuatur, iudex rem apud sequestrum deponi, aut iuris quasi-possessionem suspendi iubeat usque ad exitum iudicii petitorio. Canon 218, § 1. Qui vi aut clam quoquo modo a possessione rei vel quasi-possessione iuris deiectus est, adversus quemlibet spolii tutorem vel rei detentorem habet actionem recuperandae possessionis, et actionem contra spolium et exceptionem spolii. § 2. Haec actio non admittitur praeterlapso anno postquam spolium passus rei notitiam habuit; exceptio, contra, perpetua est. Canon 219, § 1. Spoliatus adversus spoliantem excipiens et probans spolium, obligatione respondendi non tenetur, nisi prius fuerit in suam possessionem restitutus. § 2. Spoliatus ut in possessionem restituatur, nil aliud probare debet, nisi spoliationem ipsam. § 3. Sed si in restitutione rei vel exercitii iuris aliquod occurat per-

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iculum (uti saevitiarum, cum vir contra uxorem postulat restitutionem coniugalis consortii), iudex, ad instantiam partis vel promotoris iustitiae, pro diversis adiunctis decernat aut restitutionem suspendi, aut rem vel personam apud sequestrem custodiri, donec causa petitorio iudicio definiatur. Canon 220. Iudicia possessoria absolvenda sunt, citata dumtaxat adversa parte in iudiciis retinendae vel recuperandae; citatis vero omnibus iis quorum interest, in iudiciis adipiscendae. ARTICULUS V I I De exstinctione actionum. Canon 221. In contentiosis actiones tum reales tum personales exstinguuntur praescriptione ad normam iuris; actiones autem de statu personarum nunquam exstinguuntur.

[*Latin ed. p. 52*]

Acta Apostolicae Sedis - Official Commentary 52 Canon 222. Every criminal action is extinguished by the death of the accused, by the legitimate remission of power, and by prescription.

Canon 223. Firmly adhering to canon 4, concerning the crimes reserved to the Holy Congregation of the Holy Office, the time within which a criminal action may be brought is three years, unless it is brought within that time. Specifically: 1° Regarding actions for damages, which are extinguished within one year; 2° Regarding actions for crimes qualified against chastity and commutative justice, which are extinguished within five years; 3° Regarding actions for simony or homicide, against which the criminal action endures for ten years.

Canon 224. When a criminal action is extinguished by prescription: 1° The civil action, which may have arisen from the crime, is not thereby extinguished, especially if it pertains to the restitution of damages; 2° The hierarch can still use the remedy of not promoting to a higher order, and, in order to avoid scandal, of prohibiting a cleric from exercising the sacred ministry, or even of removing him from office or duty, according to the law.

Canon 225. § 1. Prescription begins to run in contentious matters from the time when the action could first be legally brought; in criminal matters, from the day the crime was committed.

§ 2. If the crime has a continuing effect, prescription does not run unless from the day when the effects of the crime cease.

§ 3. In a habitual or continuous crime, prescription does not run unless after the last act; and a suit for any criminal act not subject to prescription is bound by the older acts, which are connected with the same act, even if individually they would be excluded by prescription.

[*Latin ed. p. 53*]

Acta Pontificii, Pars XII, Canons 226-230, concerning contentious matters.

SECTION I. Concerning contentious matters in general.

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CHAPTER I. Concerning the introduction of a cause.

ARTICLE I. Concerning the introductory document of a lawsuit.

Canon 226. No judge can know of any cause, unless a petition, according to the norms of canon law, has been presented by him in whose interest it lies, or by the promoter of justice.

Canon 227. Once a cause has been introduced according to canons 228 and following, the judge can proceed ex officio, besides other cases expressly prescribed by law, in causes which concern the public good of the Church or the salvation of souls, according to canon 133.

Canon 228. He who wishes to bring a lawsuit must present a proper document to the competent judge, in which the object of the controversy is stated, and he must request that the judge administer the ministry of pursuing the rights that have been brought forward.

Canon 229. § 1. He who is unable to write, or is legitimately prevented from presenting a document, may present his petition orally before the tribunal.

§ 2. Furthermore, in causes of easier investigation and of lesser importance, and therefore to be expedited quickly, it is left to the judge's discretion to admit a petition made orally before him.

§ 3. In both cases, however, the judge shall order a notary to draw up a written record of the proceedings, which must be read to the plaintiff and approved by him.

Canon 230. The document by which a lawsuit is introduced must:

I. Express before which judge the cause is introduced, what is requested, and by whom it is requested;

[*Latin ed. p. 54*]

Acta Apostolicae Sedis — Official Commentary 54 2°: 1° It must be indicated, at least briefly, by what right the party is entitled to prove the matters alleged and asserted; 2° It must be signed by the party or his representative, with the date, month, and year indicated, as well as the place where the party or his representative resides, or where he declares he resides in order to receive the documents. Canon 231 § 1. The judge or tribunal, after having ascertained that the matter is within its jurisdiction and that the party bringing the action is a legitimate person before the court, must promptly either admit or reject the petition, and in the latter case, must state the reasons for the rejection. § 2. If the petition is rejected by the judge's decree due to defects that can be corrected, the party bringing the action may present a new petition, properly prepared, to the same judge; and if the judge rejects the amended petition, he must state the reasons for the new rejection. § 3. Against the rejection of the petition, the party concerned always has the right to appeal within a period of ten days to the court of appeal; and after hearing the parties, and the promoter of justice

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or the defender of the bond, the question of the rejection must be decided as quickly as possible. Canon 232: If the judge does not issue a decree within one month from the presentation of the petition, either admitting or rejecting it, in accordance with Canon 231, the party concerned may insist that the judge perform his duty; and if, nevertheless, the judge remains silent, after five days from the date of the request, the party may appeal to the Hierarchy to which the tribunal is subject, if the judge is not himself part of that Hierarchy, or to the court of appeal, in order that either the judge be ordered to decide the case, or that another be appointed in his place. ARTICLE II: Of the citation and notification of the two judicial acts. Canon 233 § 1. After the admission of the petition or oral request, there must be a summons to court, or citation, of the other party. § 2. However, if the parties in dispute voluntarily appear before the judge to conduct the case, there is no need for a citation, but rather, the record must clearly state that the parties were present before the court of their own accord.

[*Latin ed. p. 55*]

Acta Pii PP. XII 55, Canon 234, § 1. Summons is issued by the judge and is inscribed in or attached to the initiating document of the legal proceedings. § 2. It must be notified to the defendant, and if there are multiple defendants, to each of them individually. § 3. Furthermore, the plaintiff must be informed, so that on the appointed day and hour, he too may appear before the judge. Canon 235. If the case is brought against one who does not have free administration of the matters in dispute, the summons must be notified to the one who is obligated to undertake the legal proceedings in his name, according to canons 163-169. Canon 236. Every summons is peremptory; and it is not necessary to repeat it, except in the case mentioned in canon 369. Canon 237, § 1. The summons shall be notified by a written order, which expresses the judge's command to the summoned party to appear, indicating from which judge, for what reason, at least in general terms, the person named and designated by name and surname, is summoned; and it must clearly indicate the place, year, month, day, and hour for the appearance. § 2. The summons, bearing the seal of the court, must be signed by the judge or his assessor, and by the notary. Canon 238. The summons shall be prepared in duplicate, one copy being sent to the summoned party, and the other being retained in the records. Canon 239, § 1. The summons, if possible, shall be delivered to the summoned party by a court official, wherever he may be found. § 2. For this purpose, the official may also enter the territory of another diocese, if the judge deems it expedient and orders it, and instructs the official accordingly. § 3. If the official does not find the summoned person at the place where he resides, he may leave the summons with a member of his family or household, if that person is willing to receive it and promises to deliver the summons to the summoned party as soon as he receives it; otherwise, he shall return

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the summons to the judge, so that it may be sent according to canons 241 and 242.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary, Canon 240. He who refuses to receive the summons shall be deemed lawfully summoned.

Canon 241. If, due to distance or another cause, it is difficult to deliver the summons to the defendant by a messenger, it may, by order of the judge, be transmitted through public notaries, provided that it is accompanied by a receipt or other means that are considered safest according to the laws and customs of the place.

Canon 242. § 1. Whenever, after diligent inquiry, the whereabouts of the defendant are still unknown, there is a need for summons by edict.

§ 2. This is done by having the messenger affix the summons to the doors of the court in the manner of an edict, for a period determined by the prudent judgment of the judge, and by inserting it in some public newspaper; if neither of these can be done, either one will suffice.

Canon 243. § 1. The messenger, when leaving the summons in the hands of the defendant, must sign it, noting the day and hour when it was delivered to the defendant.

§ 2. He shall do the same if he leaves it in the hands of someone from the defendant's family or household, adding the name of the person to whom he delivered the summons.

§ 3. If the summons is made by edict, the messenger shall sign at the bottom of the edict the day and hour when the edict was affixed to the doors of the court, and for how long it remained affixed.

§ 4. If the defendant refuses to receive the summons, the messenger shall return the signed summons to the judge, along with the date and hour of the refusal.

Canon 244. § 1. The messenger shall report in writing to the judge, in his own hand and signed, all that he has done, which shall be recorded in the proceedings.

§ 2. If the summons is transmitted through the office of notaries, a record of the notary's office shall be kept in the proceedings.

Canon 245. If the summons does not contain what is prescribed in Canon 237, or if it has not been lawfully served, then neither the summons nor the proceedings are of any consequence.

[*Latin ed. p. 57*]

Acta Pontificii Maximi XII, 57, Canon 246. The regulations stated above concerning the citation of parties, as well as other acts of judicial procedure, must be adapted and applied, with due regard to their diverse nature, just as they are for the notification of decrees or judgments, and other similar

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matters.

Canon 247. Once the citation has been lawfully completed, or the parties voluntarily appear in court: 1° The matter ceases to be entirely in the control of the parties; 2° The cause becomes the proper concern of that judge or tribunal before which the action has been instituted; 3° In the case of a delegated judge, jurisdiction is transferred to him, so that it does not expire with the termination of the delegating judge's authority; 4° The statute of limitations is interrupted, unless otherwise provided by law; 5° The dispute begins to be pending; and therefore, immediately, the principle applies: while a dispute is pending, nothing shall be altered.

CHAPTER II. Concerning the commencement of the dispute.

Canon 248. The object or subject matter of the judgment is constituted by the very commencement of the dispute, or by the declaration whereby the defendant formally opposes the plaintiff's petition, with the intention of litigating before the judge.

Canon 249. It suffices for the commencement of the dispute that, when the parties appear before the judge or his delegate, the plaintiff's petition and the defendant's opposition are entered in the record, from which it is clear what the matter in dispute is, or what the terms of the controversy are.

Canon 250. However, in more complex cases, in which the plaintiff's petition is neither clear nor simple, or the defendant's opposition is fraught with difficulties, the judge, either of his own accord or at the request of the plaintiff or defendant, shall cite the parties to properly define the articles of the controversy, that is, to agree on the doubtful points of the cause, as it is said.

Canon 251. § 1. If, on the day appointed for agreeing on the doubtful points, the party summoned to court does not appear, nor offers a just excuse for his absence, he shall be declared contumacious.

[*Latin ed. p. 58*]

Acta Apostolicae Sedis – Official Commentary 58: The formula of questions is to be established by order, and, if requested by the party present, this shall be done ex officio. However, the contumacious party shall be immediately notified ex officio, so that it may propose any exceptions it wishes against the formula of questions and cleanse itself of contumacy, within a time that seems appropriate to the judge. § 2. If the parties present are in agreement on the formula of questions, and the judge does not object, this fact shall be noted in the decree by which the formula is established. § 3. If the parties disagree, or if their conclusions are not approved by the judge, there is place for the consideration of the matter in question. § 4. The formula of questions, once established, cannot be changed, except by a new decree, for a serious reason, at the request of a party, or of the promoter

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of justice, or of the defensor vinculi, after both or either party has been heard, and after their reasons have been considered. Canon 252: Before the commencement of the dispute, the judge shall not proceed to the hearing of witnesses or the reception of other evidence, except in the case of contumacy, or unless it is necessary to receive the testimony of witnesses, lest it cannot be received afterwards, or with difficulty, because of the probable death of the witness, or his departure, or for another just cause. Canon 253: After the commencement of the dispute: 1° It is not permitted to the plaintiff to change the libellus, unless, with the consent of the defendant, the judge, for just reasons, considers that the change should be admitted, always with compensation to the defendant for damages and expenses, if any are due. The libellus is not considered changed if the method of proof is restricted or changed; if the petition or its accessories are reduced; if facts previously stated in the libellus are clarified, completed, or amended, so that the object of the controversy remains the same; if something other than the thing requested is requested; if, in place of the thing, the price or something equivalent is requested; 2° The judge shall grant the parties a reasonable time to present and explain the evidence; which, at the request of the parties, he may extend at his discretion, provided that the dispute is not prolonged beyond what is reasonable; 3° The possessor of another's property ceases to be in good faith; therefore, he who is condemned must restore the thing, not only the thing itself, but also the fruits of the thing from the time the dispute began, and must also compensate for any further damages that may have resulted.

[*Latin ed. p. 59*]

Acta Pii Papae XII, CAPUT 59, III, De litis instantia.

Can. 254. Initium instantiæ fit per citationem; finis autem per omnes modos, quibus iudicium terminatur, sed et antea instantiæ non solum interrumpí, verum etiam finiri potest sive peremptione sive renuntiatione.

Can. 255. Si pars litigans moriatur aut statum mutet aut cesset ab officio cuius ratione agit:

1° Si causa nondum conclusa, instantiæ interrumpitur, donec heres defuncti aut successor litem instauret;

2° Si causa conclusa, instantiæ non interrumpitur, sed iudex procedere debet ad ulteriora, citato procuratore, si adsit, alioqui defuncti herede vel successore.

Can. 256. Si controvertatur cuicumque ex clericis litigantibus ius sit ad beneficium et alter, lite pendente, moriatur, aut beneficio renuntiet, instantiæ non interrumpitur, sed contra superstitem eam prosequitur promotor iustitiae qui pro beneficii aut ecclesiae libertate dimicet, nisi beneficium sit liberae collationis Hierarchae et hic praeferat causam ut victam superstiti adiudicare.

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Can. 257. Procuratore aut curatore a munere cessante, tamdiu interrupta manet instantiæ, quamdiu pars aut ii ad quos pertinet novum procuratorem vel curatorem nominaverint aut per se ipsi in posterum agere se velle professi fuerint.

Can. 258. Si nullus actus processualis, quin aliquod obstet impedimentum, ponatur in tribunali primae instantiae per annum aut in gradu appellationis per sex menses, instantiæ perimitur.

Can. 259. Peremptio obtinet ipso iure et adversus omnes, minores quoque aliosve minoribus aequiparatos, eaque ex officio etiam declarari debet, salvo iure regressus ad indemnitatem adversus tutores, administratores, procuratores qui culpa se caruisse non probaverint.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary, Canon 260. A peremptory ruling extinguishes the actions of the process, but not the acts of the cause; indeed, these may have force even in another instance, provided that they occur between the same parties and concerning the same matter; but with respect to outsiders, they have no force other than as documents.

Canon 261. In the case of a peremptory ruling, the expenses of the peremptory judgment are borne by the party who made the ruling.

Canon 262. § 1. In any stage and grade of judgment, the plaintiff in the instance may renounce it; likewise, both the plaintiff and the defendant may renounce the process, either entirely or only in part.

§ 2. For a renunciation to be valid, it must be made in writing, and it must be signed by the party or by their procurator, provided with a special mandate, and it must be communicated to the other party, accepted by them, or at least not impugned, and admitted by the judge.

Canon 263. A renunciation admitted by the judge has the same effect for the acts for which it was made as a peremptory ruling; and it obligates the party renouncing to bear the expenses of the acts for which they renounced.

CHAPTER IV. Concerning the examination of the parties in judgment.

Canon 264. § 1. The judge must examine the parties in order to ascertain the truth of the matter which is of public interest and must be established beyond doubt.

§ 2. In other cases, he may examine the contending parties, even ex officio, or in order to clarify the evidence presented, or to prevent an unjust decision due to the obvious negligence or deceit of the parties.

§ 3. The examination of the parties may be carried out by the judge at any stage of the judgment, before the conclusion of the case; after the conclusion of the case, the prescription of canon 385 must be observed.

Canon 265. § 1. The parties must answer the judge who is legitimately questioning them, and they must confess the truth, unless the matter concerns a crime committed by themselves.

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§ 2. If a party legitimately questioned refuses to answer, the consequences are as follows:

[*Latin ed. p. 61*]

Acta Pii PP. XII 61: Quid si haec recusatio fiat, utrum iusta sit, an confessioni aequiparanda, necne, iudicis est aestimare. § 3. Pars, quae respondere debet, si illegitime respondere recusaverit aut si postquam responderit mendax reperta fuerit, puniatur, ad tempus a iudice pro rerum adiunctis definiendum, remotione ab actibus legitimis coram Ecclesia; et si ante responsionem iusiurandum de veritate dicenda praestiterit, laicus interdicto personali, clericus suspensione plectatur.

Can. 266 § 1. Quoties bonum publicum in causa est, iudex debet iusiurandum de veritate dicenda a partibus exigere; in aliis, potest pro sua prudentia. § 2. Post absolutas interrogationes iudex potest ab eo qui praestitit iusiurandum de veritate dicenda exigere iusiurandum de veritate dictorum sive circa omnes articulos sive circa aliquos tantum, quoties gravitas negotii aliave iusta causa id postulare videatur; debet autem in causis, in quibus bonum publicum vertitur, si forte iusiurandum de veritate dicenda omissum sit.

Can. 267 § 1. Tum actor tum reus, tum etiam promotor iustitiae et defensor vinculi possunt iudici exhibere articulos, super quibus pars interrogetur. § 2. In his articulis exarandis, admittendis et parti proponendis regulae cum proportione serventur quae in can. 295-304 statutae sunt.

Can. 268 Ad iusiurandum praestandum vel interrogationibus respondendum partes personaliter coram iudice se sistere debent, exceptis iis de quibus in can. 292, § 2, n. 1, 2.

CAPUT V

De probationibus

Can. 269 Non indigent probatione: 1° Facta notoria; 2° Quae ab ipsa lege praesumuntur; 3° Facta ab uno ex contendentibus asserta et ab altero admissa, nisi a iure vel a iudice probatio nihilominus exigatur.

Can. 270 § 1. Onus probandi incumbit ei qui asserit. § 2. Actore non probante, reus absolvitur.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary, Canon 271. The proofs which seem to be required in order to delay the judgment, such as the examination of a witness who is far away, or whose domicile is unknown, or the obtaining of a document which cannot be readily obtained, the judge shall not admit, unless these proofs appear necessary because other proofs are lacking or are not sufficient.

ARTICLE I. Concerning the Confession of Parties.

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Canon 272. An assertion concerning some fact, whether in writing or orally, made by one party against itself and in favor of the adversary before a judge, either spontaneously, or after being questioned by the judge, is called a judicial confession.

Canon 273. If the matter in question is a private one, and the public good is not involved in the cause, the judicial confession of one party, provided it is freely and deliberately made, relieves the other party from the burden of proving.

Canon 274. A party, having confessed something in court, cannot go back on its confession, unless it does so immediately, or unless it proves that the confession itself lacked the conditions expressed in canon 273, or that it was made through error.

Canon 275. A confession, whether in writing or orally, made to the adversary or to others outside of court, is called extrajudicial: and when such a confession is brought into court, it is for the judge, after considering all the circumstances, to determine how much weight it should be given.

ARTICLE I. Concerning Witnesses and Testimonies.

Canon 276. Proof by witnesses is admitted in all causes, but under the moderation of the judge, according to the manner defined in the canons that follow.

[*Latin ed. p. 63*]

Acta Pii PP. XII 63, Canon 277, § 1. Testes debent respondere ad interrogations legitimas iudicis et veritatem confiteri. § 2. Salvo praescripto canonis 279, § 3, n. 2, ab hac obligatione eximuntur:

1° Parochi et alii sacerdotes, quod attinet ad ea quae ipsis manifestata sunt ratione sacri ministerii extra sacramentalem confessionem; magistratus civitatum, medici, obstetrices, advocati, notarii et alii qui ad secretum officii etiam ratione praestiti consilii tenentur, quod attinet ad negotia huic secreto obnoxia;

2° Qui ex testificatione sua sibi vel coniugi vel consanguineis vel affinibus in quolibet gradu lineae rectae et in secundo gradu lineae obliquae, infamiam, periculosas vexationes, aliave mala valde gravia obventura timent.

§ 3. Testes qui iudici legitime interroganti scienter falsum affirmant aut verum occultant, puniantur ad normam canonis 265, § 3; eademque poena mulctentur omnes, qui testem vel peritum donis, pollicitationibus aut alio quovis modo inducere praesumpserint ad falsum testimonium dicendum aut ad veritatem occultandam.

1 - Qui testes esse possint, Canon 278. Omnes possunt esse testes, nisi expresse a iure repellantur vel in totum vel ex parte.

Canon 279, § 1. Ut non idonei repelluntur a testimonio ferendo, impuberes et mente debiles.

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§ 2. Ut suspecti:

1° Excommunicati, periurii, infames, post sententiam declaratoriam vel condemnatoriam;

2° Qui ita abiectis sunt moribus ut fide digni non habeantur;

3° Publici gravesque partis inimici.

§ 3. Ut incapaces:

1° Qui partes sunt in causa, aut partium vice funguntur, veluti tutor in causa pupilli, Superior aut administrator in causa suae communitatis aut piae causae, cuius nomine in iudicio consistit, iudex eiusve assistentes, advocati aliique qui partibus in eadem causa assistunt vel astiterunt;

2° Sacerdotes, quod attinet ad ea omnia quae ipsis ex confessione sacramentali innotuerunt, etsi a vinculo sigilli soluti sint; imo audita a quovis et quoquo modo occasione confessionis ne ut indicium quidem veritatis recipi possunt.

[*Latin ed. p. 64*]

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3. Coniux in causa sui coniugis, consanguineus et affinis in causa consanguinei vel affinis, in quolibet gradu lineae rectae et in secundo gradu lineae obliquae, nisi agatur de causis quae ad statum civilem aut canonicum personae spectant, cuius notitia aliunde haberi nequeat, et bonum publicum exigat ut habeatur.

Can. 280. Non idonei et suspecti audiri poterunt ex decreto iudicis, quo id expedire declaretur; sed eorum testimonium valebit tantummodo ut indicium et probationis adminiculum, et regulariter iniurati audiantur.

2. A quibus, quomodo, et quot testes induci et qui excludi possint.

Can. 281 § 1. Testes a partibus inducuntur.

§ 2. Possunt etiam induci a promotore iustitiae et defensore vinculi, si id ad causam intersit.

§ 3. Sed ipse iudex, quoties agitur de minoribus aliisve qui minoribus aequiparantur, et generatim quoties publicum bonum id exigit, potest testes ex officio inducere; itemque in casu de quo in can. 134, § 1.

§ 4. Pars, quae testem induxit, potest eius examini renunciare; sed adversarius postulare potest ut, hac non obstante renuntiatione, testis examini subiiciatur.

Can. 282 § 1. Si quis sponte compareat testimonii reddendi gratia, iudex potest eius testimonium admittere vel repellere prout expedire censuerit.

§ 2. Debet autem testem, qui se sponte obtulerit, repellere cum comparere sibi videatur moras iudicio tendendi causa vel iustitiae et veritati quoquo modo officiendi.

Can. 283 § 1. Cum probatio per testes postulatur, eorum nomina et domicilium tribunali indicentur; praeterea exhibeantur articuli argumentorum

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super quibus testes sint interrogandi.

§ 2. Si ne intra diem quidem peremptorium a iudice praestitutum, obtemperatum fuerit, postulatio deserta censetur.

Can. 284. Iudici ius et obligatio est nimiam multitudinem testium refrenandi.

[*Latin ed. p. 65*]

Acta Pii PP. XII 65: Canon 285. Partes debent se mutuo notificare nomina testium antequam examen eorum incipiatur, vel, si hoc, ex prudenti iudicis aestimatione, fieri sine gravi difficultate non potest, saltem ante publicationem testimoniorum.

Canon 286, § 1. Testes debent ex officio excludi, si iudici liquido constet eos a testimonio ferendo prohiberi, salvo praescripto canonis 280.

§ 2. Attamen, postulante adversario, testes excludendi sunt, si iusta causa exclusionis demonstratur, quae exclusio dicitur reprobatio personae testium.

§ 3. Pars non potest reprobare personam testium quem ipsa induxit, nisi nova causa reprobationis supervenerit; potest autem dicta eius reprobare.

§ 4. Reprobatio testium fieri debet intra triduum postquam nomina testium cum parte communicata fuerint, nec postea facta admittatur, nisi pars demonstrat vel saltem iuramento affirmat defectum testium antea sibi notum non fuisse.

§ 5. Iudex autem discussionem reprobationis in finem litis reservet, nisi contra testem stat praesumptio iuris, aut defectus sit notorius vel statim ac facile probari possit vel postea probari non possit.

Canon 287. Citatio testium fit ministerio iudicis, decreto interveniente, et intimanda est testibus ad normam canonum 237-245.

Canon 288, § 1. Testis rite citatus parere debet aut causam suae absentiae iudici notam facere.

§ 2. Testis inobediens, qui nempe sine legitima causa non comparuit, aut, etsi comparuit, renuit respondere vel iusiurandum praestare vel attestationi subscribere, a iudice potest congruis poenis coerceri et insuper mulctari pro rata damni quod ex eius inobedientia partibus obveniat.

3 - De iuramento testium.

Canon 289, § 1. Testis, antequam testimonium edat, iusiurandum praestare debet de tota ac sola veritate dicenda, salvo praescripto canonis 280.

§ 2. Partes earumve procuratores praestationi iurisiurandi testium assistere possunt, salvo praescripto canonis 285.

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[*Latin ed. p. 66*]

Acta Apostolicae Sedis — Commentarium Officiale 66 § 3. Testes, si de iure partium merito privato agatur, poterit iusiurandum, partibus consentientibus, remitti. § 4. Sed etiam cum iusiurandum a teste non exigitur, iudex testem commonefaciat gravis obligationis, qua semper tenetur, veritatem dicendi. Canon 290. Testes, quamvis iusiurandum praestiterint de veritate dicenda, poterunt, pro prudenti iudicis arbitrio, absoluto examine, adigi ad iusiurandum de veritate dictorum praestandum sive circa omnes articulos sive circa aliquos tantum, quoties gravitas negotii et editae testificationis adiuncta id postulare videntur. Canon 291. Testes adigi etiam iureiurando possunt ad secretum servandum circa propositas interrogationes dataque responsa, usque dum acta et allegata publici iuris fiant; imo etiam perpetuo ad normam canonis 138, § 3. 4 - De testium examine. Canon 292 § 1. Testes sunt examini subiiciendi in ipsa tribunalis sede. § 2. Ab hac generali regula excipiuntur: 1° Sacri Collegii Cardinales et Patriarchae, Episcopi et personae illustres quae suae civitatis iure eximuntur ab obligatione comparendi coram iudice testificandi causa; ii omnes eligere ipsi possunt locum ubi testificentur, de quo iudicem certiorem facere debent; 2° Qui morbo aliove corporis vel animi impedimento aut condicione vitae, uti moniales, tribunalis sedem adire nequeunt; ii domi audiendi sunt; 3° Qui extra eparchiam degentes, ad tribunalis sedem accedere sine gravi incommodo possunt; ii audiendi sunt a tribunali loci in quo commorantur ad normam canonis 34, secundum interrogationes et instructiones a causae iudice transmissas; 4° Qui in eparchia quidem commorantur, sed in locis ita dissitis a tribunalis sede, ut sine gravibus impensis vel gravi incommodo tribunalis sedem adire non possint. Hoc in casu iudex, nisi ipse sine gravibus impensis testes commode adire possit, debet propiorem aliquem sacerdofem dignum et idoneum designare, ut cum assistentia alicuius, qui actuarii munere fungatur, examen horum testium perficiat, transmissis pariter eidem interrogationibus faciendis, datisque opportunis instructionibus.

[*Latin ed. p. 67*]

Acta Pii PP. XII

Canon 293. Examen testium non potest dividi in partes, nisi si Iudex ea admitti iudicavit.

Canon 294. § 1. Testes sunt examinandi singuli, separatim.

§ 2. Attamen, prudentia Iudicis arbitrio relinquitur, post edita testimonia, testes inter se, aut cum parte, conferre, seu comparare.

§ 3. Hoc autem fieri potest, si haec omnia simul concurrant: 1° Si testium sententiae inter se, aut cum parte, in re gravi et causae substantiam attingente, dissentiunt; 2° Si nulla alia via ad veritatem detegendam praestat; 3° Si per collationem timendum non sit periculum scandali vel dissidiorum.

Canon 295. § 1. Examen fit a Iudice, vel a eius delegato aut auditore, cui

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oportet notarius adsit.

§ 2. In examine, interrogationes non sunt a testibus ferendae, nisi a Iudice, vel a eo qui locum Iudicis tenet. Quapropter, si partes, vel promotor iustitiae, vel defensor vinculi, examini intersunt, et novas interrogationes testi faciendas habent, has non testi, sed Iudici, vel eius locum tenenti, proponere debent, ut eas ipse ferat.

Canon 296. Testis primo interrogari debet non modo de generalibus personae adiunctis: de nomine, cognomine, origine, aetate, religione, condicione, domicilio, sed etiam quae ipsi cum partibus in causa sit necessitudo; deinde ferendae sunt interrogationes quae causam ipsam respiciunt, et sciscitandum unde et quomodo ea quae asserit, habeat cognitionem.

Canon 297. Interrogationes sunt breves, non plura simul complectentes, non captiosae, non subdolae, non suggerentes responsionem, remotae a cuiusvis offensione, et pertinentes ad causam quae agitur.

Canon 298. § 1. Interrogationes non sunt cum testibus antea communicandae.

§ 2. Attamen, si ea quae testificanda sunt ita a memoria remota sunt, ut nisi prius recolantur, certo affirmari nequeant, poterit Iudex nonnulla testem praemonere, si id sine periculo fieri posse censeat.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary, Canon 299: Witnesses shall give their testimony orally, and shall not read, unless the matter concerns calculations and reckonings; in such cases, they may consult the notes they have brought with them.

Canon 300: The response shall be written down by the clerk, not only concerning the substance of the testimony, but also the very words of the testimony given, unless the judge, considering the urgency of the case, deems it sufficient to record only the substance of the deposition.

Canon 301: If the witness is deaf, mute, or deaf and mute, the questions or answers, or both, may be put in writing, unless the judge prefers to use an interpreter.

Canon 302: The clerk shall record in the proceedings whether the witness took, refused, or was excused from the oath; of the presence of the parties and others; of any questions added by the judge; and of all other matters worthy of mention which may happen during the examination of the witnesses.

Canon 303: § 1. Before the witnesses depart, they must read what the clerk has written down of what they testified orally, being given the opportunity to add, suppress, correct, or modify.

§ 2. Finally, the witnesses, the judge, and the notary shall subscribe to the record.

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Canon 304: Witnesses, even though already examined, may, at the request of a party or ex officio, be called for further examination before the proceedings or testimonies become public, if the judge deems it necessary or useful, provided that there is no danger of collusion or corruption.

5. Concerning the publication of testimonies and their rejection.

Canon 305: § 1. If the parties or their representatives were not present, the testimonies may, after the examination of all witnesses is complete, be published immediately by order of the judge.

[*Latin ed. p. 69*]

Acta Pii PP. XII 69 § 2. Sed potest iudex differre publicationem testimoniorum ad tempus quo alia capita probationis fuerint absoluta, si id ex re putaverit, firmiter can. 82. Can. 306 Post publicationem testimoniorum: 1° Cessat ius reprobandi personam testium, excepto casu de quo in can. 286, § 4; 2° Sed est ius reprobandi testes sive quod attinet ad modum examinis, cum obiectantur regulae iuris in examine peragendo neglectae, sive quod attinet ad testificationes ipsas, cum testimonia arguuntur de falso aut de variatione, contradictione, obscuritate, defectu scientiae et similibus. Can. 307 Iudex reprobationem decreto suo rejiciat, si eam futili fundamento inniti aut ad retardandum iudicium factam animadvertat. Can. 308 Si iudicium reprobationis admittatur, iudex brevi termino parti postulanti praestat ad probandam reprobationem, et deinde procedit uti in aliis incidentibus causis. Can. 309 Post evulgata testimonia, testes iam auditi denuo super iisdem articulis ne interrogentur, neque novi testes admittantur, nisi caute et ex gravi ratione in causis quae numquam transeunt in rem iudicatam; ex gravissima ratione in ceteris; et in quolibet casu omni fraudis et subornationis periculo remoto et audita altera parte; quae omnia iudex decreto suo definit. 6 - De indemnitate testium Can. 310 § 1. Testis ius habet ad petendam compensationem impensarum, quas sustinuerit ratione itineris et commorationis in loco iudicii, et ad congruam indemnitatem pro interruptione sui negotii vel operis. § 2. Iudicis est, auditis parte ac teste, et, si opus sit, etiam peritis, taxare indemnitatem et impensas testi solvendas.

Translation:

Acts of Pope Pius XII 69 § 2. But the judge may postpone the publication of testimonies until the other chapters of proof have been completed, if he deems it necessary, according to canon 82. Canon 306 After the publication of testimonies: 1° The right to condemn the person of the witness ceases, except in the case mentioned in canon 286, § 4; 2° But there is the right to condemn the witnesses, either with regard to the manner of the examination, when the rules of law neglected in carrying out the examination are objected, or with regard to the testimonies themselves, when the testimonies are shown to be false or to contain variations, contradictions, ambiguities, lack of knowledge, and the like. Canon 307 The judge rejects the condemnation by his decree, if he observes that it is based on a futile

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foundation or was made in order to delay the judgment. Canon 308 If a judgment of condemnation is admitted, the judge grants a brief term to the requesting party to prove the condemnation, and then proceeds as in other pending cases. Canon 309 After the testimonies have been published, the witnesses who have already been heard should not be questioned again on the same points, nor should new witnesses be admitted, except with caution and for a serious reason in cases that never proceed to a final judgment; for a very serious reason in others; and in any case, after all danger of fraud and subornation has been removed and the other party has been heard; all of which the judge shall define by his decree. 6 - Regarding the compensation of witnesses Canon 310 § 1. The witness has the right to request compensation for the expenses incurred due to travel and lodging in the place of the trial, and for a reasonable indemnity for the interruption of his business or work. § 2. It is the duty of the judge, after hearing the parties and the witness, and if necessary, also experts, to assess the indemnity and expenses to be paid to the witness.

[*Latin ed. p. 70*]

Acta Apostolicae Sedis – Official Commentary 70 Canon 311. If, within the peremptorily established term by the judge, a suitable sum of money or a guarantee, according to the norm of canon 436, § 2, is not deposited by the one who wishes to present witnesses, he is considered to have renounced the examination of witnesses.

7. Concerning the credibility of testimonies. Canon 312. In evaluating testimonies, the judge, if necessary, shall consider, with written testimonies before him: 1° The condition of the person, and whether the witness possesses honesty and any distinction or dignity; 2° Whether the witness testifies from his own knowledge, especially from his own sight and hearing, or from his opinion, from hearsay, or from what he has heard from others; 3° Whether the witness is consistent and steadfast in his adherence to himself, or whether he is varied, uncertain, or wavering; 4° Finally, whether the testimony has contradictions, or whether it is singular.

Canon 313. If witnesses disagree among themselves, the judge shall consider whether the testimonies contradict each other, or whether they are merely different, or whether they mutually assist and complement each other.

Canon 314. § 1. The deposition of a single witness does not constitute full credibility, unless it is a qualified witness who testifies about matters performed by his office.

§ 2. If two or three persons, all of whom are of legal age and steadfast in their adherence, testify under oath about a certain matter or fact in the judgment, from their own knowledge, sufficient proof is obtained; unless, in some case, the judge, because of the extreme importance of the matter, or because of indications that raise some doubt about the truth of the asserted

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fact, deems a more complete proof necessary.

ARTICLE III: Concerning Experts. Canon 315. The services of experts must be used whenever, by law or by the judge's order, their examination and judgment are required to prove a certain fact, or to ascertain the true nature of something.

[*Latin ed. p. 71*]

Acta Pii PP. XII 71, Canon 316, § 1: *Est onus peritorum designare expertos.* § 2. *Hanc designationem in causis puramente privatis iudex facere potest, rogato utriusque partis vel etiam alterutrius, altera tamen consentiente; in causis vero quae bonum publicum respiciunt, audito promotore iustitiae aut defensore vinculi.* § 3. *Prudenti iudicis arbitrio relinquitur unum pluresve expertos designare, secundum causam et difficultatem rei, dummodo ne sint pauciores numero ipsa lege constituto.* Canon 317. *Peritorum est peritiam suam ad veritatis et iustitiae leges exigere, neque falsum affirmando neque verum occultando; in quo si deliquerint, puniantur ad normam canonis 265, § 3.* Canon 318, § 1. *Ad periti munus, ceteris paribus, deliguntur, qui competentis magistratus auctoritate idonei fuerint comprobati.* § 2. *Ad periti munus assumi non possunt: 1° Minores; 2° Qui a testimonio ferendo excluduntur ad normam canonis 279; 3° Qui testes in eodem iudicio fuerunt vel futuri sint; 4° Qui in adiunctis inveniuntur de quibus in canonibus 35, 128, § 1.* Canon 319, § 1. *Possunt periti, ex causis quibus testes recusantur, tum ob aliam iustam causam, recusari.* § 2. *Iudex suo decreto edicat utrum sit admittenda recusatio, necne, et, recusatione admissa, in locum periti recusati alius sufficiat.* Canon 320, § 1. *Periti demandatum munus suscipere censentur praestatione iurisiurandi de munere fideliter implendo.* § 2. *Partes non solum interesse possunt iurisiurandi praestationi, sed etiam exsecutioni muneris perito demandati, nisi aliud rei natura vel honestas exigat aut lex vel iudex statuat.* Canon 321. *Post iusiurandum praestitum, si periti intra praefinitum tempus mandato non paruerint aut sine iusta causa exsecutionem defugiant, tenentur damnorum.*

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis — Official Commentary on Canon 322 § 1. The judge, considering those things which may be brought forward by the parties, shall define in his decree all and each of the points concerning which the experts must exercise their expertise.

§ 2. The time within which the examination must be completed and the judgment rendered, if it seems necessary or opportune to the judge, may be predetermined by the judge himself, and also, after hearing the parties, may be extended.

Canon 323 § 1. If anyone doubts the authenticity of a certain writing, the judge, besides the writing subject to the inquiry, shall assign to the experts,

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at the proposal of the parties, writings with which that writing must be compared or collated.

§ 2. If the parties disagree concerning the writings which are to be compared, the judge shall select, for the purpose of comparison, those which the party itself has recognized, or those which the author of the disputed writing has written as a public person—and which are kept in the archives or another public repository; or his signatures, of which it is known from the faith of a notary or public person that they were drawn in his presence before them.

§ 3. If the writings designated by the parties and by the judge for comparison are, in the opinion of the experts, not sufficient for the investigation, the judge, to whom the disputed writing is assigned, at the request of a party or even of his own accord, shall summon the person to whom the disputed writing is attributed, so that he may, in his own hand, before the judge or his delegate, write whatever the experts, or the judge himself, or his delegate, may dictate.

§ 4. He who refuses to write, without a legitimate reason proven, shall be treated as if he confessed that the disputed writing is his.

Canon 324 § 1. The experts may present their opinion either in writing or orally before the judge; but if it is presented orally, it must immediately be written down by a notary and signed by the experts.

§ 2. The expert, especially if he has presented his opinion in writing, may be requested by the judge to provide explanations which seem further necessary.

§ 3. The experts must clearly indicate the manner and method by which they proceeded in performing the task assigned to them, and by which arguments the conclusions presented by them are supported.

Canon 325. Each expert shall prepare his own report separately, unless, provided that it does not contradict the law, the judge orders that one be prepared and signed by all; and if this is done, any differences in opinions shall be carefully noted.

[*Latin ed. p. 73*]

73. ”Canon 326 § 1. *Si periti inter se discrepent, licet iudici aut peritioris suffragium super relatis a primis peritis exquirere aut novos de integro peritos adhibere. § 2. Idem potest iudex quoties periti post designationem in suspicionem inciderint vel impares atque non idonei muneri reperti fuerint. Canon 327 § 1. Iudex non peritorum tantum conclusiones, etsi concordes, sed cetera quoque causae adiuncta attente perpendat. § 2. Cum reddit rationes decidendi, exprimere debet quibus motus argumentis peritorum conclusiones aut admiserit aut reiecerit. Canon 328 Peritorum expensas et honoraria iudex, receptam uniuscuiusque loci consuetudinem ante oculos habens, ex bono et aequo taxare debet, salvo* iure recursus ad

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normam can. 440, § 1. ARTICLE I Concerning access and judicial inspection. Canon 329 § 1. Si ad controversiae locum iudex accedere atque ipsam rem controversam inspicere necessarium existimet, decreto id praestituat, quoea quae in accessu praestanda sint, auditis partibus, summatim describat. § 2. Si iudex iusserit ut pars vel tertius rem tribunali exhiberet, parte vel tertio recusante, servetur praescriptum can. 347 de parte recusante. Canon 330 Iudex recognitionem peragere potest vel ipse per se vel per auditorem aut iudicem delegatum. Canon 331 § 1. Iudex, rem vel locum recognoscens, peritos adhibere potest, si ipsorum opera necessaria vel utilis videatur. § 2. Si periti adhibeantur, serventur, quantum fieri potest, quae* praescripta sunt can. 316-328.

Translation:

73. "Canon 326 § 1. *If the experts disagree among themselves, it is permissible for the judge to seek the opinion of a more knowledgeable expert regarding the statements made by the initial experts, or to appoint new experts to examine the matter anew. § 2. The judge may do this whenever the experts, after being appointed, are found to be suspect, or are discovered to be unequal to the task. Canon 327 § 1. The judge must carefully consider not only the conclusions of the experts, even if they are in agreement, but also all other matters pertaining to the case. § 2. When giving reasons for his decision, the judge must explain which arguments of the experts he has accepted or rejected. Canon 328 The judge, taking into account the customs of each locality, must assess the expenses and fees of the experts in a just and equitable manner, subject to the right of appeal according to Canon 440, § 1. ARTICLE I Concerning access and judicial inspection. Canon 329 § 1. If the judge deems it necessary to access the location of the dispute and to inspect the matter in dispute itself, he shall order this, describing in summary what must be done during the inspection, after hearing the parties. § 2. If the judge orders a party or a third party to present the matter to the court, and the party or third party refuses, the provisions of Canon 347 regarding a party who refuses to comply shall be observed. Canon 330 The judge may conduct the inspection himself, or through an auditor or a delegated judge. Canon 331 § 1. The judge, when inspecting the matter or the location, may appoint experts if their services appear necessary or useful. § 2. If experts are appointed, the provisions of Canons 316-328 should be observed as far as possible.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary, Canon 332. If the judge perceives a danger of dispute or disturbance, he can prohibit the parties or their advocates from participating in the judicial proceedings.

Canon 333. The judge may subject witnesses, whether summoned by the court or duly presented by the parties before the proceedings, to examination at the very beginning of the judicial proceedings, if he deems it

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expedient for a more complete investigation or to resolve doubts for which the proceedings were ordered.

Canon 334. § 1. The notary shall diligently ensure that the records clearly state the date and time of the proceedings, the individuals present, and any statements made, actions taken, or decrees issued during the proceedings.

§ 2. After the proceedings, the judge and the notary shall both sign the record.

ARTICLE 1 - Concerning the nature of documentary evidence and the validity of documents.

Canon 335. In every type of judicial proceeding, documentary evidence is admitted, whether public or private.

Canon 336. § 1. The principal public ecclesiastical documents are:

1° Authentic documents drawn up by the Supreme Pontiff and the Roman Curia and the hierarchies in the exercise of their functions, as well as authentic attestations concerning such documents issued by them or by their notaries;

2° Instruments prepared by ecclesiastical notaries;

3° Ecclesiastical judicial records;

4° Records of the sacraments of baptism, chrism, ordination, religious profession, marriage, and death, which are kept in the records of the curia, parish, or religious order, and written attestations derived from them, prepared by parish priests or by the hierarchies or by ecclesiastical notaries, or their authentic copies.

§ 2. Civil public documents are those which are considered legally valid according to the laws of each place.

§ 3. Letters, contracts, wills, and any other writings prepared by private individuals are included in the category of private documents.

[*Latin ed. p. 75*]

Acta Pii PP. XII 75, Canon 337: Public documents, whether ecclesiastical or civil, are presumed to be genuine, unless the contrary is proven by evident arguments.

Canon 338: The validity or invalidity of a document may be raised in a judicial proceeding, either incidentally or as the main issue of the case.

Canon 339: Public documents provide proof of those things which are directly and principally affirmed within them.

Canon 340: A private document, whether acknowledged by the party or recognized by the judge, has the same probative force against the author or signatory, and against those who have an interest in it, as a confession made outside of court; but it does not, by itself, have probative force against outsiders.

Canon 341: If documents are shown to be altered, corrected, interpolated,

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or otherwise flawed, it is up to the judge to determine whether and to what extent such documents are admissible.

2 – Concerning the production of documents and the action to compel their production.

Canon 342: Documents do not have probative force in court unless they are the originals or are exhibited in an authentic copy and deposited with the court registry, except for documents which are of public record, such as laws duly promulgated.

Canon 343: Documents must be presented in their authentic form and deposited in court, so that they may be examined by the judge and by the opposing party.

Canon 344, § 1: If doubt arises as to whether a copy has been faithfully transcribed or not, the judge, at the request of a party or even on his own initiative, may order that the original document be produced, from which the copy was taken.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis — Official Commentary § 2. If this can be done either not at all or with great difficulty, the judge may appoint an expert or request the local Hierarchy to examine and compare the document, specifying which articles are to be compared and how this should be done; and parties may assist in the comparison. Canon 345. Common documents, or those pertaining to a common matter, such as wills and instruments concerning inheritances, divisions of property, contracts, and other similar matters regarding which there is a dispute between the parties, may be requested by either party to be produced in court by the party who is alleged to possess them. Canon 346. § 1. However, no one is obliged to produce documents, even if they are common, which cannot be disclosed without the danger of harm, according to canon 277, § 2, n. 2, or without the danger of violating the obligation of confidentiality. § 2. Nevertheless, if at least a portion of the document that is necessary to be produced can be described and exhibited in a copy without the aforementioned inconveniences, the judge may order that it be exhibited. Canon 347. § 1. If a party refuses to produce a document that is legally required to be produced, which that party is alleged to possess, the judge, at the request of the other party or even ex officio, after hearing, if necessary, the promoter of justice or the defender of the bond, according to canon 364, shall decide whether and how the exhibition of the same document shall be carried out. § 2. If a party refuses to comply, it is for the judge to assess the extent to which this refusal is justified. § 3. If a party denies that the document is in their possession, the judge may order that party to be subjected to an examination and compelled to swear an oath regarding this matter. ARTICLE Concerning Presumptions Canon 348. § 1. A presumption is a probable conjecture regarding an uncertain matter; and there are two kinds: one

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is of the law, which is established by the law itself; the other is of fact, which is inferred by the judge. § 2. A presumption of law is either a simple presumption of law, or a presumption of law and of fact.

[*Latin ed. p. 77*]

Acta Pii PP. XII 77, Canon 349: "Against a simple presumption of law, both direct and indirect proof are admitted; against a legal presumption *de iure*, only indirect proof is admitted, that is, against the fact which is the foundation of the presumption.

Canon 350: "He who has a legal presumption in his favor is relieved of the burden of proof, which falls upon the opposing party.

Canon 351: "Presumptions which are not established by law, the judge ought not to conjecture, unless from a certain and definite fact which is directly connected with the matter in dispute.

ARTICLE VII: Concerning the Oath of the Parties.

Canon 352: "If only incomplete proof is available, and no other means of proof remain, the judge may order or admit a supplementary oath to supplement the proofs.

Canon 353, § 1: "It is for the judge to decide by decree whether and when the circumstances concur, for a supplementary oath to be given.

§ 2: "It is given either *ex officio* [of his own accord], or at the request of a party.

§ 3: "Regularly, it should be given to the one who has the more complete proofs.

Canon 354, § 1: "The judge shall abstain from a supplementary oath, if the matter concerns a matter of great legal or material importance, or if the law, matter, or fact is not proper to the person to whom the oath is to be given.

§ 2: "This oath is most fitting when the circumstances, which concern the civil or religious status of a person, cannot otherwise be ascertained.

Canon 355, § 1: "The party to whom a supplementary oath is given, in matters which do not pertain to the 'civil or religious status,' may, for a just cause, refuse it or refer it to the opposing party."

[*Latin ed. p. 78*]

Acta Apostolicae Sedis - Commentarium Officiale 78 § 2. Quanto autem haec recusatio facienda sit, utrum iusta sit, an potius confessioni aequiparanda, iudicis est aestimare. § 3. Iusiurandum suppletorium, ab una parte praestitum, potest ab altera impugnari. Can. 356 Si de iure ad damni reparationem constet, sed quantitas damni aestimari certe non possit, iudex potest parti quae damnum passa est, iusiurandum aestimatorium deferre. Can. 357 In deferendo iureiurando aestimatorio: 1° Iudex parte, quae damnum passa est, petat ut sub iurisiurandi sanctitate

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designet res sibi ablatas vel dolo perditas, earumque pretium secundum probabilem suam aestimationem exprimat; 2° Si taxatio iudici nimia videatur, eam ad aequitatem reducat, ante oculos habens omnia indicia et argumenta usu comprobata, adhibitis etiam, si opus sit, peritis, quo magis veritati et iustitiae consulatur. Can. 358 Non solum ante initam litem partes convenire possunt ut controversia per iusiurandum ab alterutra praestandum transigendo dirimatur, sed pendente quoque lite et in quolibet eius momento et statu, altera pars potest, iudice probante, alteri iusiurandum decisorium deferre, ea condicione ut quaestio sive principalis sive incidens, secundum iusiurandum decisa habeatur. Can. 359 Decisorium iusiurandum deferri nequit, nisi: 1° De re, in qua cessio et transactio admittitur, et quae pro litigantium personis non sit nimii momenti seu pretii; 2° Ab eo qui cedere aut transigere potest; 3° E i, qui cedere vel transigere valet, quique pariter pro se non habet plenam probationem; 4° De mera notitia facti aut de facto, quod proprium sit illius, cui iusiurandum defertur. Can. 360 § 1. Hoc iusiurandum potest a parte, a qua delatum est, revocari quousque praestitum non fuerit, et ab altera parte acceptari et praestari, vel minus, aut referri in adversarium. § 2. Praestito iureiurando, quaestio secundum iuratam formulam finita est, perinde ac si cessio aut transactio iudicialis intercessisset.

[*Latin ed. p. 79*]

Acta Pii PP. XII 79* § 3. Si iuramentum recusatum est et non aduersario refertur, iudicis est aestimare quanti sit recusatio, utrum iustis causis fundatur an potius confessioni aequiparanda sit. § 4. Si ad adversarium refertur, hic debet id praestare, alioquin causa cadit. § 5. Ut iuramentum ad adversarium referri possit, eadem illa condicio necessaria sunt, quae ad illud deferendum requiruntur, atque idem intercedat iudicis ministerium.

CAPUT VI

De causis incidentibus

Can. 361. Causa incidens habetur, quoties, incepto saltem per citationem iudicii, ab una ex partibus aut a promotore iustitiae vel vinculi defensore, si iudicio intersint, quaestio proponitur quae, tametsi libello, quo lis introducitur, non contineatur expresse, nihilominus ita ad causam pertinet ut resolvi plerumque debeat ante quaestionem principalem.

Can. 362. Causa incidens proponitur vel ore vel per libellum, indicato nexu qui intercedit inter ipsam et causam principalem, et servatis, quoad eius fieri poterit, regulis can. 228-247 statutis.

Can. 363. Iudex, libello vel petitione verbali receptis, auditis partibus, et, si opus sit, promotore iustitiae, vel vinculi defensore, secum deliberet num proposita incidens quaestio utilis sit et ad retardandum principale iudicium unice excitata; itemque num causa incidens talis sit naturae et tali

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nexu cum causa principali cohaereat, ut ante eam resolvi debeat. Si ita se res habeat, libellum vel instantiam admittat; aliter decreto suo eam reiiciat.

Can. 364. § 1. Utrum incidens quae excitatur quaestio, definienda sit iudicii forma servata, an mero decreto, iudex, attenta rei qualitate et gravitate, aestimet.

§ 2. Si causa incidens sit iudicio definienda, regulae, quoad eius fieri poterit, servandae sunt, quae in aliis iudiciis obtinent; curet tamen iudex ut dilationum termini sint quam maxime breves.

[*Latin ed. p. 80*]

Acta Apostolicae Sedis – Official Commentary 80 § 3. The judge, in a decree by which, without observing the proper form of judgment, he either rejects or decides a matter, shall briefly explain the reasons on which he relies, both in law and in fact. Canon 365. Before the principal cause is concluded, the judge may, with just cause, correct or revoke an interlocutory judgment, either of his own accord, after hearing the parties, or at the request of one party, after the other party has been heard. ARTICLE Concerning Contumacy. Canon 367. A defendant who is duly summoned and who, without just cause, neither appears in person nor by a representative, may be declared contumacious. Canon 367 § 1. However, the judge cannot declare a defendant contumacious unless it has first been established that: 1° The citation, duly made, has reached, or at least should have reached, the defendant in time for him to be informed of the matter; 2° The defendant has neglected to present an excuse for his absence, or has presented an excuse that is not just. § 2. This may be verified either by a new citation made to the defendant, so that he may, if he can, excuse his contumacy, or in another manner. Canon 368 § 1. At the request of a party, the judge may declare a defendant contumacious, and once declared contumacious, he may proceed, with due observance of the proper procedures, until a final judgment is rendered and its execution. § 2. If proceedings are taken to a final judgment, in a case not contested, the judgment must only concern what is requested in the petition; if the case is contested, it must concern the object of the contestation itself. Canon 369. To break the contumacy of a defendant, the judge may threaten ecclesiastical penalties; in which case, the defendant must be cited again, with a warning of the penalties; nor at that time is it permissible either to declare contumacy, or, once it has been declared, to impose penalties, unless it is proven that even this second citation has been ineffective.

[*Latin ed. p. 81*]

Acta Pii PP. XII 81, Canon 370: If the defendant, persisting in his contumacy, either fails to appear in court or remains absent after being summoned, the court shall admit his arguments and evidence, if any, before rendering a final judgment; however, the judge must take care that the

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judgment is not unduly prolonged by bad faith and unnecessary delays.

Canon 371: After a final judgment has been rendered, the contumacious defendant may petition the judge who issued the judgment to restore him fully to his rights for the purpose of appeal, but not later than three months from the notification of the judgment, unless the case involves matters that are considered closed and decided.

Canon 372: The rules stated above also apply when the defendant, although he has complied with the initial summons, subsequently becomes contumacious through the progress of the proceedings.

Canon 373: If, on the day and hour that the defendant, in accordance with the summons, first appears before the judge, the plaintiff is absent, and does not offer a valid or sufficient excuse for his absence, the judge shall summon the plaintiff again at the request of the defendant. And if the plaintiff fails to comply with the new summons, or subsequently neglects to initiate or continue the proceedings, at the request of the defendant, or the promoter of justice, or the defender of the bond, the judge shall declare him contumacious, with the same rules being observed as those stated above for the contumacy of the defendant, except for the imposition of ecclesiastical penalties.

Canon 374: § 1. The declaration of contumacy against the plaintiff extinguishes the plaintiff's right to pursue his claim.

§ 2. However, it is permitted to the promoter of justice or the defender of the bond to pursue the claim, whenever it appears that the public good requires it.

§ 3. The defendant, in turn, has the right to request that either he be freely dismissed from the jurisdiction of the judge, or that all proceedings taken up to that point be nullified, or that he be definitively absolved from the plaintiff's claim, or that the judgment be brought to a conclusion, even in the absence of the plaintiff.

Canon 375: § 1. Whoever is declared contumacious and does not remedy his contumacy, whether he is the plaintiff or the defendant, shall be condemned to pay the costs of the litigation.

[*Latin ed. p. 82*]

Acta Apostolicae Sedis - Official Commentary 82, their contumacy has been made manifest, and, if necessary, to provide compensation to the other party. § 2. If both the plaintiff and the defendant are contumacious, they are held jointly liable for the expenses of the litigation. ARTICLE I Regarding the intervention of a third party in a case. Canon 376 § 1. He whose interests are involved may be admitted to intervene in the case at any stage of the proceedings. § 2. But in order to be admitted, he must, before the conclusion of the case, present a petition to the judge, in which he briefly demonstrates the basis for his right to intervene. § 3. He who intervenes in

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the case shall be admitted in the same state in which the case is found, and shall be given the same brief and peremptory term to present his evidence, if the case has reached the stage at which evidence is presented. Canon 377 If the intervention of a third party appears necessary, the judge, at the request of a party or even ex officio, must order the intervention in the case. ARTICLE III Regarding acts committed during pending litigation. Canon 378 An act is considered to be a transgression that which, during pending litigation, either one party commits against the other, or the judge commits against either party or both parties, to the dissent of the party and to its prejudice; whether the transgression concerns the subject matter of the litigation, except as prescribed in canons 189 and 190, or whether it concerns the terms assigned to the parties by law or by the judge for the performance of certain judicial acts. Canon 379 § 1. Transgressions are null and void by law. § 2. The party harmed by the transgression has the right to bring an action to obtain a declaration of nullity. 2° This action must be brought before the same judge of the principal cause; if, however, the injured party has reason to suspect the judge, he may raise an exception of suspicion, and the procedure shall be according to canon 130.

[*Latin ed. p. 83*]

Acta Pii PP. XII 83, Canon 380, § 1. Dum quaestio de attentato pendet, progressus causae principalis regulariter suspenditur, sed si iudici opportunius videatur, quaestio de attentato potest una cum causa principali pertractari et resolvi. § 2. Quaestiones de attentatis expeditissime sunt pertractandae et decreto iudicis definiendae, auditis partibus. Canon 381. Demonstrato attentato, iudex decernere debet eius revocationem seu purgationem.

CAPITULUM VII De processu publicatione, de conclusione in causa et de causae discussione.

Canon 382. Ante causae discussionem et sententiam, omnes probationes quae sunt in actis et quae adhuc secretae permanserunt, sunt publicandae.

Canon 383. Concessa partibus earumque advocatis licentia acta iudicialia inspiciendi petendique eorum exemplar, intelligitur facta publicatio processi.

Canon 384, § 1. Expletis omnibus quae ad probationes producendas pertinent, ad conclusionem in causa deveniendum est. § 2. Haec conclusio habetur quoties aut partes a iudice interrogatae declarent se nihil aliud deducendum habere, aut utile proponendis probationibus tempus a iudice praestitutum elapsum sit, aut iudex declaret se satis instructam causam habere. § 3. De peracta conclusione in causa, quocunque modo ea acciderit, iudex decretum ferat.

Canon 385, § 1. Post conclusionem in causa, novae probationes inhibentur, nisi agatur de causis quae nunquam transeunt in rem iudicatam aut de

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documentis nunc primum repertis, aut de testibus qui antea ob legitimum impedimentum tempore utili induci non potuerunt. § 2. Si novas probationes admittendas censeat, id decernat iudex, audita altera parte, cui congruum tempus concedat ut novas probationes cognoscere et se defendere possit; aliter iudicium nullius est momenti.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis — Official Commentary, Canon 386 § 1. Once the cause has been initiated, the judge, according to his prudent judgment, grants the parties a suitable period of time to present their defenses or allegations, whether by themselves or through an advocate. § 2. This term may be extended by the judge upon the request of one party, after hearing the other; or it may be shortened, with the consent of both parties. Canon 387 § 1. The defense must be presented in writing, and must be transcribed in as many copies as there are judges, so that individual copies may be distributed to each judge. § 2. Furthermore, a copy must be provided to the promoter of justice and to the defender of the bond, if they are present in the judgment; moreover, the parties must exchange copies with each other. § 3. The judge, and in a collegiate tribunal, the presiding judge, may, whenever he deems it necessary according to his prudent judgment, and if he observes that it can be done without causing undue burden to the parties, order that the defense be printed, along with the principal documents, in a fascicle which contains a summary of the proceedings and documents. § 4. In this case, he shall order that nothing be printed unless a manuscript has first been presented and permission to publish it has been obtained; furthermore, he shall diligently take care to maintain confidentiality, if anything in the cause is to be kept secret. Canon 388 It is the duty of the judge, and in a collegiate tribunal, the presiding judge, to moderate, according to his prudence, any excessive length of the defenses, unless a special provision to the contrary exists in the law of that particular tribunal. Canon 399 § 1. After the written defenses have been exchanged between the parties, both parties are permitted to present responses within a brief period of time established by the judge, and while observing the rules and precautions mentioned in canons 387 and 388. § 2. This right shall be granted to the parties only once, unless the judge deems it necessary to grant it again for a serious reason; in such a case, the concession granted to one party shall also be considered granted to the other. Canon 390 § 1. Advocates are prohibited from privately informing the judge about matters of law and fact pertaining to the cause. § 2. However, a moderate discussion before the judge, when the tribunal is in session, is permitted to illustrate a point, if the judge deems it useful, or if both parties request it.

[*Latin ed. p. 85*]

Acta Pii PP. XII § 3. Ut disputatio obtineatur, partibus est exhibere in

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scriptis capita quaestionum, cum brevissima expositione alterae parti quae discutienda sunt; iudicis autem est ea cum partibus communicare, diem et horam disputationi assignare, et disputationem ipsam moderari. § 4. Disputationi assistit unus ex notariis tribunalis, ut, si iudex praecipiat aut pars postulet, et iudex consentiat, possit de disceptatis, confessis aut conclusis, scripto ad normam iuris ex continenti referre. Can. 391 Si partes, tempore utili, defensionem parandam negligant, aut se iudicis scientiae et conscientiae remitterent, iudex, dummodo ex actis et probatis rem plane perspectam habeat, poterit statim sententiam pronuntiare.

CAPUT VIII. De Sententia.

Can. 392 § 1. Legitima pronuntiatio, qua iudex causam a litigantibus propositam et iudiciali modo tractatam definit, sententia est: et eaque interlocutoria dicitur, si dirimat incidentem causam; definitiva, si principalem. § 2. Ceterae iudicis pronuntiationes decreta vocantur.

Can. 393 § 1. Ad pronuntiationem cuiuslibet sententiae requiritur in iudicis animo moralis certitudo circa rem sententia definiendam. § 2. Hanc certitudinem iudex haurire debet ex actis et probatis. § 3. Probationes autem aestimare iudex debet ex sua conscientia, nisi lex aliquid expresse statuat de efficacia alicuius probationis. § 4. Iudex qui eam certitudinem adipisci non potuit, pronuntiabit non constare de iure actoris, et reum dimittat, nisi agatur de causa favorabili, quo in casu pro ipsa pronuntiandum est, et salvo praescripto, can. 217, § 2.

Can. 394 Sententia ferri a iudice debet, expleta causae disceptatione; et si causa sit implicatior et actorum mole difficilior, interponi potest congruum temporis intervallum.

[*Latin ed. p. 86*]

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Canon 395 § 1. In a collegiate tribunal, the president of the college shall determine the day and hour when the judges are to convene for deliberation; and unless a special circumstance dictates otherwise, the meeting shall be held in the very seat of the tribunal.

§ 2. Upon the appointed day of the meeting, each judge shall submit in writing his conclusions and reasons, both concerning the facts and the law, which have led him to his conclusion: these conclusions shall be appended to the records, to be kept secret.

§ 3. After the conclusions have been presented in order, according to precedence, it is nevertheless to be understood that the one who initiated the case shall always begin, a moderate discussion shall be held of each conclusion, under the guidance of the president of the tribunal, especially in order to determine what is to be decided regarding the dispositive part of the sentence.

§ 4. In the discussion, it is permissible for each judge to recede from his

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original conclusion.

§ 5. If the judges do not wish to, or are unable to, reach a judgment in the initial discussion, the decision may be postponed to a new meeting; but it must not be postponed beyond one week.

Canon 396. If there is only one judge, it is his alone to write out the sentence; in a collegiate tribunal, however, the prescription of canon 50, § 2, is to be observed.

Canon 397 § 1. The sentence must:

1° Define the controversy before the tribunal; that is, to acquit or condemn the accused with regard to the petitions or accusations brought against him, giving a suitable response to each doubt or point of contention;

2° Determine (as far as it is permissible and the matter allows), what the condemned party must give, do, perform, or suffer, or from what he must abstain; and also in what manner, place, or time the obligation must be fulfilled;

3° Contain the reasons or motives which are given, both concerning the facts and the law, upon which the dispositive part of the sentence is based;

4° Decide on the costs of the litigation.

§ 2. In a collegiate tribunal, the motives presented by the judge who writes the sentence shall be taken from those which each judge has presented in the discussion, unless a greater number of judges have previously determined which motives are to be presented.

Canon 398 § 1. The sentence must be pronounced in the name of God, always invoking His name from the beginning.

§ 2. Then, it is necessary to state in order who is the judge or tribunal; who is the plaintiff, the defendant, the procurator, properly designated by name and domicile, the promoter of justice, the defender of the bond, if they are present in the trial.

[*Latin ed. p. 87*]

Acta Pii PP. XII 87 § 3. Deinde, breviter, exponatur species facti, cum conclusionibus partium. § 4. Post haec, sequatur pars dispositiva sententiae, praemissis rationibus quibus ea fundatur. § 5. Concludatur cum indicatione diei et loci in quibus redacta est, et cum subscriptione iudicis vel omnium iudicum, si plures fuerint, et notarii, et sigillo tribunalis. Can. 399. Regulae superiores praeferuntur maxime in proferenda sententia definitiva; sed applicantur etiam, quantum res diversa patiatur, in proferenda interlocutoria. Can. 400. Sententia, rite redacta, primum publice denuntiatur. Can. 401. Publicatio sententiae fieri potest vel citando partes ad audiendam sententiae lectionem sollemniter factam a iudice pro tribunali sedente; vel partibus denuntiando sententiam esse penes cancellariam tribunalis, unaque facultatem ipsis fieri eandem legendi et eiusdem exemplar petendi; vel sententiae exemplar transmittendo ad partes ad normam canonis 246.

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CAPUT IX. De iuris remediis contra sententiam. Can. 402 § 1. Errorem materialem qui inciderit vel in transcribendo parte dispositiva sententiae vel in referendis factis aut partium petitionibus aut in ponendis calculis, corrigere valet ipse iudex qui sententiam tulit. § 2. Iudex ad hanc correctionem deveniat edito decreto ad instantiam partis, nisi pars altera refragetur. § 3. Si altera pars refragetur, quaestio incidens ad normam canonis 364, § 3, decreto definiatur; et decretum ad calcem sententiae correctae referatur. ARTICULUS I. De appellatione. Can. 403. Pars quae aliqua sententia se gravatam putat, itemque promotor iustitiae et defensor vinculi in causis in quibus interfuerunt, ius habent a sententia appellandi ad iudicem superiorem, salvo praescripto canonis 404.

[*Latin ed. p. 88*]

88. Canon 404. There is no place for an appeal in the following cases: 1° Against the sentence of the Supreme Pontiff himself, or of the Apostolic Signature; 2° Against the sentence of a judge delegated by the Apostolic See to examine the case, with the clause that the right of appeal is removed; 3° Against a sentence affected by a nullity; 4° Against a sentence which has passed into res judicata; 5° Against a final sentence which has been definitively decided by an oath; 6° Against a decree of a judge, or an interlocutory sentence, which does not have the force of a final sentence, unless it is combined with an appeal from a final sentence; 7° Against a sentence in a case in which the law requires that the matter be definitively decided; 8° Against a sentence rendered against a contumacious party, who has not cleared himself of his contumacy; 9° Against a sentence rendered against one who has expressly declared in writing that he renounces the right of appeal; 10° Against the sentence of a single judge in patrimonial cases concerning property the value of which does not exceed the sum of two hundred gold francs.

Canon 405. An appeal must be presented before the judge who pronounced the sentence, within ten days from the notification of the publication of the sentence.

Canon 406. An appeal is not granted from the delegate to the delegating authority, unless the delegating authority is the Apostolic See itself, as stated in canon 404, n. 2.

Canon 407. § 1. An appeal can be made orally before the judge for the sitting tribunal, if the sentence is read publicly, and it must be immediately recorded in writing by the clerk. § 2. Otherwise, it must be made in writing, except in the case mentioned in canon 229.

Canon 408. If one party appeals to the Tribunal of the Apostolic See, the other party appeals to a different competent tribunal, the appeal must be

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pursued before the Tribunal of the Apostolic See.

[*Latin ed. p. 89*]

Acta Pii PP. XII, Canon 409: "Appellatio prosequenda est coram iudice ad quem dirigitur intra mensem ab eius interpositione, nisi iudex a quo facta est appellatio longius tempus ad eam prosequendam parti praestituerit."

Canon 410, § 1: "Ad prosequendam appellationem requiritur et sufficit ut pars; ministerium invocet iudicis appellationis ad impugnatae sententiae emendationem, adiuncto exemplari huius sententiae et libelli appellatorii quem iudici inferiori exhibuerat."

§ 2: "Quod si pars exemplar impugnatae sententiae intra utile tempus a tribunali a quo appellationem interposuit obtinere nequeat, interim termini non decurrunt et impedimentum significandum est iudici appellationis, qui tribunal a quo appellatum est praecepto obstringat ofiicio suo quamprimum satisfaciendi."

Canon 411, § 1: "Si casus de quo in can. 255 contigerit intra terminum ad appellandum utilem sed antequam appellatio interposita sit, sententia debet iis quorum interest denuntiari iisque concessi intelliguntur termini a Iure statuti a die denuntiationis computandi."

§ 2: "Si contigerit postquam fuerit appellatum, appellatio interposita iisdem denuntietur, in quorum favorem a die denuntiationis denuo cur rere incipit tempus utile ad appellationem prosequendam."

Canon 412: "Inutiliter elapsis fatalibus appellatoriis sive coram iudice a quo appellatio interposita est, sive coram iudice ad quem appellatum est, deserta censetur appellatio."

Canon 413, § 1: "Appellatio facta ab actore prodest etiam reo, et vicissim."

§ 2: "Si interponatur ab una parte super aliquo sententiae capite, pars adversa, etsi fatalia appellationis fuerint transacta, potest super aliis capitibus incidenter appellare intra terminum peremptorium decem dierum a die quo ipsi appellatio principalis notificata est; idque facere potest etiam sub condicione recedendi, si prior pars ab instantia recesserit."

§ 3: "Si sententia plura capita contineat, et appellans quaedam tantummodo capita impugnet, cetera capita exclusa habeantur; si nullum determinavit caput, appellatio praesumitur facta contra omnia capita."

[*Latin ed. p. 90*]

Acta Apostolicae Sedis - Official Commentary 90 Canon 414. If one of several defendants or plaintiffs appeals a judgment, the appeal is considered to be made by all, whenever the matter sought is individual or the obligation is solidary; however, the judicial expenses must be borne only by the one who appealed, if the judge of appeals confirms the first judgment.

Canon 415 § 1. An appeal *in suspensivo* suspends the execution of

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the appealed judgment, and therefore, the principle remains in full force: "nothing shall be innovated while the litigation is pending"; but an appeal *in devolutivo* does not suspend the execution of the judgment, even if the dispute still pending concerns the merits of the case.

§ 2. Every appeal is *in suspensivo*, unless otherwise expressly provided by law, in accordance with the firm prescription of canon 445, § 2.

Canon 416. After an appeal has been filed, the tribunal from which the appeal was taken must transmit to the tribunal to which the appeal was filed an authentic copy or the original acts of the proceedings, in accordance with canon 159.

Canon 417 § 1. 1° In accordance with canon 494, in the appellate instance, a new claim cannot be admitted, not even in the form of a useful accumulation; therefore, the dispute can only concern whether the prior judgment is to be confirmed, reformed, either in whole or in part; 2° A new claim is considered to be introduced whenever the parties, the matter sought, or the cause for seeking it are changed, but not if the petition concerns an accessory to the matter that was disputed in the first instance.

§ 2. However, the case may be substantiated with new documents and new evidence, provided that the rules set forth in canons 309 and 385 are observed.

ARTICLE II: Of the Nullity Complaint against a Judgment

Canon 418. A judgment is subject to a nullity complaint when:

1° It was issued by an absolutely incompetent judge, or in a collegiate tribunal by an illegitimate number of judges, contrary to canon 46, § 1;

2° It was issued between parties, at least one of whom did not have legal standing in the case;

3° Someone acted in the name of another without a legitimate mandate.

[*Latin ed. p. 91*]

Acta Pii PP. XII, 91, Canon 419: The nullity of which mention may be made in Canon 418, may be raised as an exception perpetually; but as an action before the judge who rendered the sentence, within ten years from the day of publication of the sentence.

Canon 420: A sentence affected by a curable defect of nullity is vitiated when: 1° A legitimate citation was lacking; 2° It is destitute of the motives or reasons for the decision, except as prescribed in Canon 8, § 4; 3° It lacks the subscriptions legally required; 4° It is not necessary to indicate the indication of the parts, the year, the month, the day, and the place where it was pronounced.

Canon 421: A plea of nullity in cases of which mention may be made in Canon 420, may be raised within three months from the day of publication of the sentence before the judge who rendered the sentence.

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Canon 422: A plea of nullity in cases of which mention may be made in Canons 418 and 420, may be raised together with an appeal before the court of appeal within ten days.

Canon 423: If a party fears that the judge who rendered the sentence, against whom a plea of nullity for an incurable or curable defect is raised, may be prejudiced and therefore justly suspected, he may demand that another judge, but in the same seat of judgment or in the same grade of jurisdiction, be substituted in his place, according to Canon 130.

Canon 424, § 1: A plea of nullity may be filed not only by the parties who believe themselves to be aggrieved, but also by the promoter of justice or the defensor vinculi, whenever they were present at the judgment.

§ 2: The judge himself may, ex officio, retract or amend a sentence rendered by him within the terms for action prescribed in Canons 419 and 421, unless in the meantime an appeal together with a plea of nullity has been filed according to Canon 422.

[*Latin ed. p. 92*]

92 ARTICLE. Concerning the Third Appeal (Can. 425) If a final sentence infringes upon the prescribed rights of others, these individuals have an extraordinary remedy, which is called the third appeal. By virtue of this, those who fear that their rights have been violated by a sentence may challenge the sentence itself before its execution and oppose it.

Can. 426 § 1. The appeal may be brought at the discretion of the appellant, either by requesting a revision of the sentence from the judge who rendered it, or by appealing to a judge of appeals.

§ 2. In either case, the appellant must prove that his right has truly been violated, or is likely to be violated.

§ 3. The violation must arise from the sentence itself, either because the sentence itself is the cause of the violation, or because, if execution is ordered, it will cause serious prejudice to the appellant.

§ 4. If neither of these is proven, the judge, notwithstanding the third appeal, shall order the execution of the sentence.

Can. 427. If the appeal is admitted, if the appellant wishes to proceed in the court of appeals, he is bound by the laws established for appeals; if he appears before the same judge who rendered the sentence, the rules applicable to incidental matters must be observed.

Can. 428. The cause brought by the appellant prevents the sentence previously rendered from being changed by the judge, according to the appellant's request.

CHAPTER X. Concerning Res Judicata and Restitution in Integrum.

Can. 429. Confirming can. 404, a matter is considered res judicata in the following cases: 1° By a unanimous sentence; 2° By a sentence that has not been appealed within the prescribed time; 3° A sentence against which an

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appeal has been filed before the judge from whom the appeal is taken, is dismissed before the judge of appeals, according to can. 412.

[*Latin ed. p. 93*]

Acta Pontificii Pontificum XII, 93, 4°: "Renuntiatio appellationi, admittitur secundum normam canonis 262, § 2, 'vel peremptio instantiae in gradu appellationis secundum normam canonis 258; 5° Sententia definitiva unica, a qua non admittitur appellatio."

Can. 430: "Causae de statu personarum numquam transeunt in rem iudicatam, nisi causae separationis coniugum; sed ex sententiis conformibus in his causis sequitur, ut ulterius propositio non debeat admitti, nisi novis prolatis iisdemque gravibus argumentis vel documentis."

Can. 431, § 1: "Res iudicata praesumptione iuris et de iure habetur vera et iusta nec potest impugnari directe."

§ 2: "Facit ius inter partes, et impedit, vel officio iudicis vel exceptione, novam eiusdem causae introductionem."

Can. 432, § 1: "Adversus sententiam contra quam non suppetat ordinarium medium appellationis aut querelae nullitatis, datur, dummodo de iniustitia rei iudicatae manifesto constet, remedium extraordinarium restitutionis in integrum intra annum ab adepta maiore aetate computandum, si agatur de minoribus; a die cognitae iniustitiae rei iudicatae, si de maioribus aut personis moralibus."

§ 2: "De iniustitia autem manifesto constare non censetur, nisi: 1° Sententia documentis innitatur, quae postea fuerint falsa deprehensa; 2° Postea detecta fuerint documenta, quae facta nova et contrariam decisionem exigentia peremptorie probent; 3° Sententia ex dolo partis prolata fuerit in damnum alterius; 4° Legis praescriptum evidenter neglectum fuerit."

Can. 433, § 1: "Ad restitutionem in integrum concedendam competens est iudex qui sententiam tulit, nisi ea petatur ex neglecto a iudice praescripto legis; quo in casu eam concedit tribunal appellationis."

§ 2: "Restitutio in integrum ne concedatur nisi auditis partibus, attrae promotore iustitiae et defensore vinculi si hi priori iudicio interfuerint."

Can. 434, § 1: "Petitio restitutionis in integrum sententiae executionem nondum inceptam suspendit."

§ 2: "Si tamen suspicio sit ex probabilibus indiciis petitionem factam..."

[*Latin ed. p. 94*]

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To prevent delays in the execution of sentences, the judge may order that the sentence be postponed, but must require the party seeking the postponement to provide suitable security, so that, if full restitution is made, he may be compensated.

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CHAPTER XI

Of judicial expenses and gratuitous legal assistance

ARTICLE I

Of judicial expenses

Canon 435. Parties may be required to pay certain sums, under the title of judicial expenses, unless they are exempted from this obligation according to canons 441-443.

Canon 436 § 1. The Ordinary in particular Synods or in the appointment of coadjutors, shall establish a tariff and a regulation in which it is specified what parties must pay for judicial expenses; what compensation must be paid by the parties for the work of advocates and procurators; what measure of remuneration is due for translations into another language and transcriptions; for the examination of documents and for verifying their authenticity; and also for documents extracted from the archives.

§ 2. The judge may, at his discretion, require that the money for judicial expenses, for the compensation of witnesses, and for the fees of experts, be deposited with the court registry, or at least that a guarantee be provided that the money will be paid subsequently.

§ 3. The Hierarchs of the various rites, including the Latin rite, who have jurisdiction in the same territory, should, after consultation, establish the same tariff or regulation for all.

Canon 437 § 1. The prevailing party must regularly reimburse the judicial expenses, both in the principal cause and in incidental matters.

§ 2. If the plaintiff or defendant has litigated recklessly, he must also be condemned to pay damages.

Canon 438 If the plaintiff or defendant has only partially succeeded, or if the dispute has arisen between relatives or affines, or if it concerns a very difficult question, or for any other just and serious reason, the judge may, at his discretion, compensate the expenses, in whole or in part, between the parties; and this must be expressed in the very wording of the judgment.

[*Latin ed. p. 95*]

Acta Pii PP. XII 95, Canon 439: Si multi in causa sunt qui condemnationem ad expensas mereantur, iudex eos damnet in solidum, si agatur de obligatione solidali; aliter, pro rata.

Canon 440, § 1: A pronuntiatione circa expensas non datur distincta appellatio; sed pars quae se gravatam putat, recursum intra decem dies interponere potest coram eodem iudice; qui de hac re cognoscere denuo poterit, et taxationem emendare ac moderari.

§ 2: Appellatio a sententia circa causam principalem secumfert appella-

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tionem a pronuntiatione circa expensas.

ARTICULUS I

De gratuito patrocinio et deminutione expensarum judicialium.

Canon 441: Pauperes, qui omnino impares sint expensis iudicialibus sustinendis, ius habent ad gratuitum patrocinium; si ex parte tantum, ad expensarum deminutionem.

Canon 442, § 1: Ad gratuitum pauperum patrocinium, iudex in singulis causis vult, eam a iudice postulare debet, dato supplici libello, allatisque documentis quibus quae condicio sit postulantis, quaeve eius rei familiaris c o pia demonstret; praeterea debet probare se non futilem neque temerariam causam agere.

§ 2: Iudex postulationem nec admittat nec reiiciat, nisi requisitis, si opus sit, notitiis etiam secretis quibus statum rei familiaris ipsius postulantis compertum habere possit, auditoque promotore iustitiae: imo, concessam potest etiam revocare, item audito promotore iustitiae, si in decursu iudicii assertam paupertatem non adesse compertum habuerit.

Canon 443, § 1: Qui exemptionem ab expensis vel earum deminutionem assequi designet aliquem ex advocatis in suo foro approbatis, qui ab hoc munere explendo, nisi ex causa iudici probata, sese subducere nequit; secus, a iudice congrua poena, etiam suspensionis ab advocati munere exercendo, plecti potest.

§ 2: Deficientibus advocatis approbatis, iudex Hierarcham loci roget ut aliquem ex aliis advocatis vel aliam idoneam personam, si opus sit, designet ad pauperis patrocinium suscipiendum.

[*Latin ed. p. 96*]

Acts of the Apostolic See – Official Commentary § Z. If a lawyer or another person to whom gratuitous legal assistance has been entrusted does not perform his duty with due diligence, he may be removed from the case by the judge, at the request of the party concerned, or by the promoter of justice, or even ex officio. Canon 444 § 1. If the party that has benefited from gratuitous legal assistance obtains a victory and has obtained either a sum of money or a valuable object, which is five times greater than the amount that would have to be paid for judicial expenses, including the lawyer's fees, the judicial expenses shall be deducted from the sum of money or the value of the object awarded to the victorious party. § 2. If the party that has benefited from gratuitous legal assistance obtains a victory and the opposing party is condemned to pay judicial expenses, this party shall also pay those judicial expenses from which the party benefiting from gratuitous legal assistance was exempt, except for the lawyer's fees, unless the opposing party is also condemned to pay them. CHAPTER XII Concerning the Execution of Judgment Canon 445 § 1. A judgment that has become final may

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be ordered for execution. § 2. However, the judge may order a provisional execution of a judgment that has not yet become final: 1° If the matter concerns provisions or performances intended for necessary sustenance; 2° If another serious necessity arises, provided that, if a provisional execution is granted, adequate security is provided for the protection of the other party, in the event that the execution is revoked. Canon 446. Execution shall not take place before the judge's decree is obtained, in which it is ordered that the judgment itself be ordered for execution; this decree shall be included in the judgment itself, or issued separately, depending on the nature of the case. Canon 447. If the execution of the judgment requires the prior rendering of accounts, the matter shall be decided by the same judge, observing the laws that must be observed, who ordered the judgment to be ordered for execution.

[*Latin ed. p. 97*]

Acta Pii PP. XII 97, Canon 448, § i. The sentence for execution must be ordered by the local Hierarchy, either by themselves or by another, in the place where the sentence of the first instance was pronounced. § 2. If this is refused or neglected, at the request of the interested party, or even ex officio, the execution pertains to the judge of appeals. § 3. In the case of religious orders, the execution of the sentence pertains to the Superior who issued the executive sentence, or to the judge to whom it was delegated. Canon 449, § 1. The executor, unless something to the contrary is permitted in the very text of the sentence, must order the execution of the sentence itself according to the obvious meaning of the words. § 2. He is permitted to consider exceptions regarding the manner and force of the execution, but not regarding the merits of the cause; and if he has elsewhere ascertained that the sentence is manifestly unjust, he must abstain from execution and refer the matter to the one to whom the execution was entrusted. Canon 450, § 1. As for real actions, whenever something is adjudged to the plaintiff, this must be delivered to the plaintiff immediately, and the matter is considered settled. § 2. As for personal actions, when the defendant is condemned to deliver a movable thing, or to pay money, or to give or do something else, four months are granted for fulfilling the obligation. 2° The judge can reduce or extend the prescribed term, provided that it is not shortened to less than two months, nor extended beyond six months. Canon 451. In carrying out the execution, the executor must take care that the condemned party is harmed as little as possible, and for this reason, he should begin the execution by seizing the things that are least necessary to him, always preserving those that are necessary for his sustenance or livelihood; and if the case involves a cleric, those things necessary for his honest support, according to the prudent judgment of an ecclesiastical judge, must be preserved; nevertheless, the creditor must be satisfied as soon as possible. Canon 452. The executor must first use warnings and precepts towards the reluctant

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party; he must not proceed to spiritual penalties and censures, unless out of necessity and gradually. 7 - ACTA, Vol. XVII, n. 1. — 6-1-1950.

[*Latin ed. p. 98*]

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SECTION II. CONTESTED CASES BEFORE A SINGLE JUDGE

Canon 453. The rights pertaining to the tribunal and to the president belong to the single judge.

Canon 454. The parties may defend themselves either personally or through a single advocate.

Canon 455. It is not permitted for the parties to present more than four or five witnesses.

Canon 456. § 1. The judicial petition, according to canon 230, must contain: 1° A brief, complete, and clear exposition of the facts upon which the plaintiff's claims are based; 2° The evidence by which the plaintiff intends to prove the facts; indicating the names, surnames, condition, and place of residence of the witnesses; 3° The value of the object sought, insofar as it depends on the competence of the judge, together with those things which are necessary to determine the value of the object; 4° The conclusions of the plaintiff.

§ 2. The judicial petition may also be presented orally to the single judge; in which case, the notary shall record it in writing.

Canon 457. The judge, within three days from the presentation of the judicial petition, shall order, by decree appended to the end of the petition itself, written by the plaintiff or the notary, that a copy of the judicial petition be communicated to the defendant, with the defendant having the opportunity, within ten days, to deposit in the registry of the tribunal a written response, or to appear before the tribunal to respond to the plaintiff's petition; in which case, the notary shall record the defendant's response in the proceedings.

Canon 458. The judge may, if the circumstances warrant, grant the plaintiff an additional term to reply, in either of the aforementioned ways.

Canon 459. If the term granted to the defendant to respond and to the plaintiff to reply has elapsed, and if a term has been granted to the plaintiff, the judge, after examining the proceedings – unless there is some hope of settling the dispute through a transaction –

[*Latin ed. p. 99*]

Acta Pii PP. XII 99, according to canon 94 and following. – The parties shall be cited to appear, so that they may compare their cases, within a term not less than ten nor more than thirty days. The decree of citation must be notified to the parties by the care of the notary. Canon 460, § 1. It is

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incumbent upon the parties to present to the tribunal a written statement of their petitions, provided that they do so at least three days before the hearing, and in duplicate, of which one copy must be communicated to the other party. § 2. Furthermore, within the term mentioned in § 1, the parties who wish to have certain witnesses heard who were not presented in the judicial petition, must notify the registry of the tribunal of the names of these witnesses, together with the other requirements mentioned in canon 456, § 1, n. 2, so that the judge may allow the parties to present a slightly greater number of witnesses, if the circumstances of the case require it. Canon 461. In the hearing, evidence is gathered. Canon 462. After the evidence has been gathered, the proceedings continue in the same hearing with the oral discussion. Canon 463. After the oral discussion has begun, if the judge, from the records and the evidence, deems the case sufficiently instructed, he may either pronounce judgment immediately or postpone it, but not for more than three days. Canon 464. If, in the hearing, the evidence already admitted cannot be gathered, or if the judge deems it necessary to gather new evidence, a second hearing is scheduled. Canon 465. Interlocutory judgments pronounced by a single judge cannot be appealed except together with final judgments, and according to the methods admitted for appealing final judgments. Canon 466. The dispositive part of the judgment must be immediately communicated to the parties orally, unless the judge orders that the decision be kept secret until the formal publication of the judgment. Canon 467. The text of the judgment must be published as soon as possible, at the latest within fifteen days.

[*Latin ed. p. 100*]

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SECTION III ON MATRIMONIAL CAUSES

CHAPTER I On the Competent Tribunal

Canon 468. Matrimonial causes involving baptized persons are, by proper and exclusive law, within the jurisdiction of the ecclesiastical judge.

Canon 469. Causes concerning the civil effects of marriage, if they are the principal matter in question, belong to the civil magistrate; but if they are incidental and accessory, they can also be known and decided by the ecclesiastical judge by virtue of his own authority.

Canon 470. Matrimonial causes pertaining to those matters concerning which, in canon 15, no. 1, the aforementioned Sacred Congregation or Tribunal, or a special Commission thereof, shall exclusively have jurisdiction, which the Supreme Pontiff shall have delegated to them in each case; causes of dispensation concerning a valid but unconsummated marriage, the Sacred Congregation for the Oriental Churches; and causes concerning the

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Pauline Privilege, and causes between a Catholic party and a non-Catholic party, or between a baptized and an unbaptized party, which are submitted in any way to the Apostolic See, shall be known by the Sacred Congregation of the Holy Office.

Canon 471. § 1. No inferior judge may conduct a process in causes of dispensation concerning a valid but unconsummated marriage, unless the Apostolic See has granted such authority to him.

§ 2. 1° If, however, the competent judge, by his own authority, has rendered a judgment concerning a marriage null by reason of impotence, and from this, not of impotence, but of a marriage not yet consummated, evidence arises, all the proceedings shall be transmitted to the Sacred Congregation, which may use them in the process concerning a valid but unconsummated marriage;

2° If, on the other hand, the evidence concerning the lack of consummation of the marriage, as far as it has been presented, is deemed insufficient, the same shall be completed, and the fully completed proceedings shall then be submitted to the Sacred Congregation.

§ 3. Likewise, if the competent judge, by his own authority, has rendered a judgment concerning the nullity of a marriage, from another cause, and the nullity of the marriage cannot be established, but a very probable doubt arises concerning the lack of consummation of the marriage, then it is appropriate for either...

[*Latin ed. p. 101*]

Acta Pontificii Pauli XII, 101: Ad utramque partem perhibeatur libellus, ad Romanum Pontificem inscripte, de dispensatione a matrimonio rato et non consummato; et ipso iure fit, ut testis iudici causam instruendi. Ipse iudex, acta plene instructa, deinde rem ad Sacram Congregationem remittat.

Can. 472: In aliis causis matrimonialibus, iudex competens est iudex loci in quo matrimonium celebratum est, aut in quo, sive pars conventa, sive pars catholica, si altera sit acatholica, domicilium vel quasi-domicilium habet.

Can. 473: Si matrimonium accusatur ex defectu consensus, curet ante omnia iudex, ut monitionibus opportunis partem, cuius consensus deesse affirmatur, ad consensum renovandum inducat; si ex defectu formae substantialis vel ex impedimento dirimenti a quo dispensari potest et solet, partes inducere studeat ad consensum in forma legitima renovandum, vel ad dispensationem petendam.

CAPUT II: De tribunali constituendo

Can. 474: Unicus est iudex instructor in inquisitione pro dispensatione super matrimonio rato et non consummato.

Can. 475: Sive agatur de nullitate matrimonii, sive de probandis incon-

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summatione et causis ad dispensandum super rato et non consummato, citari debet defensor vinculi ad normam canonis 62.

Can. 476: Defensoris vinculi est:

1° Examinare partes, testes et peritos; exhibere iudici interrogatoria clausa et obsignata, in actu examinis a iudice aperienda, et partibus aut testibus proponenda; novas interrogationes, ab examine emergentes, iudici suggerere;

2° Articulos partibus propositos perpendere, iisque quatenus opus sit, contradicere; documenta a partibus exhibita recognoscere;

3° Animadversiones contra matrimonii nullitatem ac probationes pro validitate aut pro consummatione matrimonii scribere et allegare, et ea omnia deducere, quae ad matrimonium tuendum utilia censuerit.

[*Latin ed. p. 102*]

Acta Apostolicae Sedis - Official Commentary 102 Canon 477. The Defender of the Bond shall have the right:

1. Always and at every moment of the process, to examine the acts, even if they have not been published; to urge the completion of written documents, with the extension of deadlines subject to the prudent judgment of the judge;

2. To be informed of all proofs or allegations, so that he may be able to object;

3. To request that other witnesses be summoned or that the same witnesses be subjected to further examination, even after the process has been completed or published, and to present new observations;

4. To demand that other acts, which he himself suggests, be completed, unless the tribunal disagrees by unanimous vote.

CHAPTER III. Of the right to accuse a marriage and to request a dispensation concerning ratified and unconsummated marriages.

Canon 478 § 1. Those who are competent to bring an accusation are:

1. The spouses, in all cases of separation and nullity, unless they themselves are the cause of an impediment or, in some other way, of the nullity of the marriage, directly and deliberately;

2. The Promoter of Justice in cases of public natural impediments.

§ 2. All others, even if they are relatives, do not have the right to accuse a marriage, but only to report to the local Hierarchy or to the Promoter of Justice the possibility of nullity of the marriage. The spouses, who are not competent to accuse a marriage, enjoy the same right to accuse the marriage.

§ 3. In cases concerning the nullity of a marriage, even if non-Catholics, whether baptized or unbaptized, are parties, they must obtain permission from the Sacred Congregation of the Holy Office to act.

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Canon 479. A marriage, which, while both spouses are living, has not been accused, is presumed after the death of one or both spouses to have been valid, so that no proof shall be admitted against this presumption, unless the question arises incidentally, or unless otherwise provided by the statutes concerning personal matters.

Canon 480. In cases concerning ratified and unconsummated marriages, no action shall be taken except at the request of at least one of the spouses.

[*Latin ed. p. 103*]

Acta Pii PP. XII 103 CHAPTER IV Concerning Proofs

Canon 481. Relatives by blood and those related by affinity, concerning whom mention is made in canon 279, § 3, n. 3, are considered competent witnesses in the causes of their relatives.

Canon 482 § 1. In causes of impotence or consummation, unless it is certain that the impotence or lack of consummation arises from some other cause, each spouse must present seven witnesses, who are called witnesses of credibility, who are related to them by blood or affinity, or, if not, who are neighbors of good reputation or otherwise knowledgeable about the matter, who can swear to the integrity of their spouse, and especially to their truthfulness concerning the matter in dispute.

§ 2. The judge may, according to the norm of canon 281, § 3, add other witnesses ex officio to those presented by the parties; indeed, he must do so whenever the witnesses of credibility presented by the parties are fewer or are deemed insufficient.

§ 3. This testimony is an argument of credibility which adds strength to the testimonies of the spouses; but it does not obtain the force of full proof, unless it is supported by other aids or arguments.

Canon 483. In causes of impotence or consummation, an examination of the body of each or either of the spouses must be made by experts, unless it is clearly evident from the circumstances that such an examination is unnecessary.

Canon 484. In the selection of experts, in addition to the norms given in canons 315-328, the prescriptions of the following canons must be observed.

Canon 485. Experts should not be admitted to perform the examination if they have privately examined the spouses concerning the matter to which the petition for a declaration of nullity or lack of consummation relates; however, they may be presented as witnesses.

Canon 486 § 1. Two medical experts must be appointed ex officio to examine the man.

§ 2. Two women must be appointed to examine the woman, who hold a

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doctorate in medicine, or at least possess legitimate expertise in the art.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis — The official records must be accompanied by testimony. If, however, such women cannot be obtained to complete the examination, then it will be permissible for the Hierarchy, with the consent of the woman to be examined, to entrust the examination to men, who are not only distinguished by their medical skill, but also are commended by their piety and virtue, and are of mature age and character. § 3. The physical examination of the woman must be performed, strictly observing the rules of Christian modesty, and always in the presence of an honest matron duly appointed for this purpose. Canon 487 § 1. The examination of the woman must be performed separately by those individuals legitimately designated to do so. § 2. Those who have legitimately performed the examination, whether men or women, must each prepare a report, to be submitted within the time limit set by the judge. § 3. The judge may subject the reports prepared by the midwives to the examination of some expert physician, if he deems it appropriate. Canon 488 After the report has been completed, the experts, midwives, and matron, separately, will be questioned by the judge, according to the articles previously prepared by the defender of the bond, to which they will answer under oath. Canon 489 Even in cases of alleged insanity, the testimony of experts in the field of psychiatry is required, who will examine the individual, if the circumstances warrant, and his actions which suggest a suspicion of insanity, according to the precepts of the art; moreover, experts who have previously visited the individual should be heard as witnesses. CHAPTER V Concerning the publication of the proceedings, the conclusion of the case, and the sentence. Canon 490 § 1. After the proceedings have been made public, the parties may still introduce new witnesses, subject to the norms of canon 309, regarding various articles. § 2. If witnesses who have already been heard on the same articles previously presented are to be heard again, the prescription of canon 304 must be observed, allowing the defender of the bond to present appropriate objections. Canon 491 § 1. The defender of the bond has the right to be heard last in presenting evidence, making requests, and answering, both in writing and in oral defense. § 2. Therefore, the judge should not proceed to a final judgment unless, first...

[*Latin ed. p. 105*]

Acta Pii PP. XII 105: Defensor vinculi, interrogatus, declarat se nihil aliud debere adducere aut inquisitionem facere. § 3. Si vero, ante diem praefinitum ad cuius diem iudex causam definire debet, defensor nihil adduxerit, praesumitur eum nihil amplius adducendum habere. Can. 492: In causis quae spectant ad dispensationem matrimonii ratae et non consummatae, iudex instructor neque ad publicationem processi neque ad sententiam su-

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per ipsa inconsummatione et causas ad dispensandum deveniat, sed omnia acta una cum suffragio scripto Hierarchae et defensoris vinculi transmittat ad Sedem Apostolicam.

CAPUT VI: De appellationibus. Can. 493: A prima sententia, quae matrimonii nullitatem declaraverit, defensor vinculi, intra legitimum tempus, ad tribunal appellationis provocare debet; et si officium suum implere neglexerit, compellitur auctoritate iudicis. Can. 494: Si in gradu appellationis novum caput nullitatis afferatur, illudque nemine contradicente, a collegio admittatur, de eo iudicandum est tamquam in prima instantia. Can. 495: Post secundam sententiam, quae matrimonii nullitatem confirmaverit, si defensor vinculi in gradu appellationis pro sua conscientia non crediderit esse appellandum, ius coniugibus est, decem diebus a sententiae denuntiatione elapsis, novas nuptias contrahendi. Can. 496: Decreta matrimonii nullitate vel data a rato dispensatione, Hierarcha loci curare debet ut de ea mentio fiat in baptismorum et matrimoniorum regestis ubi matrimonii celebratio adnotata est. Can. 497: § 1. Cum sententiae in causis matrimonialibus, haud exceptis causis separationis coniugum, nunquam transeant in rem iudicatam, causae ipsae, si nova argumenta praesto sint, retractari semper poterunt, firmo praescripto can. 430, non autem ab eodem tribunali vel ab alio eiusdem gradus, salvo praescripto § 2.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis — Official Commentary § 2. In patriarchates, causes concerning which retraction is possible according to § 1, with the consent of the defender of the bond, may be heard in the patriarchal tribunal, but with a change of judges. CHAPTER VII Concerning cases excepted from the rules previously established. Canon 498. If, from a certain and authentic document, which is not subject to contradiction or exception, it is established that there exists an impediment of disparity of cult, of order, of the vow of chastity emitted in a higher profession, of marriage, of consanguinity, of affinity, or of spiritual relationship, and, simultaneously, with equal certainty, from a certain and authentic document, or even by another legitimate means, it appears that a dispensation has not been granted concerning these impediments, in these cases, after omitting the formalities previously mentioned, the local Ordinary, after hearing the parties, may declare the marriage null, with the intervention of the defender of the bond. Canon 499. Against this judgment, the defender of the bond, if he prudently believes that the impediments mentioned in canon 498 are not certain, or that a dispensation probably intervened concerning them, must appeal to the judge of second instance, to whom the records must be transmitted, and who must be writtenly notified that the case is an exception. Canon 500. The judge of second instance, with the sole intervention of the defender of the bond, shall decide in the same manner as in canon 498, whether the judgment is to be confirmed, or whether the case should proceed according

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to the ordinary course of law; in which case, he shall refer it to the tribunal of first instance. SECTION IV CONCERNING CAUSES AGAINST HOLY ORDINATION. Canon 501. § 1. In cases in which the obligations contracted from the subdiaconate or from a higher order, or the validity of the very Holy Ordination, are impugned, a petition must be sent to the Sacred Congregation for the Eastern Churches, or, if the ordination is impugned because of a substantial defect in the sacred rite, to the Sacred Congregation of the Holy Office; and the Sacred Congregation shall decide whether the case is to be treated in a judicial manner or through disciplinary proceedings.

[*Latin ed. p. 107*]

Acta Pii PP. XII 107 § 2. Si primo, Sacra Congregatio remittit causam ad tribunal dioecesis cui clericus pertinuit tempore sacrae ordinationis, vel, si sacra ordinatio impugnetur ob defectum substantialem sacri ritus, ad tribunal dioecesis in qua ordinatio peracta fuit; pro gradibus appellationis, standum praescripto canon. 72-80. § 3. Si secundo, ipsa Sacra Congregatio dirimit quaestionem, praevio processu informativo peracto a tribunali curiae competenti. Canon. 502 § 1. Validitatem sacrae ordinationis accusare potest clericus, aeque ac Hierarcha cui clericus subsit vel in cuius dioecesi ordinatus sit. § 2. Solus clericus, qui existimet se ex sacra ordinatione obligationes ordini adnexas non contraxisse, potest declarationem nullitatis onerum petere. Canon. 503 Ea omnia quae tum in parte prima, tum in sectione prima et tertia huius secundae partis praescripta sunt, servari etiam debent, nisi rei natura obstet, in causis contra sacram ordinationem. Canon. 504 Defensor vinculi sacrae ordinationis gaudet iisdem iuribus et tenetur iisdem officiis quibus defensor vinculi matrimonialis. Canon. 505 Quamvis actio instituta fuerit non super ipsamet sacrae ordinationis nullitate, sed super obligationibus tantum ex ipsa sacra ordinatione exsurgentibus, clericus est ad cautelam ab exercitio ordinum prohibendum. Canon. 506 § 1. Ut clericus liber sit ab obligationibus quae a vinculo ordinationis manant, requiruntur duae sententiae conformes. § 2. Quod ad appellationem attinet, in his causis serventur praescripta canon. 493-497, de causis matrimonialibus.

[*Latin ed. p. 108*]

Acta Apostolicae Sedis - Official Commentary 108 PART III ON CRIMINAL PROCEDURE CHAPTER I On Matters Preceding Criminal Judgment ARTICLE I On the Accusatory Action and Denunciation Canon 507. The criminal action, excluding all others, is reserved to one promoter of justice. Canon 508. § 1. 1° Nevertheless, any faithful person may always denounce the crime of another, of whatever condition, in order to obtain satisfaction or to recover damages, or even out of a concern for justice, to repair some scandal or evil; 2° The person mentioned in n. 1 is also entitled to this right, even against Superiors. § 2. The obligation to denounce crimes arises

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whenever someone is urged to do so, either by law or by a special legitimate precept, or by the natural law itself, due to the danger to faith or religion, or to some other imminent public evil. Canon 509. The denunciation must be made in writing, signed by the denouncing party, or orally, to the local Hierarchy, or to the chancellor of the curia, or to the protopresbyter, or to the vicars forane, or to the parish priests; however, if it is made orally, it must be recorded in writing and immediately forwarded to the Hierarchy. Canon 510. He who denounces a crime must provide assistance to the promoter of justice in proving the same crime. Canon 511. § 1. In cases of injury or defamation, in order for the promoter of justice to institute a criminal action, a prior denunciation or complaint by the injured party is required. § 2. But if the matter concerns a serious injury or defamation, inflicted upon a cleric or religious, especially one holding a position of dignity, or if a cleric or religious has inflicted such an injury or defamation upon another, a criminal action may be instituted even if it is not preceded by a denunciation or complaint.

[*Latin ed. p. 109*]

Acta Pii PP. XII, 109, Canon 512: In delictis mixti fori, Hierarchae regulariter non procedant, cum reus laicus sit, et civilis magistratus, in reum animadvertens, publico bono satis consulit.

ARTICULUS I

De Inquisitione

Canon 513, § 1. Si delictum nec notorium sit, nec omnino certum, sed innotuerit, vel ex rumore et publica fama, vel ex denuntiatione, vel ex querela damni, vel ex inquisitione generali ab Hierarcha facta, vel alia quavis ratione, antequam quis citetur ad respondendum de delicto, inquisitio specialis est praemittenda, ut constet an et quo fundamento innitatur imputatio.

§ 2. Huic regulae locus est, sive agatur de irroganda poena vindicativa vel censura, sive de ferenda sententia declaratoria poenae vel censurae in quam quis inciderit.

Canon 514: Inquisitio, quamvis ab ipso loci Hierarcha peragi possit, regulariter tamen committatur alicui ex iudicibus eparchialibus, nisi eidem Hierarchae ex peculiari ratione alii committenda videatur.

Canon 515, § 1. Inquisitor delegetur non ad universitatem causarum, sed ad singulas causas.

§ 2. Inquisitor tenetur iisdem obligationibus quibus iudices ordinarii, ac praesertim praestare debet iusiurandum de secreto servando, deque officio fideliter implendo, et abstinere ab accipiendis muneribus ad normam can. 136-139.

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§ 3. Inquisitor nequit valide in eadem causa iudicem agere.

Canon 516, § 1. Prudenti Hierarchae iudicio committitur statuere, quandonam ea, quae praesto sunt argumenta, sufficiant ad inquisitionem instituendam.

§ 2. Nihili faciendae sunt denuntiationes quae ab inimico manifesto, aut ab homine vili et indigno proveniunt, vel anonymae, iis adiunctis, iisque aliis elementis carentes, quae accusationem forte probabilem reddant.

[*Latin ed. p. 110*]

Acta Apostolicae Sedis - Official Commentary 110 Canon 517. The secret inquiry must always be conducted, and with the utmost caution, so that the rumor of the crime is not spread, nor is the good name of anyone exposed to danger.

Canon 518 § 1. To achieve its purpose, the inquisitor may summon to himself and question those whom he considers to be informed about the matter, under oath to tell the truth and to maintain secrecy.

§ 2. In their examination, the inquisitor should, as far as possible and as the nature of the inquiry allows, observe the rules established in canons 292-304.

Canon 519. Before concluding the inquiry, the inquisitor may consult with the promoter of justice as often as he encounters any difficulty, and communicate the proceedings to him.

Canon 520 § 1. Upon completion of the inquiry, the inquisitor, with his own vote, shall report everything to the Hierarchy.

§ 2. The Hierarchy, or the judicial vicariate acting under its special mandate, shall, by its decree, order that:

1° If it appears that the denunciation lacks a solid foundation, it shall be declared in the proceedings, and the proceedings themselves shall be placed in the secret archives of the curia;

2° If there are indications of a crime, but not yet sufficient to initiate legal proceedings, the proceedings shall be kept in the same archives, and in the meantime, the person suspected of the crime shall be monitored; it will be opportune to consult with a prudent judge of the Hierarchy regarding this matter, and, if the circumstances warrant, to admonish him according to § 3;

3° Finally, if there are certain, or at least probable and sufficient, arguments to initiate legal proceedings, the accused shall be summoned to appear, and the proceedings shall proceed accordingly.

§ 3. The Hierarchy shall, either directly or through an intermediary, admonish the person who is in a position to commit a crime, or in whom, after the inquiry has been completed, a serious suspicion falls of having committed a crime.

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ARTICLE III: Concerning the correction of the delinquent.

Canon 521. If the accused, when questioned, confesses to the crime, the Hierarchy, instead of a criminal trial, shall apply judicial correction, if it is appropriate for him.

[*Latin ed. p. 111*]

Acta Pii PP. XII 111, Canon 522: Correctio [judicial] non potest haberi:

1. In delictis quae poenam secumferunt excommunicationis Sedi Apostolicae, Patriarchae vel Archiepiscopo reservatae, aut poenam privationis beneficii, infamiae, depositionis minoris seu depositionis simplicis vel maioris seu degradationis;

2. Quando agitur de ferenda sententia declaratoria poenae vindicativae vel censurae in quam quis inciderit;

3. Quando Hierarcha existimet eam non sufficere reparationi scandali et restitutioni iustitiae.

Canon 523, § 1. Correctio locus esse potest semel et iterum, non autem tertio contra eundem reum.

§ 2. Quare si post alteram correptionem reus idem delictum comiserit, criminale iudicium instrui aut inceptum continuari debet ad normam canonis 528.

Canon 524. Intra fines canonum 521, 522, correctio ab Hierarcha adhiberi potest non solum antequam gradus fiat ad formale iudicium, sed etiam eo incepto ante conclusionem in causa; ac tunc quidem iudicium suspenditur, nisi tamen prosequendum idcirco sit quia correctio in irritum cesserit.

Canon 525, § 1. Correctio adhiberi etiam potest, cum interposita fuit actio damni ex delicto.

§ 2. Quo in casu Hierarcha potest de bono et aequo, partibus consentientibus, videre et dirimere quaestionem de damno.

§ 3. Sed si censuerit quaestionem de damno difficulter de bono et aequo posse definiri, licet ipsi, remissa ordini iudiciario solutione huius quaestionis, per correptionem consulere reparationi scandali et emendationi delinquentis.

Canon 526, § 1. Correctio iudicialis, praeter monita salutaria, debet plerumque coniuncta habere quaedam opportuna remedia, aut poenitentiarum vel piorum operum praescriptionem, quae valeant ad publicam reparationem laesae iustitiae aut scandali.

§ 2. Salutaria remedia, poenitentiae, pia opera reo praescribenda, mitiora et leviora esse debent iis, quae in criminali iudicio per sententiam condemnatoriam ipsi infligi possent et deberent.

Canon 527. Correctio censetur inutiliter adhibita, si reus remedia, poenitentias et pia opera sibi praescripta non acceptet aut acceptata non exse-

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quatur.

[*Latin ed. p. 112*]

Acta Apostolicae Sedis - Official Commentary 112 Canon 528 If the judicial correction or censure is either unsuitable for the reparation of the scandal and the restoration of justice, or cannot be applied because the accused denies the offense, or has been applied fruitlessly, the local Ordinary or the judicial vicar, by his special mandate, shall order that the records of the investigation be delivered to the promoter of justice.

CHAPTER II Concerning the Criminal Trial Itself

Canon 529. With the exception of the prescriptions of the canons of this third part, in the criminal trial, unless the nature of the case prevents it, the canons 226-452 concerning the contentious trial shall be observed.

ARTICLE I Concerning the Introduction of the Case and the Contest of the Dispute

Canon 530. A criminal case is introduced by a written accusation prepared by the promoter of justice, according to the norms established in canon 531.

Canon 531. The written accusation to be prepared by the promoter of justice must indicate:

1. The facts which prove the offense;

2. The nature of the offense, with the canons pertaining to it cited;

3. The evidence from which it is clear that the accused is guilty of the offense;

4. The facts which constitute aggravating or mitigating circumstances of the offense;

5. The penalties to which the accused is subject according to the canons, which must be indicated;

6. The points of fact, or articles, concerning which the accused must be questioned, with an interrogatory attached to the accusation, and also the witnesses, with interrogatories to be presented at the appropriate time;

7. The formulas proposed for resolving the doubts, as the case may be.

Canon 532 § 1. The tribunal, after ascertaining that the matter is within its competence, must promptly either admit or reject the written accusation, adding in the latter case the reasons for the rejection.

§ 2. The written accusation must be rejected whenever it is clear that the criminal action has no place.

[*Latin ed. p. 113*]

The decision of the tribunal in the case of Acia, under Pope Pius XII, is not based on the fact that, for example, an action, even if true, does not constitute a crime, or due to the prescription of the crime, the action, or

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the lack of a necessary complaint in the case. § 3. If the petition is rejected by the tribunal due to defects that can be corrected, the promoter of justice must present a new petition, properly prepared, to the same tribunal. If the tribunal rejects the amended petition, it must state the reasons for the new rejection. Canon 533. Against the rejection of the petition, it is always permissible for the promoter of justice to file an appeal within the prescribed period of ten days to the superior tribunal. From which, after hearing the promoter of justice, the question of the rejection must be resolved expeditiously. Canon 534. If the tribunal does not issue a decision within one month from the presentation of the petition, either admitting or rejecting it, the provisions of canon 232 shall apply. Canon 535. § 1. Upon admission of the petition, the defendant must be summoned. § 2. The summons must be prepared and served in accordance with canons 237-245. § 3. Upon the legitimate completion of the summons, the case ceases to be in its initial state, in accordance with canon 247, and even if the promoter of justice withdraws the accusation, the tribunal may proceed further and impose penalties on the accused, or declare him to have incurred the same penalties. Canon 536. The judge summoning the defendant must invite him to choose a lawyer within a specified time; if this time passes without result, the same judge, by virtue of his office, shall appoint a lawyer for the defendant. Canon 537. In more serious offenses, if the Ordinary believes that it would cause offense to the faithful if the accused were to administer the sacraments or perform any ecclesiastical or pious spiritual office, or to publicly receive Holy Communion, he may, after hearing the promoter of justice, prohibit him from administering the sacraments, from exercising those offices or duties, or even from publicly receiving Holy Communion. Canon 538. Likewise, if the judge believes that the accused may intimidate witnesses or suborn them, or in any other way obstruct the course of justice, he may...

[*Latin ed. p. 114*]

114 Furthermore, as a promoter of justice, he may, by his decree, order that the aforementioned individual temporarily leave the town or parish, or even that he withdraw to a designated place and remain there under special surveillance. Canon 539: Decrees concerning which are mentioned in canons 537 and 538, cannot be issued unless the accused is summoned and present, either willingly or contumaciously, or after his first hearing or judgment, or subsequently during the course of the trial; and conversely, no remedy in law is granted in such cases. Canon 540: The object or matter of a criminal trial is established in the very commencement of the legal proceedings, in which the judge, sitting as a member of the tribunal, on the day and hour assigned in the summons, informs the accused and the injured parties, if any, of the charges brought by the promoter of justice. Canon 541: In the session of the commencement of the legal proceedings,

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it may be possible to resolve any doubts concerning the principal question, to the extent that the judge deems it expedient. Canon 542: If the accused confesses to the crime in the session of the commencement of the legal proceedings, this does not necessarily end the case. However, the judge, according to his prudent judgment, may put an end to the proceedings in cases in which a correction is admitted. Canon 543: If the accused does not appear on the day and hour appointed for the commencement of the legal proceedings, and does not offer a just excuse for his absence, he shall be declared contumacious, and the proceedings shall proceed accordingly. ARTICLE II: Concerning the Order of Proceedings Canon 544: If the accused presents preliminary objections in the session of the commencement of the legal proceedings, such as objections regarding the extinction of the criminal action, the incompetence of the judge, the res judicata, the exclusion of a party, etc., then the incidental cause must be dealt with according to the norms of canon 361 and following. Canon 545: § 1. After the commencement of the legal proceedings, any incidental cause that may arise must be brought before the tribunal according to the norms of canon 361 and following. § 2. The incidental cause, unless for reasons related to the matter at hand, another judge seems more appropriate, must be decided together with the principal cause.

[*Latin ed. p. 115*]

Acta Pii PP. XII, § 15, 3. A cause incidentis, quae, dum pendet processio instructoria, proponitur, etiamsi tractetur ante causam principalem, evolutionem instructoriae minimè suspendit, nisi tribunal id expresse, ex gravissima ratione, decreverit. Causa autem incidentis per memorialia, brevibus assignatis terminis, disceptatur; eam tribunal per decretum solvat, nisi decisio talis sit ut iudicio criminali finem imponat; quo in casu edatur sententia.

Can. 546, § 1. Contra sententias vel decreta interlocutoria tribunalis, etsi habeant vim sententiae definitivae, non datur appellatio separata; sed appellatio proponenda est una cum appellatione a sententia definitiva, nisi tribunal, attento quaestionis momento, separatam appellationem in ipso decreto vel sententia interlocutoria fieri posse admiserit.

§ 2. Tribunal, ante sententiam definitivam vel una cum sententia definitiva, sententias vel decreta quaelibet interlocutoria corrigere, emendare aut revocare, auditis partibus, potest.

ARTICULUS III

De partibus privatis et de actione civili eœ delicto orta.

Can. 547, § 1. Praeter reum, semper citanda est pars cui ex delicto laesio iuridica est illata, quaeque ius habet exercendi actionem civilem.

§ 2. Etsi citatio partis laesae fuerit omissa, vel ipsa, nonobstante legitima citatione, non comparuerit, ius tamen habet interveniendi in iudicium sive

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primae instantiae sive appellationis, usque ad conclusionem in causa, servato praescripto can. 376, § 3.

§ 3. Interventus partis laesae admitti nequit si causa de actione civili ex delicto orta iam soluta sit per sententiam quae in rem iudicatam transierit.

§ 4. Proposita per legitimam citationem actione civili ex iniuria vel diffamatione, ius denuntiationis vel querelae partis laesae perimitur.

§ 5. Firmo can. 511, § 2, a querela ex iniuria vel diffamatione pars laesa resilire semper potest, accedente tamen imputati consensu. Quo in casu, partes integram sibi reservare possunt actionem civilem damnorum.

Can. 548. Pendente vero iudicio criminali, iudicium contentiosum de actione ex delicto orta suspenditur, usque ad definitionem causae criminalis; integrum tamen est parti laesae actionem civilem in iudicio criminali exercere, iuxta can. 547 et 551.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Commentarium Officiale. Canon 549. Sententia in iudicio criminali edita, etsi de actione civili expressè non decreverit et absente parte laesa fuerit prolata, vim habet ad ipsos civiles effectus, sive quaeritur factum ipsum an exstiterit necne, sive quaeritur de rei imputabilitate.

Canon 550. Quod si exsistentia delicti ex quaestione quadam de statu personarum pendeat, criminale iudicium, iudicis sententia, suspendatur usque ad definitionem quaestionis de statu in iudicio contentioso pertractandae.

Canon 551. Actio civilis in iudicio criminali exercetur a parte laesa per declarationem in actu litis contestationis factam vel per legitimum interventum ad normam canonis 547, § 2.

Canon 552. § 1. Quaestio, si oriatur, de parte laesa admittenda, dirimatur ad normam canonis 361 et seqq., 545.

§ 2. Contra decretum vel sententiam qua admittitur exercitium actionis civilis non datur appellatio, nisi ad normam canonis 546.

§ 3. Contra decretum vel sententiam quae partis laesae interventum excluserit, datur immediata et separata appellatio in devolutivo tantum intra tres dies proponenda, intra decem dies prosequenda, et expeditissime definienda.

Canon 553. § 1. Pars laesa ad exercitium actionis civilis admissa, ius habet proponendi exceptiones et probationes, necnon advocatum et procuratorem sibi eligendi, uti vera pars in causa, salvo tamen canonis 376, § 3.

§ 2. Contra sententiam definitivam quae reum quavis de causa absolverit, pars laesa quae ad exercitium actionis civilis fuerit admissa, quibuslibet iuris remediis frui valet, quamvis promotor iustitiae ab iis abstinuerit; quo in casu, iudicium impugnationis actionem contentiosam tantum respicere debet et pertractandum est juxta normas statutas circa iudicium contentio-

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sum.

Canon 554. § 1. Pars quae ad normam legis ecclesiasticae vel civilis, iure canonico legitime receptae, respondere debet de damno civili a delinquente patrato, ius habet interveniendi ad sua iura tuenda in criminali iudicio.

§ 2. Pars laesa ius habet instandi ut citetur pars de qua in praecedenti paragrapho.

[*Latin ed. p. 117*]

Acta Pii PP. XII

ARTICULUS De causae instructione

117 IV deque probationibus

Can. 555 § 1. In controversia, locus est instructioni.

§ 2. 1° Ad rem ponens, intra tres dies, eligat instructorem;

2° Instructor, in eadem causa definienda, iudicis officio fungi nequit.

Can. 556. A decretis vel rescriptis iudicis instructoris, datur intra tres dies recursus ad tribunal cum effectu devolutivo tantum.

Can. 557. Reus regulariter est audiendus cum probationes a promotore iustitiae et a parte laesa propositae iam sint collectae. Iudex autem instructor debet summam probationum reo patefacere ita ut hic novas probationes postulare possit.

Can. 558. Tribunalis est aestimare quid valeat confessio rei, utrum in casu vim habeat plenae vel saltem semiplenae probationis, utrum confessio dividi possit necne. Quare, etsi reus delictum suum confiteatur, causa minime finitur et tribunal ad ulteriora procedere debet.

Can. 559 § 1. Iusiurandum de veritate dicenda aut de veritate dictorum nequit accusato deferri.

§ 2. Iureiurando suppletorio de quo in can. 352, abstineat iudex.

Can. 560. Testium examini interesse possunt, iudice consentiente, partium advocati; reus autem ne admittatur nisi gravissima ex causa.

Can. 561. Probationes quae fuerint ab inquisitore collectae ad normam can. 518, confirmandae sunt a testibus et peritis in instructoria, ut iudex ex ipsis suam certitudinem efformare possit; partibus autem semper licet iis uti in discussione causae praesertim ad contradictiones et variationes evincendas.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary, Canon 562. When the examining judge deems the cause sufficiently investigated, he shall declare this by decree and submit the proceedings to the tribunal, together with his conclusions.

Canon 563, § 1. Unless the tribunal orders that a supplementary inves-

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tigation be conducted, it shall order the publication of the proceedings, so that the promoter of justice and the defendant's advocate may know either the proceedings of the investigation or the conclusions of the examining judge.

§ 2. Together with the proceedings of the investigation to be published, the evidence which has been collected by the investigator shall be published, according to Canon 518.

Canon 564. For a very serious reason, the judge may, in ordering the publication of the proceedings, decree that certain testimonies be communicated to the advocates in such a way that the names of the witnesses are kept secret under the sanctity of oath, so that they are not even revealed to the defendant. In this case, the parties shall be invited to indicate the names of those whom they consider to be hostile or enemies, and the reasons for the enmity.

Canon 565, § 1. After the proceedings have been published, the tribunal shall determine the day for the hearing of the cause.

§ 2. The decree shall be notified to all parties at least ten days before the hearing of the cause.

Canon 566. At least five days before the hearing of the cause, the promoter of justice and the defendant's advocate shall deposit their briefs in the registry of the tribunal, so that they may be known to the opposing party.

Canon 567. On the day assigned for the hearing of the cause, an oral discussion shall be held.

ARTICLE V. Concerning the discussion and the hearing of the cause.

Canon 568. In the oral discussion, new evidence cannot be adduced.

[*Latin ed. p. 119*]

Acts of the Holy Fathers, Pope Pius XI, Canon 569, § 1. The following participate in the discussion: the promoter of justice, the accused, and their respective advocates, the injured party and the party mentioned in Canon 554, and their advocates. § 2. The tribunal has the power to summon experts who have worked on the case to participate in the discussion, so that they may declare their expertise. Canon 570, § 1. In the discussion, the following order shall be observed: first, the promoter of justice; second and third, if any exist, the injured party and the party mentioned in Canon 554, and their advocates; last, the accused and their advocate shall speak. § 2. If there is room for responses, the accused and their advocate always have the right to reply last. § 3. It is the duty of the presiding judge to moderate the oral discussion. Canon 571, § 1. After the discussion is concluded, the tribunal shall issue its judgment. § 2. If it emerges from the discussion that there is a need to gather new evidence, the tribunal, extending the term of the case, may itself gather the new evidence. Canon

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572. The dispositive part of the judgment must be published immediately, unless the tribunal determines, for a serious reason, that the decision must be kept secret until the formal publication of the judgment, which may not be postponed for more than one month from the date of the decision. ARTICLE VI: Concerning the legal remedies against the judgment and the execution of the judgment. Canon 573. The contumacious accused may appeal within the legally established time limits, and is not bound by any obligation to request the benefits of Canon 371. Canon 574. It is the prudent judgment of the promoter of justice in the higher tribunal to continue the prosecution of the legal remedy proposed by the promoter in the lower tribunal. After the legitimate citation of the parties to the superior tribunal has been completed, the prescription of Canon 535, § 3, shall be observed.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary 120 Canon 575 Regarding the execution of the deprivation of an immovable benefice, the process shall not proceed against a cleric who has approached the Apostolic See or the Patriarch: but if the benefice in question involves the care of souls, the Hierarch shall provide through the designation of a substitute vicar. ARTICLE Concerning Judicial Expenses Canon 576 Only private funds may be added to something under the title of judicial expenses, unless they are exempted according to canons 441-443. We, however, through these Apostolic Letters, granted by our own motion, promulgate the aforementioned canons and grant them the force of law to the Christian faithful and to the Eastern Church, throughout the world. As soon as these Apostolic Letters begin to take effect, they shall lose their force any statute, whether general or particular or special, even one approved by special Synods, and any prescription and custom still in force, whether general or particular, so that the discipline of judgments is governed solely by these canons, and no particular law shall have force contrary to them, except when and to the extent that it is admitted therein. In order that knowledge of this Our will may reach all those concerned in a timely manner, We wish and decree that these Apostolic Letters, granted by Our own motion, shall begin to take effect from January 6th, on the Feast of the Epiphany of the year 1951, notwithstanding any contrary provisions, even those particularly worthy of mention. Given at Rome, on the sixth day of the month of January, on the Feast of the Epiphany, in the year 1951, in the eleventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 121*]

Ann. et vol. XXXXII, 31 Ianuarii 1950 (Ser. II, v. XVII) - N. 2

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COMMENTARIUM OFFICIALE

ACTA PII PP. XII

NUNTIUS RADIOPHONICUS

A BEATISSIMO PATRE DATUS,

PRIDIE PERVIGILIUM NATIVITATIS D. N. IESU CHRISTI,

MCMXLIX,

ADSTANTIBUS EMISPP. DD. CARDINALIBUS ET BXCMIS DD. EPISCOPIS AC ROMANAE CURIAE PRAELATIS.

"L'ATTESA DEI POPOLI"

"Nemo umquam, forsit, sicut in hac vigilia quae incipit festum eventum anni iubilari novi, cor nostrum patris et pastoris tam prope et tam vicinum vobis sensit, carissimi filii et filiae universi. Videtur et auditur – et cor nostrum non fallitur – pulsatio millionum et millionum fidelium, cum nobis concordans, quasi chorus immensus, ferventium gratiarum, vivorum desideriorum, humilium invocationum ad Patrem, donatorem omni boni, ad Filium, expiatorem omni culpae, ad Spiritum Sanctum, dispensatorem omni gratiae. Impulsi profundo desiderio liberationis spiritualis, attracti fascine bonorum caelestium, oblivisci pro breviori tempore sollicitudinum terrenarum, ad Nos revolventur, et quasi repetunt, sed in bono sensu et recta intentione, orationem quae iam olim ad Redemptorem fuit directa: 'Da nobis signum ex caelo.' Ecce, 'hodie estis quia veniet Dominus, et mane videbitis gloriam eius'; signum quod exspectatis vobis hodie annunciabitur; signum, immo medium remissionis et sanctificationis, cras ipsi dabitur, in momento in quo per manus Nostras porta mystica iterum removetur, aperiens aditum ad maximum templum Christianitatis, symbolum Redemptoris Iesu, Nobis datum per Mariam, ut omnes, incólum, MAR. 8, 11-12; LUC. 11, 16.

9 - ACTA, vol. XVII, n. 2. - 31-1-1950.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - In the official commentary published in Rome, we find salvation: "I am the door. Through me if anyone enters, he shall be saved." From the entire Church of Christ, which has extended its members over every region of our planet, all eyes are now turned to Rome, to this Apostolic See, a perennial source of truth, of salvation, and of good.

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We know how much hope you place in this Holy Year. Firm in our heart is the belief that Divine Providence wishes to work within it and for it the wonders of its mercy towards the human family. And we are sustained by the hope that the Angel of the Lord will not encounter obstacles in his path, but rather will find the ways cleared and the hearts opened by that good will which bends Heaven towards earth. We ourselves, to whom Divine Providence has reserved the privilege of proclaiming and offering it to the entire world, sense the premonition of its importance for the coming half-century. It seems to us that the Holy Year 1950 should be decisive, first and foremost, for the hoped-for religious renewal of the modern world, and for resolving that spiritual crisis that afflicts the souls of our time. The hoped-for harmony of celestial and earthly values, of divine and human things, the duty of our generation, will be accomplished, or at least hastened, if the faithful of Christ remain steadfast in their conceived purposes, persevere tenaciously in the works undertaken, and do not allow themselves to be seduced by vain utopias, nor diverted by partial interests and egoisms. Also decisive for the future of the Church, engaged internally in the effort to make the holiness of its members more evident and widespread among the people, while externally striving to infuse and expand its spirit of justice and love even into civil institutions.

THE OPENING OF THE HOLY DOOR

Animated by these sentiments and these aspirations, imbued with the dignity of a tradition dating back to the time of our predecessor, Boniface VIII, tomorrow, when we open the Holy Door with three blows of the hammer, we will be aware that we are performing not merely a traditional act, but a symbolic rite of great significance, not only for Christians, but for all of humanity. We hope that that threefold blow will resound in the depths of the souls of all those who have ears to hear.

[*Latin ed. p. 123*]

Acta Pontificum, Pius XII, 123. In hoc Anno Sancto, anno Domini, cuius maiestas et granditudo peccatum condemnans; anno Domini, cuius benignitas et misericordia veniam et gratiam offerunt illis qui ad accipiendum parati sunt; anno Domini, qui in hoc Anno Sancto desiderat propius ad hominem accedere et ad eum quam umquam, prope esse. Quotíti faciunt peccatum simplicem "infirmitatem," et infirmitatem, pro vera liberalitate, perfino virtutem! "Verba rerum amisi," sicut iam paganus Sallustius scripsit, "quia rerum audacia fortitudo vocatur." Bona aliena largiri. Artificiose transformando sensum verborum in quibus maxime agitur in vita publica et privata, ea quae conscientia non vult explicare occultant; ea quae intimus animae eorum damnans, conjungunt; ea quae lealiter profiteri debent, negant. Quotíti deos suos pro vero Deo

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posuerunt, id est, etsi fidem in Deum affirmant et voluntatem eius servire, Deum in notionem transformant, quae est productum propriis desideriis, propriis inclinationibus, propriis infirmitatibus! Deus in immensa sua magnitudine, in immaculata sua sanctitate, Deus cuius benignitas corda quae ipse formavit tam bene comprehendit, et cuius benignitas semper parata est ad eos adiuvando, non recte ab multis est cognitus. Quare multi christiani ex pura consuetudine, multi negligentes et incurantes, et ex altera parte, animae tormentatae et sine spe, quasi Christianismus ipse non esset "bona novella." Falsae opiniones de Deo, vanae creationes spirituum nimis humanorum, quae Annum Sanctum dissipare et ex cordibus expellere debet!

ANNUS MAGNI REDITUS ET MAGNI INDULGENTIAE.

Spontanea simpathia, cum qua populi nuntium eius accipiunt, fidem confirmant, quam ipsi in eos posuimus. Ergo non erit festivitatis clamor, non praetextus pietatis distractionum, neque etiam vanus ostentatio virtutis catholicae, in sensu quo mundus intelligit, qui felicitatem in momentaneis consensibus multitudinum ponit. Annum Sanctum plus serio et plus profundo in animis operari debet, virtutes privatas et publicas plus excitare et promovire debet, et plus intimé et sinceré christianum esse et apparere debet.

[*Latin ed. p. 124*]

Acta Apostolicae Sedis - Commentarium Officiale 124. Hoc [anno] debebit correspondere arcano voluntati Dei. Debebit signalari se anno magnae restitutionis, anno magnae remissionis, inquantum nostra aetas, etiam in recenti praeterito, fuit aevum apostasiae et culpae.

I. - Annus magnae restitutionis.

INVITUM PATERNUM.

Ita igitur, ab hoc die, ad totum orbem terrarum vocem Nostram dirigimus, ut ab omnibus viris et singulis, ab omni regione et omni loco, cum urgente necessitate temporis praesentis, perficiatur desiderata magna restitutio. Noster vult esse praecipue invitum patris qui vivit, qui laborat, qui patiatur, qui orat et qui sperat pro bono et felicitate filiorum. Et omnes homines in terra sunt Nostri filii, saltem iure et destinatione, etiam ii qui Nos deseruerunt, qui Nos offenderunt, qui Nos fecerunt et faciunt pati. Filii longinquos, amotos, deludos et amari, praesertim vos, ad quos voces fallaces, et fortasse etiam visio imprudens rerum, in corde vestro extinxerunt affectum quem iam habebatis pro Sancta Ecclesia, nolite repudiare oblationem reconciliationis quam Deus ipse vobis offerit per Nostrum medium et in tempore vere acceptabili. Persuadetis vos ab hoc

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momento quod dulcia sunt viae reversionis ad domum Patris et plenum gaudiorum os ventum vobis exspectat.

RESTITUTIO AD DEUM INCREDULORUM, ATEORUM...

Significat hoc primum Annum Sanctum restitutionem ad Deum illarum animarum, quae, propter causas diversas et multas, amiserunt et exstinxerunt in corde imagine et memoria Creatoris sui, a quo est vita eorum, sicut existentia omnium creaturarum, et in quo posita est summa earum felicitas. Aut quia absunt propter inertem et agnosticum statum mentis erga maximum problemma vitae; aut quia se dicunt contentos de ficticia visione universi, ubi negatur necessarium locum primo principio spirituali illius; aut quia, intolerantes praesentiae eius aeternae, stulte zelantes dominationis eius supremae, illi movent insanam bellum, temptantes suffocare testimonium quod de Ipso dant creaturae omnes et cor ipsorum; ipsi patiuntur spasmos exilii, isolationem ab universo, vacuum deserti, cui ipsi se condemnaron, accipiens atheismum. Pro illis non est nisi unum remedium, restitutio: restitutio ad reflexionem et ad bonum sensum humanum.

[*Latin ed. p. 125*]

Acts of Pope Pius XII, 125: A return to the profound and serene search for the reasons of things, ascending step by step the scala of creation from effect to causes, until the investigating mind is fully satisfied; a return, finally, to the humility and docility of the creature. To their eyes, and they may almost touch it in the irrefutable testimony of His works, will appear the God of the living, our Father, the love that torments, until it is possessed. ... and of the pagans. Our heart tells us that this Holy Year will see many such returns, as it will see a multiplication of conversions to the Christian faith among the pagans in the land of Mission. It will certainly be a comfort to you to know that since the Jubilee of 1925, the number of Christians in those distant territories has more than doubled; while in some regions of Africa, the visible Church has become a cornerstone of social life, through the deeply felt Christian influence on public and private customs. But with the deepest sorrow of Our heart, We cannot detach Our thoughts from the grave dangers that threaten or have already afflicted religion and its institutions in other countries of Europe and Asia, as is the case in the vast China, where tragic upheavals have reduced flourishing centers of life to cemeteries of death.

RETURN TO CHRIST OF SINNERS: The Holy Year marks the return to Jesus Christ, the Redeemer, for souls tempted by the allure of sin and distant from the house of the Father. They are believers and Catholics, but alas, the spirit, as weak as the flesh, makes them waver from their duties and forget the true treasures, either for a long period of years, or in a habit-

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ual alternation of desertions and fleeting encounters. They are deluded if they believe they possess the Christian life, and God accepts them, without the sanctifying grace dwelling habitually in their hearts. Drawn into the danger of dying of misery and hunger, far from that Jesus who does not recognize as His own those who wish to serve two masters, through easy compromises between earth and heaven, time and eternity, sense and spirit. For these afflicted in spirit, lepers, paralytics, branches cut off without vital sap, let the Holy Year be a time of healing and repentance. The angel of the piscina Probatica wishes to renew for them all the miracle of the healing waters; who will not wish to bathe in them?

[*Latin ed. p. 126*]

Acta Apostolicae Sedis – Official Commentary 126. The venerable Father of the parable in the Gospel anxiously awaits, at the threshold of the Holy Door, the return of the prodigal son, contrite; who will stubbornly persist in the desert of sin?

RETURN OF THE DISSIDENTS TO THE CHURCH. Oh, if this Holy Year could witness the great and long-awaited return to the one true Church of many believers in Jesus Christ, who have been separated from her for various reasons! With inexpressible lamentations, the Spirit, which dwells in the hearts of the good, today raises as a cry of supplication the very prayer of the Lord: *ut unum sint*.

Justly concerned by the audacity with which the united front of militant atheism advances, what has long been asked is now invoked aloud: Why are there still divisions? Why are there still schisms? When will there be the harmonious union of all forces of the spirit and of love? If, at other times, the Apostolic See has issued an invitation to unity, on this occasion We repeat it with greater warmth and paternal affection, spurred on as We feel by the invocations and supplications of so many and so many believers scattered throughout the earth, who, after the tragic and mournful events suffered, turn their eyes to this very See, as to the anchor of salvation for the entire world.

FOR ALL ADORERS OF CHRIST – not excluding those who, in a sincere but vain expectation, adore the Christ promised in the prophecies and not yet come – We open the Holy Door, and together with it, the arms and the heart of that paternity which, for inscrutable divine design, has been communicated to Us by Jesus the Redeemer.

THE RETURN OF THE WORLD TO THE PLANS OF GOD. May this Jubilee year finally be the year of the great return of all humanity to the plans of God. The modern world, just as it has sought to shake off the gentle yoke of God, has also rejected the order established by Him, and with the same pride as the rebellious angel at the beginning of creation, has sought to establish another of its own devising. After almost two centuries of sad experiences and wanderings, how many with sound mind and heart

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confess that such dispositions and impositions, which bear the name but not the substance of order, have not produced the promised results, nor do they satisfy the natural aspirations of man. This failure has manifested itself in two areas: that of social relations and that of relations between nations.

[*Latin ed. p. 127*]

The Acts of Pope Pius XII concerning social matters:

In the social sphere, the distortion of God's designs has occurred at the very root, by deforming the divine image of man. The true nature of man, as a creature originating from and destined for God, has been replaced by the false image of a man autonomous in his conscience, an unassailable legislator of himself, irresponsible towards his fellow men and towards society, without any destiny beyond the earth, without any purpose other than the enjoyment of finite goods, without any norm other than that of accomplished facts and the undisciplined gratification of his desires. From this has arisen and has become consolidated for entire decades in the most varied applications of public and private life, that excessively individualistic order, which is today almost everywhere in a serious crisis. But the subsequent innovators have brought nothing better, who, starting from the same erroneous premises and declining in another way, have led to consequences no less disastrous, up to the total subversion of the divine order, the contempt for the dignity of the human person, the denial of the most sacred and fundamental freedoms, the domination of one class over others, the subjugation of every person and thing to the totalitarian state, the legitimization of violence, and militant atheism. To the supporters of both social systems, both distant and contrary to the designs of God, let the invitation be persuasive to return to the natural and Christian principles, which found true justice in the respect for legitimate freedoms; so that with the recognized equality of all in the inviolability of their rights, the useless struggle that exasperates souls in fraternal hatred may be extinguished.

But in addition to these exhortations, which form the constant concern of Our Apostolic Office, We address a paternal exhortation to those who place all their hope in the promises of a doctrine and of leaders, who explicitly profess themselves materialists and atheists. You, who are humble and oppressed, however sad your condition may be, remember that you possess the right to claim what is just, and that others have the duty to recognize it to you. Remember that you possess an immortal soul and a transcendent destiny. Do not exchange the heavenly and eternal goods for the fleeting and temporal, especially in this age in which everywhere honest men and provident institutions have more effectively heeded your cry and understood your plight, determined to guide you along the paths of justice. That faith and that hope, which you often place in men who are

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just as eager to promise as they are certain not to be able to fulfill.

[*Latin ed. p. 128*]

Do not seek that swift solution to all your problems, which appears so alluring before your eyes—problems which, due to the very limitations of human nature, are scarcely solvable—but rather, reserve your attention first for the promises of God, who deceives no one. Let your legitimate concerns, which trouble you regarding daily bread and a suitable dwelling—essential for your lives and the lives of your families—not conflict with your heavenly destinies, lest they make you forgetful or unmindful of your souls and the imperishable treasures that God has entrusted to you in the souls of your children, lest they obscure your vision or prevent you from attaining those eternal goods which will be your perpetual happiness and which are realized in the supreme value for which we are created: God, our beatitude. Only a society illuminated by the dictates of faith, respectful of the rights of God, and certain that its leaders will be held accountable by the supreme Judge, both in the depths of their own conscience and before the living and the dead, will be able to rightly recognize and understand your needs and your just aspirations, to defend and uphold your rights, and to wisely guide you in the fulfillment of your duties, according to the hierarchy of values and the harmony of domestic and civil life established by nature. Remember that without God, material prosperity is a torment for those who do not possess it, but for those who do, it is a deadly temptation. Without God, intellectual and aesthetic cultivation is a river cut off from its source and its mouth; it is reduced to a swamp, filled with sand and mud. On the international stage, we await, during this Holy Year, the return of the international community to the designs of God, according to which all peoples, in peace and not in war, in collaboration and not in isolation, in justice and not in national egoism, are destined to form the great human family, striving towards common perfection, through mutual aid and the equitable distribution of goods, which are the treasures of God entrusted to mankind. Beloved children, if ever an occasion seemed opportune to exhort the rulers of nations to thoughts of peace, this Holy Year seems particularly so. It is and intends to be a powerful call and, at the same time, a contribution to the brotherhood of peoples. In this Mother of Peoples, which is Uman, countless groups of pilgrims will gather, diverse in race, nation, and language, from Naila.

[*Latin ed. p. 129*]

Acta Pontificum, Pontificium XII, 129*, consuetudines, per sentimenta. Et intra hae ipsae murus, convivabunt, occurrent per vias eadem, requiescent in insediis eadem, participabunt ritibus eadem, sacrabuntur fontibus eadem spiritus, fruentur commodis eadem, ii quibus mandatum est seminare mortem, et ii qui horribiles eius effectus sustinuerunt; ille qui inva-

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sit, et ille qui subiecitur; ille qui campos ferro spinoso circumdedit, et ille qui in eis dura carcerem passus est. Non ergo habemus rationem credere, quod hae milliones et milliones filiorum nostrorum devotissimorum, erunt praesidium fideli in cruciatu pro pace, et cum benedictione nostra, ferent in patriam suam cogitationem et vim pacis Christi, ut ibi novae copiae pro causa tam sancta adquirantur? Deus non vult, ut haec "tregua Dei," inspirans auspicia pacis, turbetur aut violetur ab intentionibus insanis, non solum inter nationes, sed inter diversos ordines unius et eiusdem regni. Illa manus sacrilega se ipsam damnaret ad iustam iram Dei, et attraheret execrationem inevitabilem omnis humanitatis. Magnum ergo effectum exspectamus in hoc anno gratiae extraordinariae, magnum pro numero filiorum, quibus amplexum affectuosissimum reservamus, magnum pro distantia ex qua alii eorum venient, magnum pro vastis et benignis effectibus, quae inevitabiles erunt. Filis nostris, omnibus viris bonae voluntatis, sit carum propositum non decepere spes Patris communis, qui brachia ad caelum levat, ut nova effusio misericordiae divinae super mundum omne metrum excedat.

II. Annum Iubilaei.

DEUS, AMOR MISERICORDIOSUS.

Pro hoc congressu amoris compassionis et benignitatis, qui ex Roma, super totam terram flabebit, omnis reditus ad Deum, ad Iesum Christum, ad Ecclesiam, et ad divinos consilia, sigillabitur amplexu amoroso Patris misericordiarum, qui omne peccatum et omne supplicium condonat ei qui amat. Iesus nobis revelavit verum faciem Dei, repraesentandam patre qui accipit, amplexat, et indulget filio prodigo in suo acrimonioso et fiduciali reditu in domum, ab qua stoltissime se alienaverat. Si Iubilaeus est hominibus tempus extraordinarii reditus, pro Deo erit occasio plus amplae et amorosae remissionis.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis — Commentarium Officiale

PENTIMENTO ET EXPIATIO. Quis enim necessitatem absolutionis divinae non sentit? Attamen, Dominus, etsi paratus est ad perdonandum, non praestat peccatori sincerum paenitentiam et iustam expiationem. Iam ergo, Annum Sanctum prae omnis re, annum paenitentiae et expiationis esse debet. Paenitentia et expiatio interiores et voluntariae sunt praecepta necessaria omni renovatione humana, significantes detensionem a *china*, exprimentes recognitionem peccatorum propriorum, manifestantes serietatem bonae voluntatis. Et maior valor acquiritur expiationi voluntariae, quando sit collectiva et praestata in unione cum primo Expiatore culparum humanarum, Iesu Christo, Redemptori nostro. Expiate, carissimi filii, in hoc Anno Sancto, qui commemorationem magnae expiationis Calvariae prae-

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bet, vestras et alias culpas; sepellite cum sincero paenitimento omne praeteritum, persuasi quod si praesens generatio ita graviter a castigationibus percussa est, quae ipsa manibus suis fabricavit, est quod conscius et protervus peccavit.

Parantur, quasi in lugubre inspectione, ante oculos Nostros, vultus afficti orphanorum, viduarum, matrum exspectantium reditum qui fortasse non erit, persecutionum causa iustitiae et religionis, captivorum, exulorum coacti, detentorum, disoccupatorum, oppressorum, dolentium in animo et in corpore, victimarum omnis iniustitiae. Tanta et tanta sunt lacrimae quae faciem terrae irrigant, tam et tam multum sanguinis quod eam rubent, quae ipsae sunt expiationes et, in multis casibus, non propter culpae proprias, aliam expiationem exigent, ut culpa destruatur et gaudium iterum resplendeat. Quis volens se abstrahet ab hoc mundo expiationis, cui caput est ipse divinus Crucifixus et qui totam Ecclesiam militantem amplectitur?

PERDONUM INTER HOMINES. Cum tam amplis promissionibus a parte Dei, fortasse numquam Annum Sanctum opportunius adhortatus est ad benignitatem, indulgentiam et perdona inter homines. Cum enim, in temporibus recentibus, accensa a causa belli infelicis vel criminum politicarum, undae vindictarum eruperebant, quae, ad hunc diem, in historia, vel ex numero victimarum, ignotae fuerunt, cor Nostrum invaserat acer dolor, non solum propter calamitatem quae calamitates multiplicabat et in luctum milia familiam, saepe innocentium, iactabat, sed...

[*Latin ed. p. 131*]

Acts of Pope Pius XII, 131: Because with great sorrow we saw in you the tragic manifestation of apostasy from the Christian spirit. Today, to truly be a Christian, one must know how to forgive. "Unservant... — the evangelical parable warns 7 — did you not ought to have had mercy on your fellow servant, as I had mercy on you?" Charity and mercy, when supported by just reasons, do not contradict the duty of the proper administration of justice, but rather, imprudent intolerance and a spirit of reprisal, especially when vengeance is exercised by the public authority against those who have rather erred than sinned, or when the justly inflicted punishment is prolonged beyond all reasonable limits. May the Lord inspire those who hold public responsibilities with counsel of reconciliation and concord, and, without prejudice to the common good, may those remnants of extraordinary laws be brought to an end, which do not concern common crimes deserving of just punishment, and which, after many years since the cessation of armed conflict, cause in so many families and individuals feelings of exasperation against the society in which they are forced to suffer.

A LARGE PARDON: Therefore, we return to imploring the supreme authorities of the states, especially Christian ones, in the name of Jesus

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Christ Himself, who preceded us with the example of immolation, sacrificing Himself for His own executioners, that they may generously exercise their right of grace, and that, on this solemn and propitious occasion of the Holy Year, they may implement those mitigations of punitive justice that are foreseen by the laws of every civilized country. Religion and piety, which, as We hope, will inspire these acts of benevolence, will not weaken the force of the laws or diminish respect for them among citizens, but rather, they will be a valid reason for those who are benefited by the return to longed-for freedom or the shortening of their sentence, to rise morally and to repair, where necessary, for the past with a sincere and lasting repentance in the sign of faith. We, and together with Us, so many afflicted hearts of relatives, ask for this comfort, because the joy of the children is the joy of the Father. And even now, we express a public and fervent thanks to those rulers who have already, in various ways, favorably received Our request, and who have given Us some hope of obtaining its fulfillment.

7 MATTHEW 18:33.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary, from Rome: "Be secure now, take the road." Beloved children, behold, Our heart is opened to you on the eve of the opening of the Holy Door; read Our intentions, Our hopes, Our desires. Accept Our invitation to the paternal home; from near and far, from every region and continent, from all frontiers and by every road, crossing the oceans and traversing the skies, come to this Rome, which opens its maternal arms to you: "Be secure now, take the road, O pilgrim from the western shores – whoever you are who seeks the venerable summits of Peter – . . . seek."

8 You, who for many years have left your domestic hearth and have hardened yourselves to the hardships of long journeys, with armies at war, with throngs of refugees, of emigrants, of displaced persons, take up the road again, but this time in joy, almost as peaceful legions of praying and penitent people towards the common homeland of Christians. "Rome is my homeland." For, without privileges of lineage or caste, Rome is the homeland of all; every Christian can and must say, "Rome is my homeland." Here, the supernatural providence of God for souls is particularly manifest; here the saints drew the norms and inspirations for their heroic deeds; this blessed land knew the triumphs of the first martyrs and was the training ground of invincible confessors. Here is the immovable rock, where you will anchor your desires: the place and the ancient trophy of the glorious tomb of the Prince of the Apostles, which supports the living Chair of the Vicar of Christ. In the splendor of the basilicas, in the decorum

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of the solemn liturgies, in the shadows of the ancient Christian cemeteries, next to the illustrious relics of the Saints, you will breathe an atmosphere of holiness, of peace, and of universality, which will serve to give your life a profound and Christian renewal. And you, beloved children of Rome, who are closer to Us and bound to Us by a more immediate pastoral ministry, who have so often in this past decade given Us undeniable proofs of filial devotion, you will be second to none in adapting your intentions and your conduct to the lofty goals of the Holy Year. It is fitting for you to show a particular charity in welcoming brothers who have come from afar, an exemplary moderation of conduct, and a fervent practice of religious duties.

* PAULI DIACONI, Vol. I, p. 46. Carmina, VIII, 19-21. Monum. Germ. hist. Poetae lat. aevi caroli.

[*Latin ed. p. 133*]

Acta Pii PP. XII 133 To the Almighty and merciful God, we offer these our prayers, and upon you who listen to us, upon all men of good will, and upon those whose return we await, may Our Apostolic Blessing descend, as a pledge of the most generous mercies of Heaven.

APOSTOLIC CONSTITUTIONS

I. OF THE PLANORUM REGION, SAINT MARTIN - VILLAVICENCIO (OF MITU)

FROM THE APOSTOLIC VICARIATE OF PLANORUM, SAINT MARTIN, HEREAFTER TO BE CALLED VILLAVICENCIO, THE SOUTHERN PART IS SEPARATED, WHICH IS ERECTED INTO A NEW APOSTOLIC PREFECTURE, NAMED ((DE MITU)).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE THAT THE WORK OF EVANGELIZATION IS UNDOUBTEDLY BETTER AND MORE USEFUL IF THE VAST TERRITORIES OF THE MISSIONS ARE DIVIDED INTO PARTS AND NEW MISSIONS ARE ESTABLISHED, WITH THE RESPONSIBILITY OF CARING FOR THE NEEDS OF OTHER PROCLAIMERS OF THE GOSPEL.

Moved by this counsel, and with the favorable consent of the venerable Brother Joseph Beltrami, titular Archbishop of Damascus, Apostolic Nuncio in Colombia, and after consultation with our venerable Brothers, the Cardinals of the Most Holy Roman Church, who preside over the Congregation for the Propagation of the Faith, we have decided to divide the vast territory of the Apostolic Vicariate of Planorum, Saint Martin, and to establish a new Apostolic Prefecture from it.

Therefore, with all due consideration, and with the consent of those whose interests are involved, after mature deliberation and with certain

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knowledge, by the fullness of Our apostolic authority, we separate the southern part from the aforementioned Apostolic Vicariate of Planorum, Saint Martin, which we hereby establish as a new Apostolic Prefecture, named DE MITU, whose boundaries shall be as follows:

To the north, the river Cfuaviare, up to its confluence with the river Orinoco;

To the east, the boundaries between Colombia and Venezuela, and between Colombia and Brazil, that is, from the confluence of the river Guaviare with the river Orinoco, to the river Apoporis;

To the south, the river Apoporis and the river Ajaß;

To the west, the river Ajaß.

[*Latin ed. p. 134*]

Acts of the Apostolic See - Official Commentary 134. A straight line, extending northward from the origin of the Ajaju River, enters the Guaviare River. We establish this new Prefecture of Mitu, with its defined boundaries, and entrust it to the care of the Seminary of Yaru, for the purpose of foreign missions, to the satisfaction of Ourselves and of the Apostolic See. Therefore, we grant to this new Apostolic Prefecture of Mitu, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully endowed, and we likewise subject them to the same burdens and obligations to which others are subject. We decree that all of these things, so arranged and established, shall be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we declare that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be considered entirely authentic and shall have the same force as if the original were presented. To no one is it permitted to infringe upon or contradict this decree, constitution, edict, commission, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-nine, on the ninth day of June, in the eleventh year of Our Pontificate.

For the Secretary of Extraordinary Affairs,

F. Card. MARCHETTI SELVAGGIANI

8. Dean of the College.

Francis Albert P. Card. FUMASONI BIONDI

8. Prefect of the Congregation for the Propagation of the Faith.

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Hannibal Serafini,

Substitute.

3? Plumbi Reg. in Can. Ap., vol. LXXVIII, n. S. - Al. Trussardi.

Ferretti,

Protonotary Apostolic.

[*Latin ed. p. 135*]

Acta Pii PP. XII 135 II THEATINA - PINNENSIS - HATRIENSIS (PINNENSIS ET PISCARIENSIS) CATHEDRALIS ECCLESIA PINNENSIS, FROM WHICH HATRIENSIS IS SEPARATED AND WHICH IS ALSO PRINCIPALLY UNITED WITH THERAMENSI, SHALL HEREAFTER BE CALLED PINNENSIS-PISCARIENSIS, AND THE EPISCOPAL SEAT OF PISCARIA SHALL BE ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

The Apostolic See endeavors to establish or sometimes to change the boundaries of dioceses, when, because of changed local circumstances, it is deemed necessary or most opportune to achieve a greater benefit for the Christian people and to make the administration of the sacred institutions easier and more honorable.

Moved by this purpose, We direct the boundaries of the present dioceses of Pinnensis and Hatriensis, which We have deemed necessary to change for just and weighty reasons.

Indeed, in recent times, the city of Peschiera, which belongs to the diocese of Pinnensis and lies on the shores of the Adriatic Sea, has grown so much that, having become a large and important city, it deserves to be the capital of a province of the same name.

This city of Peschiera is now formed by the union of two previously existing towns: one, called Peschiera, belongs to the archdiocese of Chieti; the other, called Castrum Maris Adriatici, is located within the boundaries of the diocese of Pinnensis; thus, the new city of Peschiera is subject partly to the jurisdiction of the Archbishop of Chieti and partly to that of the Bishop of Pinnensis.

Furthermore, the diocese of Hatriensis, which until now has been canonically united in the same manner as the church of Pinnensis, is entirely located within the civil province of Theramensi.

Considering all these things, and with the advice of Our venerable brothers, the Cardinals, who preside over the sacred affairs of the Holy Roman Church, both in Consistorial and in Extraordinary Ecclesiastical matters, and having carefully considered what is necessary, and with the consent of those whose interests are involved, We, by the fullness of Our apostolic power, establish and decree the following:

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1) That part of Peschiera which belongs to the archdiocese of Chieti, consisting of five parishes, namely: S. Gettaei, S. Mariae de Igne, S. Silvestri, Stellae Maris, and S. Petri Martyris, shall be transferred from the archdiocese of

[*Latin ed. p. 136*]

1. We separate Theatina and add it to the diocese of Pinnensi, so that the entire city of Piscaría is entirely subject to the jurisdiction of one Ordinary;

2. We transfer the episcopal seat and the cathedral, which have been located in Pinna until now, to the city of Piscaría, and therefore we elevate that city to the episcopal rank and honor, with all the rights, privileges, and prerogatives with which other episcopal sees enjoy by common law;

3. The diocese thus constituted, and its Bishop for the time being, will henceforth be called Pinnensis-Piscariensis, who, as before, will be immediately subject to the Apostolic See;

4. We elevate the parish church, located in the city of Piscaría, dedicated to Saint Oettaeus, Bishop and Martyr, to the rank and title of Cathedral Church, without, however, losing its parochial status with the care of souls;

5. We transfer to this new Cathedral Church of Piscaría, from the Cathedral of Pinna, the Cathedral Chapter and the lesser benefices, so that, according to the canons, choral service may be performed therein. However, the care of souls of the parish of Saint Oettaeus will be united with the Archpresbyterate, namely, with the dignity of the Chapter, as soon as it becomes vacant;

6. A diocesan curia will also be established in the city of Piscaría, and in it all documents and acts pertaining to the diocese of Pinna and the aforementioned five parishes separated from the metropolitan Church of Theatina will be diligently preserved;

7. As soon as it is permissible, the diocesan seminary will also be transferred to Piscaría;

8. The ancient Cathedral Church of Pinna will be adorned with the title of Concatedral;

9. Furthermore, we grant that priests who currently hold any benefice in the old Cathedral of Pinna may be exempted from the law of residence and choral service, with the consent of the Bishop, but with the right to receive the fruits of the prebend and daily distributions;

10. Since the diocese of Hatriensis, which has also been united with the cathedral Church of Pinna until now, is entirely located in the civil Province of Theramensis, as we have said, we separate it from the diocese of Pinna and unite it with Theramensis, so that one and the same prelate will preside over both Churches, and the Bishop of Theramensis and Hatriensis will henceforth be considered and be. And therefore, the venerable Brother Vincent Gilla Gremigni, the current Bishop of Theramensis, by the force

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of these same letters, will henceforth be considered and be the Bishop of Theramensis and Hatriensis.

[*Latin ed. p. 137*]

Acta, Pontificium Secretum, XII, 137. To all of the above, so that they may be carried out according to what has been established and decreed, we appoint the Most Reverend Brother Joachim Di Leo, Archbishop of Lanciano and Bishop of Ortona, with the power to delegate another man established in ecclesiastical dignity, and we grant him the faculty of resolving any controversies that may arise in the execution of these matters, and we impose upon him the obligation of transmitting to the Sacred Congregation of the Consistory, as soon as it is possible, a certified copy of the completed execution. Furthermore, we wish that these Letters, whether transcribed or excerpted, even if printed, but always signed by the hand of a public notary and sealed with the seal of a cleric in office or dignity, should have the same full faith as if they were presented in their original form. Therefore, we declare that these Our Letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect. Therefore, no one shall be permitted to infringe or contradict this page of division, separation, constitution, concession, derogation, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-nine, on the first day of July, in the eleventh year of Our Pontificate.

Pro S. R. E.

Cancellario,

Fr. A. I.

Card. PIAZZA

F. Card. MARCHETTI SELVAGGIANI

8. S. C. Consistorialis a Secretis.

Collegii Decanus.

f Alfonsus Carinci, Archiep. Tit. Seleuc, Deo.

Proton. Apost. Albertus Serafini, Proton. Apost.

Loco Plumbi Reg. in Can. Ap., vol. LXXVIII, n. 58.

- A l. Trussardi, 10

- ACTA, T. O. L., XVII, n. 2.

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- S. H.

[*Latin ed. p. 138*]

Acta Apostolicae Sedis - Official Commentary 138 III CONCERNING THE DIVISION (OF NGOZI) FROM THE APOSTOLIC VICARIATE OF URUNDI, WHICH IS ERECTED INTO A NEW APOSTOLIC VICARIATE, NAMED (NGOZI). PIUS, BISHOP, SERVUS SERVATORUM DEI, FOR THE PERPETUAL COMMEMORATION, in order that the Apostolic See may better be able to assist in the work of evangelization among the infidel peoples inhabiting a vast territory, has accustomed itself to divide churches arising within extensive territories. Moved by this counsel, after consulting with the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and having provided what was necessary, and with the consent of those whose interests are presumed to be involved, after mature deliberation and with certain knowledge, We have decreed to divide the extensive territory of the Apostolic Vicariate of Urundi, and by the fullness of Our apostolic power, by these present enactments, We separate from said Vicariate the entire civil districts of Muhinga and of Ngozi, as well as parts of the civil districts of Uswmbura and of Kitega, with boundaries as described below, and We erect and establish a new Apostolic Vicariate, named Ngozi, which We entrust to the care of the apostolic members of the Society of Missionaries of Africa, who have already labored there diligently for many years, for Our own and for the good pleasure of the Apostolic See. The boundaries of this new Vicariate shall be as follows: from west to east, the parallel circle of 3°10′ south latitude, up to the Mpanda River; then along the course of that river, up to the Kitevuna River, which flows into it; thence against the course of that river, up to its sources; then along the southern boundary of the civil district of Ngozi, up to the Kingankuru River; thence against the course of the Murarangcuro River, up to the Mukagoma River, which flows into it; then against the course of the Mukagoma River, up to the southern boundary of the aforementioned civil district of Muhinga; finally, the southern boundary of the aforementioned civil district of Muhinga, up to the Apostolic Vicariate of Bukoba. Therefore, to the newly erected Apostolic Vicariate of Ngozi, with its boundaries defined, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which others throughout the world are endowed.

[*Latin ed. p. 139*]

The Acts of Pope Pius XII concerning the Vicariates and their Prelates: They enjoy the same rights as others, and We subject them to the same burdens and obligations. We will and command that all of these things, as above stated and established, be considered valid and shall remain so, notwithstanding anything to the contrary. Furthermore, We decree that any

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transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be considered to have the same full force and effect as the present document itself. To no one shall it be permitted to infringe upon or contradict this page of division, erection, constitution, decree, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-nine, on the fourteenth day of July, in the eleventh year of Our Pontificate.

[Signatures:]

ProiS. R. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

8. Collegii Decanus.

8. O. de Propaganda Fide Praefectus.

Franciscanus Albertus Hannibal Serafini, Ferretti, Protonotarius Apostolorum, Apostolicus Locumtenens.

[Reference:]

£& Plumbi Reg. in Cane. Ap., vol. LXXVIII, n. 4. - A l. Trussardi.

[Letter to]

Most Reverend and Most Illustrious Lord, Norman, Prefect of the Sacred Congregation for the Oriental Churches, Cardinal Gilroy, Archbishop of SYDNEYENSEM, whom We appoint as Our legate to the Plenary Council of the Oriental Church of INDIA.

PIUS PP. XII

My beloved Son, greetings and the Apostolic Blessing.

For many years now, the necessity of holding a Plenary Council to suitably strengthen the governance of the Church in the vast region of INDIA has been evident. All studies and deliberations among the sacred...

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - The official records of the Apostolic See have repeatedly indicated the desire to accomplish what has been hoped for; but various and grave difficulties of circumstances and events have prevented the eagerly planned endeavors from being brought to their conclusion. Now, however, after the entire region of India, despite the diver-

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sity of customs and the extent of its population, has recently become self-governing, the present Prelates have judged that the time has come to celebrate the long-awaited Plenary Council. Many important matters must be discussed in the gatherings of Bishops, matters whose successful resolution seems to promise a blessed increase for the Catholic cause, so that the faithful Catholics of India may receive the benefits of a more suitable and well-ordered administration, and so that other citizens, countless in number and not yet partakers of the true Church, may turn their eyes and minds towards the mountain of the house of the Lord. The pastoral field, for the protection of souls in India and for the fostering of the prosperity of civil society, is wide open and demands the utmost effort. Not only must the boundaries of many dioceses and ecclesiastical provinces be adjusted to changing circumstances, but there must also be a certain cooperation among all, both clergy and laity, in India, through the association of works and institutions that will promote the spread of the Catholic name, along with the cultivation of Christian virtues. Therefore, it must be ensured that the number of native clergy is continually increased and that their doctrine and education are perfected, that the activity of the Catholic laity is suitably organized for the times, that a Catholic university for studies is established, that institutions of charity and education are strengthened and multiplied, and that the Catholic religion is widely and extensively proclaimed, especially through the art of printing. The Council of Bishops, which has long been entrusted with the management of the entire Catholic cause in India, will undoubtedly gain greater force and authority from the upcoming Plenary Council. Indeed, since such an important and beneficial matter is at stake, it has been appropriately provided in the Code of Canon Law that the Plenary Council, presided over by a Pontifical Legate, should receive the first blessing and a strong incentive to accomplish its work from the very Chair of Peter. Therefore, beloved Son, who, adorned with the Roman purple, holds the reins of the distinguished See of Sydney, we choose and appoint our Legate from our side through these letters, so that, representing our person, he may preside over the Plenary Council, to be held next month in the city of Bangalore, in our name and with our authority. We are certainly confident that, through your piety and prudence, he will carry out this honorable task. Furthermore, we grant you the faculty to, on the appointed day, after the Sacred pontifical rite has been performed, in our name and with our blessing.

[*Latin ed. p. 141*]

Acts of Pope Pius XII, 141, with the authority of [his] blessing, [he] proposes a plenary indulgence to the same [people], for the benefit of the aforementioned Church. In the meantime, as a pledge of the heavenly graces and of the chief charity of Our own [heart], We impart to you, Our beloved Son, and to all the Prelates and to all those who participate in the Council, with

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a generous spirit, the Apostolic Blessing. Given from the Palace of Gandulf, near Rome, on the seventh day of the month of November, in the eleventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis - Official Commentary 142 ACTS OF THE HOLY CONGREGATIONS SUPREME SACRED CONGREGATION OF THE HOLY OFFICE INSTRUCTION TO THE ORDINARY PASTORS OF PLACES: ((ON THE ECUMENICAL MOVEMENT)) The Catholic Church, although it does not participate in other "ecumenical" gatherings and conventions, has never ceased, as can be gathered from numerous papal documents, nor will it ever cease to pursue with the utmost diligence and to foster through constant prayer all efforts to achieve that which is so dear to the Heart of Christ, namely, that "I in them, and thou in me." (John 17:23). Indeed, with a truly maternal affection, it embraces all who return to it as to the one true Church of Christ; therefore, all those plans and undertakings, undertaken with the consent of ecclesiastical authority, either to properly instruct those who are to be converted to the faith, or to further perfect those who have already been converted in it, must be sufficiently proven and promoted. Indeed, in many parts of the world, due to various external events and changes in sentiments, and especially due to the common prayers of the faithful, with the grace of the Spiritus Sancti indeed diminishing, the desire to return to unity among all who believe in Christ has grown daily among those who are separated from the Catholic Church. This is, indeed, a cause of holy joy for the children of the true Church, and at the same as an invitation to offer sincere help to all who seek the truth, imploring God to pour forth light and strength upon them. However, certain efforts made by various individuals or even groups to reconcile with the Catholic Church those Christians who are separated from it, although inspired by the best intentions, do not always adhere to correct principles, and even when they seem to succeed, they are not without particular dangers, as experience has already shown. Therefore, this Holy Congregation, to which the care of the deposit of faith has been entrusted,

[*Latin ed. p. 143*]

The Most Holy Sacred Congregation of the Holy Office, for the preservation and defense of the integrity of the faith, has deemed it fitting to recall and prescribe the following:

I. Since the aforementioned "movement" pertains most especially to the mission and office of the Church, special care must be taken by Bishops, whom the Holy Spirit has placed to govern the Church of God. They must not only diligently and effectively oversee this entire undertaking, but also prudently promote and direct it, both to assist those who seek the true faith

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and the true Church, and to protect the faithful from the dangers that the aforementioned "movement" easily engenders. Therefore, they must first of all clearly ascertain everything that is established and carried out within their dioceses through this "movement." To this end, they will appoint suitable priests who, according to the doctrine and norms prescribed by the Holy See, e.g., through the Encyclical Letters "Satis Cognitum," "Mortalium Animos," and "Mystici Corporis Christi," diligently attend to all matters pertaining to the "movement," and report on them at the appointed time and manner. Furthermore, they will carefully oversee publications on this subject, whether published by Catholics or non-Catholics, and will insist on observance of the sacred canons "De praevia censura librorum et eorum prohibitione" (can. 1384, seq.). They will also take the same care with regard to publications on the same subject by non-Catholics, whether intended for publication, reading, or sale by Catholics. Moreover, they will diligently provide for those non-Catholics who desire to learn about the Catholic faith; they will designate individuals and offices that these non-Catholics can approach and consult. It will be even more beneficial if those who have already been converted to the upon the faith can easily find out how they can be more thoroughly and deeply instructed in the Catholic faith, and how they can actively begin a religious life, especially through appropriate gatherings and groups, through spiritual exercises, and other acts of piety.

II. Regarding the manner and method of proceeding in this work, the Bishops themselves will prescribe what should be done and what should be avoided, and they will ensure that all observe these guidelines. They will also ensure that, under the false pretext of which things are more important, we are not separated from which things we should be united, and that indifferentism is not fostered, especially among those who are less instructed in theological matters and less familiar with their own.

[*Latin ed. p. 144*]

Acta Apostolicae Sedis - Official Commentary 144 on matters pertaining to religion. It must be taken care that the spirit, which today is called "irenical," does not cause Catholic doctrine – whether concerning dogma or truths connected with dogma – to be adapted or accommodated to the doctrines of those who dissent, through a comparative study and a vain desire for some kind of progressive assimilation, in such a way that the purity of Catholic doctrine suffers damage or its genuine and certain meaning is obscured. Also to be avoided is that manner of speaking by which false opinions are generated and deceptive hopes are created, which can never be fulfilled; for example, by saying that those things which are taught in the Encyclical Letters of the Roman Pontiffs concerning the return of dissenters to the Church, concerning the constitution of the Church, and concerning the Mystical Body of Christ, should not be considered so important, be-

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cause not all things are to be held as matters of faith, or, which is worse, that even the Catholic Church does not yet possess the fullness of Christ, but that it can be perfected by others. They must diligently caution and firmly insist that, in recounting the history of the Reformation and the Reformers, the defects of Catholics are not exaggerated and the faults of the Reformers concealed, or that what is merely accidental is placed in the forefront, so that the most essential thing, namely, the deviation from Catholic faith, is scarcely seen or perceived. Finally, they must take care that, through excessive and false zeal, external pressures, or imprudence, the manner of proceeding does not rather harm than serve the intended purpose. Therefore, the entire and complete Catholic doctrine must be presented and explained; it must not be passed over in silence or concealed with ambiguous words, concerning what the Catholic truth encompasses regarding the true nature and way of justification, concerning the constitution of the Church, concerning the primacy of jurisdiction of the Roman Pontiff, and concerning the one true union through the return of dissenters to the one true Church of Christ. These [returning to the Church] must be taught that they will lose nothing of that good which, by the grace of God, has thus far been born within them, but rather that, through their return, it will be completed and perfected. Nevertheless, it must not be spoken of in such a way that they seem to themselves to be bringing something substantial to the Church, which has hitherto been lacking in it. This must truly be said clearly and openly, both because they seek the truth, and because, outside of the truth, a true union can never be attained. III. Regarding mixed gatherings and discussions of Catholics with non-Catholics, which in many places have recently begun to be held in order to foster "reunion" in the faith, they require the singular vigilance and guidance of the Ordinary. For, although they may indeed offer an opportunity to spread knowledge of the Catholic faith among non-Catholics,

[*Latin ed. p. 145*]

The Most Holy Congregation of the Holy Office, considering that certain doctrines are still not sufficiently known to many, but on the other hand, easily lead to grave dangers of indifferentism for Catholics, decrees as follows: Where some hope of good fruit appears, the Ordinary will take care to properly administer the matter, appointing priests who are most suitable for these gatherings, who will expound and defend Catholic doctrine appropriately and congruently. However, the faithful should not attend such gatherings unless they have obtained special permission from the ecclesiastical authority, which is to be granted only to those who are known to be well instructed and strong in the faith. But if no hope of good fruit appears, or if the matter involves special dangers from elsewhere, the faithful should prudently avoid such gatherings, and the gatherings themselves should be promptly dissolved or gradually discontinued. For experience teaches that

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larger gatherings of this kind often bring little fruit and more danger, and should only be permitted after the most diligent examination. Only priests should be sent to discussions between Catholic and non-Catholic theologians who have proven themselves to be truly suitable for such discussions, namely, those who, through their theological knowledge and their firm adherence to the principles and norms established by the Church in this matter, have demonstrated their suitability. V. All of the aforementioned discussions and gatherings, public and private, large and small, established for the purpose of having both Catholics and non-Catholics discuss matters of faith and morals, and of expounding their own doctrine as their own, acting fairly with their equals, are subject to the prescriptions of the Church, which are recalled to memory by the warning "Cum permutatum" of this Congregation, dated June 5, 1948. Mixed gatherings are therefore not absolutely prohibited; however, they should not be held without the prior permission of the competent ecclesiastical authority. However, this warning does not apply to catechetical instructions, even when given to many at the same time, nor to conferences in which the Catholic doctrine is expounded to non-Catholics, in order that it may be clearly and carefully made known to them, in what respects it agrees with the Catholic doctrine, and in what respects it differs from it. Nor does this warning apply to mixed gatherings of Catholics and non-Catholics in which the subject is not matters of faith and morals, but rather the defense of fundamental principles of natural law or Christian religion against the enemies of God today, or the restoration of social order or other similar issues. In such gatherings, it is evident that Catholics are not permitted to approve or concede anything that is not in accordance with divine revelation and the doctrine of the Church, even in social matters. * Acta Apostolicae Sedis, vol. XL, 1948, p. 257.

[*Latin ed. p. 146*]

Regarding assemblies and local gatherings, which, according to the aforementioned guidelines, are subject to regulation, the local Ordinaries are granted, for a period of three years, calculated from the publication of these instructions, the authority to grant the required prior permission from the Holy See, provided that: 1° in no circumstance shall there be any communication in sacred matters; 2° these discussions must be properly examined and directed; 3° at the end of each year, a report must be submitted to this Supreme Congregation, indicating in which places such gatherings have been held and what experiences have been gained from them.

Concerning the theological discussions mentioned above, the same authority is granted to the Ordinary of the place where such discussions are held, or to an Ordinary delegated by the common consent of other Ordinaries for this purpose, for the same period, under the same condi-

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tions as stated above, with the additional requirement that a report must also be submitted to this Congregation each year, detailing the questions discussed, those who were present, and the accounts provided by representatives from both sides.

As for interdiocesan, national, or international assemblies, prior permission from the Holy See is always required, and in each case, special permission must be obtained, to which request must also be added a description of the questions and matters to be discussed, and the names of those who will be reporting. It is not permitted, before this permission has been obtained, to begin preparations for such external gatherings or to collaborate with non-Catholics in initiating them.

V. Although in all these assemblies and discussions, any communication in sacred matters must be avoided, the common recitation of the Our Father or of a prayer approved by the Catholic Church is not prohibited, with which these assemblies may be opened and concluded.

VI. Although it is the right and duty of each Ordinary to attend to, promote, and oversee this work in his diocese, the cooperation of several Bishops will be appropriate, and even necessary, in the offices and works established for observing, exploring, and managing this entire undertaking. Therefore, the Ordinaries, after consultation, will examine how uniformity and orderly coordination can be achieved in practice.

VII. Superiors of religious orders are obliged to oversee and ensure that their subjects adhere strictly and faithfully to what has been prescribed by the Holy See or by the local Ordinaries in this matter. May this most excellent work of "reunion" of all Christians in one true faith and Church increasingly become a prominent part of the universal care for souls, and may the entire Catholic people embrace this "reunion."

[*Latin ed. p. 147*]

The Sacred Congregation of Rites, in its desire to more earnestly implore the help of God, believes it will be beneficial that the faithful be instructed, in a fitting manner, for example, through pastoral letters, concerning these matters and endeavors, as well as concerning the prescriptions of the Church regarding them, and the reasons upon which they are based. Indeed, all, and especially priests and religious, should be encouraged and urged to strive through their prayers and sacrifices to make this work fruitful and to promote it, and to remind all that there is no other way to lead the erring to the path of truth and to embrace the Church more effectively than through the proven faith and virtuous conduct of Catholics. Given in Rome, from the offices of the Holy Office, on the 20th of December, 1949.

† FRANCISCUS Card. MARCHETTI SELVAGGIANI, Secretary. Ottaviani, Assistant.

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SACRED CONGREGATION OF RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD MARIA REPETTO, FOUNDRESS OF THE INSTITUTE OF DAUGHTERS OF OUR LADY OF REFUGE ON CALVARY MOUNTAIN, COMMONLY CALLED "BRIGNOLINE."

REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED, CONCERNING WHICH MATTER ACTION IS TO BE TAKEN.

To the most noble city of Ianuensis, which on the thirtieth of June of the year 1929 was filled with great joy, because the most humble Francis of Campo Rubeo, a lay brother of the Order of the Minor Capuchins, was declared blessed, it is to be hoped that it will experience similar joy, since the Servant of God, Sister Maria Repetto, who lived at the same time as that Blessed man, and who, in the condition of religious life, equaled him in virtues, and who appears to be making excellent progress towards attaining a similar glory. And indeed, in the town of "Voltaggio," in the Archdiocese of Ianuensis, on the first of November, dedicated to the glory of all the Saints, in the year 1807, she was born of John Baptist, a notary, and Teresia Gazzale, who were commended for their Christian virtues; she was the first of eight children.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary. She was born to free parents, and immediately, due to the danger of death, she was baptized, and the girl was given the names Mary, Magdalene, and Peregrina, and the following day, the ceremonies of baptism, which had been omitted, were completed. She excelled in piety towards God and in charity towards the poor within the domestic walls. All that time which she could have spent on family matters, she devoted entirely to the relief and benefit of the poor, especially in providing clothing for them, sacrificing even necessary sleep. When called to, and drawn by God to, a religious life, she responded generously, and on May 7th, in the year 1829, she entered the Institute of the Daughters of Our Lady of Refuge on Mount Calvary in Genoa. This Institute had been founded in the latter half of the seventeenth century by Virginia Centurione, with the effective cooperation of Emmanuele Brignole, who is rightly considered the co-founder, especially because he, in consultation with St. Vincent de Paul, drafted the constitutions; hence, the Sisters are commonly called "Brignoline." The Servant of God, after completing her novitiate with merit, made her religious vows. Wishing to lead a hidden life, she rarely left the house, dedicating herself to the many tasks entrusted to her, combining them with prayer, and often spending entire nights in vigil before the Blessed Sacrament. In the year 1835, when a severe outbreak of cholera occurred, she tirelessly attended to the relief of the sick

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citizens, fearing no danger to her own life. And in the year 1854, when the same contagion broke out again, she acted with the same zeal and charity. Many, and not a few of the most important, admired her charity and sanctity of life, and they came to her with confidence, to open their hearts to her, hoping to receive salutary advice, to hear the word of divine wisdom in their anxieties and perplexities, to obtain assistance in their poverty, to find solace in all kinds of suffering, and to commend themselves to her prayers. She performed these duties and the offices of religious life with such perfection for over sixty years, that the people of Genoa, who called the Blessed Francis of the Red Mount, the Living Saint, honored the Servant of God with the title of "Living Saint." Burdened by years and merits, on January 5th of the year 1890, she passed from this world to the heavenly Bridegroom, having received the sacraments of the Church with great fervor of spirit. The fame of her sanctity did not cease after her death, but rather, it prompted the Genoese authorities to carry out the canonical inquiries regarding her writings, her reputation for sanctity, and the urban decrees, in order to establish the liturgical cult of the Servant of God, in obedience to the laws.

[*Latin ed. p. 149*]

The Sacred Congregation of Rites, number 149, which was in effect from the year 1927 to the year 1933. After this process was completed and brought to the City, and after observing the proper legal procedures, a discussion was held regarding the documents within this Sacred Congregation, and on November 28th of the year 1941, a favorable decree was issued. In the meantime, several letters, requesting the introduction of the cause, were presented to the Supreme Pontiff by Archbishops, Bishops, Generals of Orders or Congregations, and others. Therefore, with the Reverend Father George I. Scatena, a Regular Canon of the Lateran Palace, the Cause's Advocate, present at the meeting of the Ordinary of this Sacred Congregation, held on March 8th of this year, the Eminent and Reverend Cardinal Alexander Verde, the Promoter of the Cause, raised the following question for discussion: Whether a commission for the introduction of the cause should be appointed in this case and for the purpose in question, and he reported on this matter. After hearing the report, and after also hearing the written votes of the official Prelates, and after also hearing the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and after carefully considering all matters, it was decided to write: if it pleased the Most Holy Father. And these matters were reported by the undersigned Cardinal, Prefect of the Sacred Roman Consistory, to the Most Blessed Father, and His Holiness, approving the decision of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Mary Repetto, with His own hand. Given in Rome, on March 11th, in the year of Our Lord 1949. [Signature] C.

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Card. MICARA, Prefect. [Signature] L. A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, RAPHAEL CHYLINSKI, PRIEST, OF THE ORDER OF THE FRATI MINORI CONVENTUALI (MINOR FRANCISCAN) BROTHERS.

ON THE QUESTION OF: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, and Temperance, in a heroic degree, in this case and for the purpose in question.

The Seraphic Patriarch, in order to lead the people to perfectly observe the Christian precepts, instituted a religious Order, and gave it a rule, the preamble of which is as follows: "The rule and life of these Brothers..."

[*Latin ed. p. 150*]

Acta Apostolicae Sedis - Official Commentary 150, which is, indeed, to live in obedience, in chastity, and without possessions, and to follow the doctrine and footsteps of our Lord Jesus Christ, who says: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." (Mt. 19:21). And: "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting" (Mt. 19:29). This was proposed to the Brothers and Sisters, to the Tertiary members in particular, to keep in mind. "Indeed, the origin is great," writes Leo XIII, "and Christian virtue, neglecting the pressures of others and the doth be feared, can heal others and pray to God in no other way than by maturing privately and publicly in the return to Jesus Christ," who can save them forever, approaching God through Himself (Heb. V I I, 25). "Indeed, the entire Franciscan institution is based on the observance of the precepts of Jesus Christ, for the most holy founder considered nothing else, but that in them, as in a certain gymnasium, Christian life should be practiced more diligently" (Enc. Misericors, May 30, 1883). Raphael Chylinski, a perfect son of the Seraphic Father, demonstrated this, and his heroic virtues are declared to have reached a high degree through this decree. In truth: In the village of Wysoczko, in the Province of Posen, from pious and noble parents, John Arnulph de Chylinski and Margaret Mary de Kierskie, a son was born on January 8, 1694, to whom the name Melchior was given in sacred baptism. He was educated at home under the diligent guidance of his parents and a certain priest; then he diligently pursued humanistic studies in Posen, and meanwhile, he shone with piety towards God and with abundant charity towards his neighbors. Following the example of his parents, he entered military service; but not long after, desiring Christian perfection, in 1715 he

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entered the Order of Friars Minor Conventual, taking the name Raphael, and he requested to be assigned to the brotherhood of lay brothers, but in vain. After completing his novitiate, in 1716 he pronounced his solemn vows. Ordained a priest, he devoted himself to the sacred ministry with ardent zeal, sparing no effort to win souls to Christ. No one was more humble, no one more obedient; he loved poverty, and perfectly followed the footsteps of the Seraphic Father. He persevered in prayer day and night with such fervor of spirit that, as many witnesses attest, he was often seen to be transported into ecstasy. He subjected his body to servitude through the use of the cilice, the scourge, vigils, fasting, and other austerities. The limits of his charity towards his neighbors, especially the poor, were sometimes considered to be excessive. Moreover, he possessed all virtues in a way that surpassed the common measure of the best.

[*Latin ed. p. 151*]

The Sacred Congregation of Rites, in its deliberations, has considered the matter. There are also remarkable graces with which God deigned to enrich His Servant, including the gift of discerning hearts, healings, prophecy, and others. Weary from his labors and penance, on December 2nd, in the year 1741, in Lagiewnica, he peacefully reached the end of his earthly life, strengthened by the Sacraments of the Church; he departed. With his reputation for sanctity widely known, in the year 1772, Pope Clement XIV entrusted the introduction of his cause to a commission. The Apostolic investigations were promptly completed. However, for various reasons, the process remained suspended for a long time, and in recent years it has been resumed, and before Cardinal Charles Salotti, blessed memory, a preparatory meeting was held on March 20th, in the year 1945, followed by a preparatory meeting on April 22nd, in the year 1947, and a further preparatory meeting on May 11th, in the year 1948. Finally, before His Holiness Pope Pius XII on March 22nd of this year, the General Congregation was held, in which the undersigned Cardinal, Prefect and Relator of the Cause of the Sacred Roman Church, raised the following question for discussion: Whether it is established that the Servant possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in all circumstances and in their effects, in the case under consideration. The Most Reverend Cardinals, officials, and consultors each gave their vote. The Most Blessed Father, however, postponed giving his final judgment until May 13th of this year, earnestly offering prayers that divine approval might be granted. Therefore, after the most sacred Eucharistic Sacrifice was devoutly celebrated, the undersigned Cardinal, along with the Reverend Father Salvatore Natucci, Promoter of the Faith General, and myself, Secretary, declared: It is established that the Venerable Servant of God, Raphael Chylinski, possessed the theological

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virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in all circumstances and in their effects, in the case under consideration. This decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 13th, in the year of Our Lord 1949.

[Signature] C. Card. MIGARA, Prefect.

[Signature] L. S. t A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 152*]

Acts of the Apostolic See - Official Commentary 152 III. ON THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY DESOLATA TORRES ACOSTA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS SERVANTS OF MARY, MINISTERS TO THE SICK. REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE AND TO THE EFFECT OF WHICH WE SPEAK. By the ineffable and free mercy of God, all men are called to form one body with Christ, the head. To impress this truth more deeply, especially in the minds of the faithful, the Lord Himself deigned to teach us through many discourses, and more clearly when, as it were, before our very eyes, He presented a description of the final judgment. For He says: "The Son of man shall sit upon the throne of His majesty... Then the King shall say to them on His right hand: Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave Me food... I was naked, and you clothed Me; I was sick, and you visited Me... Then the righteous shall answer Him, saying: Lord, when did we see You hungry and feed You? Or thirsty, and give You drink? And when did we see You sick, and visit You? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (Matt. 25:31, 40). He did not say: "As if I had received things done for Me," but "you did it to Me," signifying the connection between Himself and men. Formed by these divine admonitions, many faithful from the beginning of the Church have dedicated themselves to works of charity, especially towards the sick, contemplating Christ Himself in them. Among these, the Venerable Mary Desolata Torres Acosta holds a prominent place, who, obeying the divine impulse, founded the Institute of the Sisters Servants of Mary, Ministers to the Sick. How pleasing this work was to God is evident from the propagation of the Institute throughout the world, and from the miracles wrought through her intercession, of which two are presented by the promoters of her cause for Beatification. I. Twelve doctors, in various places where Sister Lucy Santiago Allende resided, testified that

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she had been afflicted with a gastric ulcer, and that...

[*Latin ed. p. 153*]

The Sacred Congregation of Rites, after examining at least four cases, affirmed that they were of a miraculous nature. Two expert officials confirmed the diagnosis of a gastric ulcer. A third, although uncertain about the ulcer, acknowledged the seriousness of the illness, and attributed certain symptoms to a tubercular infection. To this grave illness was added a severe tubercular osteoperiostitis of the left iliac bone, which was also confirmed by the aforementioned expert officials. Both illnesses had weakened the afflicted so greatly that she was administered the sacraments of the dying, and her imminent death was judged by the physicians. Having invoked the Venerable Mary Desolate, on November 10, 1915, Lucia was perfectly healed from both grave illnesses, a miracle proclaimed by three physicians who had cared for her in Vergara, where she had been living. These three expert officials affirm this.

It is also certain that the young Mary Pure Martínez Guzman had suffered from chronic bilateral purulent otitis, and this is attested to not only by two expert officials together with a physician, but also by the physician himself from our Sacred Congregation. They are also in agreement regarding the grave prognosis concerning her health, and probably also concerning her life, and concerning the instantaneous, perfect, and persevering healing, which is beyond the laws of nature. It is also certain that the Venerable Mary Desolate was invoked. Investigations regarding these healings were conducted by the Apostolic Delegation in the dioceses of Vitoria and Zamora, and on April 24, 1942, a decree was issued regarding their juridical validity.

Therefore, on November 30, 1943, before the Most Reverend Cardinal Carlo Salotti, then the Promoter of the Cause, a Preliminary Congregation was held; the Preparatory Congregation took place on May 31, 1949; and the General Congregation was held on November 22 of this year, during which the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of the Cause, proposed a question for discussion: Whether and concerning which miracles the case in question consists, and to what effect. The Reverend Cardinals, Official Prelates, and Consultors expressed their opinions; the Most Blessed Father, however, postponed giving his judgment until this day, in order to obtain heavenly light through his prayers and those of those around him. Therefore, after a devoutly celebrated Holy Mass, the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of the Cause, together with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, declared:

"It is established that there are two miracles, namely, the instantaneous and perfect healing of Mary Pure Martínez Guzman from a chronic tu-

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bercular osteoperiostitis of the left iliac bone, a severe gastric ulcer, and a chronic bilateral purulent otitis."

11 - ACTA, Vol. XVII, n. 2. — 31-1-1950.

[*Latin ed. p. 154*]

Acts of the Apostolic See - Official Commentary 154 - This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 27th of November, the First Sunday of Advent, in the year of Our Lord 1949. 6B C. Card. MICARA, Archbishop of Velletri, Prefect. L. © S. f A. Carinci, Archbishop of Selene, Secretary. IV BERGOMEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PAULA ELISABETH CERIOLI, WIDOW OF BUZZECCHI TASSIS, FOUNDRESS OF THE INSTITUTE OF THE HOLY FAMILY. ON THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES THERE IS EVIDENCE IN THE CASE, AND TO WHAT EFFECT. If God is wondrous in His sanctuaries, that is, in places where He is accustomed to pour forth abundant graces upon the faithful, how much more wondrous is He in the souls that He chooses with inscrutable judgment, and elevates to the exercise of outstanding virtues, even though these, for their part, only render as much service as they are able. Indeed, often the Lord, being most generous, works miracles so that the merits of His servants and the efficacious power of their intercession may be made known to the faithful, as if providing a divine testimony to their sanctity. Therefore, the Holy Church, in order to proceed safely towards the honors of beatification or canonization, after having rendered judgment according to the acts and proofs presented for heroic virtues, also requires divine testimony in the form of miracles. With these things before us, those who are conducting the cause of beatification of the Venerable Servant of God, Paula Elisabeth Cerioli, Widow of Buzzecchi Tassis, have presented to this Holy Congregation two healings that appeared to be attributable to divine action, through the intercession of the Venerable Paula. And indeed. I. The family history and personal disposition strongly suggest that it is fitting to consider the case of Assumpta Barbieri, who was eighteen years old and afflicted with a tuberculous infection. This is what actually happened. Assumpta was afflicted with a progressive bilateral pulmonary phthisis; and this progressed to the point that she was brought to the very threshold of death, without any hope of recovery. Therefore, she was given the Holy Eucharist and the Sacrament of Extreme Unction. On July 7, 1930, the attending physician said that death was imminent; and she remained in that condition throughout the night. The Venerable Servant of God, Paula Elisabeth, with a fervent spirit.

[*Latin ed. p. 155*]

The Sacred Congregation of Rites, having been invoked in 155 cases, on

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the morning of the following day, Assumpta arose from her bed, left her home, approached the parish church, partook of humble food, and, to the astonishment of all, was perfectly healed, and remained in restored health. The diagnosis, prognosis, and healing, which occurred beyond the laws of nature, are fully confirmed by the physicians, both in their professional capacity and by the medical council of our Sacred Congregation. This miraculous healing occurred in the village of "Gallignano," near "Soncino," in the diocese of Cremona, on July 8, 1930.

Furthermore, Elisa Lupini, wife of Alexander Leidi, in the town of "Treviolo," in the diocese of Bergamo, who had previously been afflicted with tuberculous caries of the bone, was perfectly healed by surgical intervention. However, in the year 1920, she was also afflicted with tuberculous arthrosynovitis, which subsequently worsened to the point that the physicians deemed it necessary to amputate the limb. Elisa was more willing to die than to undergo amputation! She turned to heavenly help and, at the suggestion of some friends, went to the tomb of the Venerable Paula, located in the town of "Como." She suffered severe pains during the journey. While praying before the Venerable's tomb, she immediately felt a slight improvement, which became complete within 15 days. The diagnosis and prognosis of the physicians are fully approved by three experts acting in their official capacity; and all agree that the healing completely surpassed the powers of nature.

Apostolic investigations regarding the first healing in the dioceses of Cremona and Milan, and the second in Bergamo, were completed. For their legal value, a decree was issued on February 27, 1943.

Therefore, with the aforementioned assertions of these miracles to be preserved by law, before the most esteemed Cardinal Januarius Granito Pignatelli di Belmonte, then Promoter of the Cause, in the Preliminary Congregation on July 10, 1945, and then in the Preparatory Congregation on May 10, 1949, and finally in the General Congregation before His Holiness Pope Pius XII on November 22 of this year, the following Cardinal, the Most Reverend Prefect and Relator of the cause, raised the question: Whether and concerning which miracles it can be affirmed, in the case at hand, and to what effect.

The Reverend Cardinals, officials, and Consultor Fathers each gave their vote. The Most Blessed Father, as is customary, postponed his judgment until this day, while meanwhile fervently offering prayers. Therefore, the aforementioned Cardinal and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and the sacred Host was devoutly consecrated, and he said: "It is established that there are two proposed miracles, namely, the instantaneous and per-

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fect healing of Assumpta..."

[*Latin ed. p. 156*]

Acts of the Apostolic See - Official Commentary 156. Barbieri, afflicted by a pulmonary ailment, was healed by the intercession of Saint Elisa. Lupini suffered from a bilateral, progressive form of heidi, as well as synovitis of the left knee, also attributed to the same cause. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 27th of November, the First Sunday of Advent, in the year of Our Lord 1949. £8 C. Card. MIGARA, Archbishop of Velletri, Prefect. f A. Carinci, Archbishop of Seleucia, Secretary. V. ROMANA, SEU MACERATA, AND TOLENTINO. CONCERNING THE CANONIZATION OF BLESSED VINCENT MARIA STRAMBI, OF THE CONGREGATION OF CLERIC ORDAINED FOR THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST, BISHOP OF MACERATA AND TOLENTINO. REGARDING THE QUESTION OF WHETHER, AFTER THE APPROVAL BY THE APOSTOLIC SEE OF THE TWO MIRACLES, IT IS PERMISSIBLE TO PROCEED TO THE SOLEMN CANONIZATION OF THE SAID BLESSED. The most excellent flower of sanctity, who, within the religious family founded by Saint Paul the Cross and his brother, the Venerable John Baptist of Saint Michael the Archangel, emitted the sweetest fragrance, is rightly recognized as Blessed Vincent Maria Strambi. Born in Centocelle on January 1st, 1745, he became a priest and was received into the aforementioned Congregation, burning with zeal for the salvation of souls, an indefatigable herald of the divine word, he bore abundant and joyous fruit, and is worthy of recognition as an outstanding imitator of his spiritual father. Sent by Pope Pius VII in the year 1801 to govern the Dioceses of Macerata and Tolentino, he so diligently labored to improve the morals and piety of those entrusted to him through the word and the example of his virtues, that even in our own days, the vivid memory of his ministry endures. To preserve the freedom of the Church, he preferred to suffer exile rather than to take the impious oath imposed upon the Bishops by the French invader. In the year 1825, moved by the prayers of this venerable old man, and also by repeated requests from Pope Pius VII, Pope Leo XII released him from the bond that held him to the Churches of Macerata and Tolentino, and desired that he reside in the Apostolic Palace on the Quirinal Hill. It is not without reason to mention that the Servant of God dedicated his life to...

[*Latin ed. p. 157*]

The Sacred Congregation of Rites presented [the cause] to the Holy Father, who accepted the offering of His servant. Scarcely had he celebrated Mass for this very purpose on Christmas Eve, when the Pope immediately and completely recovered, and for five years he governed the Church, as

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Vincent had foretold. However, four days later he was gravely ill, and on the first day of January in the year 1824, he exhaled his most excellent soul. As the fame of his sanctity grew ever greater, the cause for Beatification was introduced by Pope Gregory XVI in 1843. After all that must be observed according to law, Pope Leo XIII declared that the heroic virtues of the Servant of God had been proven; and Pope Pius X, after the approval of miracles, honored him with the glory of Beatification on April 26, 1925. On November 25, 1925, the cause for Canonization was resumed, and two miracles, wrought by God through the intercession of the Blessed Vincent, were approved by the Most Holy Lord on July 31 of this year. In order that it may be legally established that this Sacred Congregation has observed all that is prescribed by law and practice, before the Supreme Pontiff proceeds to acts pertaining to the Consistory, and especially to Canonization, the following question was posed to the Reverend Cardinals, Official Prelates, and Consultor Fathers, present in the general assembly of this Sacred Congregation, before the same Holy Father: "Can the veneration of the two miracles granted to the aforementioned Blessed be lawfully celebrated, with the solemn approval of the Apostolic See, even before the Canonization?" This question was proposed by the Reverend Cardinal Alexander Verde, Promoter of the Cause, on November 22 of this year; and all those present unanimously responded with a favorable vote. The Most Blessed Father, until this day, the 27th of this month, the First Sunday of Advent, has delayed giving his judgment, so that he might implore the illumination of His divine mind through prayer. Wherefore, the Reverend Cardinals, the Promoter, and the undersigned, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and after the religious celebration of the divine sacrifice, he declared: "It is permissible to proceed to the solemn Canonization of the Blessed Vincent Maria Strambi." This decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on November 27, in the year of Our Lord 1949. SB C. Card. Migara, Prefect. L. S. F. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

[Edital Citations I I BOSTON]

NULLITY OF MARRIAGE (LYNCH-GLYNN)

Since the actual place of residence of the Lord James Glynn is unknown, in this cause, we cite him to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Roman

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Rota (in Roma, at the Palazzo della Cancelleria) on the 6th of March, 1950, at the eleventh hour, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the Rotal hearing for the determination of the cause.

Does the marriage in this case consist of a nullity?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord James Glynn, ought to take care to ensure that he is informed of this edital citation.

* I. Teodori, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 29th of December, 1949.

O. Bejan, Notary.

* The place of current residence of Mr. Jacques Glynn, defendant in this cause, being unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (in Roma, at the Palazzo della Cancelleria) on the 6th of March, 1960, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to fix the day for the decision of the cause before the Rota.

Does the marriage in this case consist of a nullity?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Jacques Glynn, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 159*]

The Sacred Roman Rota, 159 II, concerning the nullity of marriage (STORCI-BOZZO). Since the actual place of residence of Mr. Henry Bozzo is unknown, in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Most Holy Roman Rota (Rome, Palazzo della Cancelleria), on May 30, 1950, at the eleventh hour, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota. Whether the marriage is indeed null in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Henry Bozzo, must take care to ensure that he is informed of this edictal citation.

Joseph Pasquazi, Secretary.

From the Chancery of the Tribunal of the Most Holy Roman Rota, January 31, 1950.

O. Bejan, Notary.

[Translation of the French text:]

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Since the place of current residence of Mr. Henry Bozzo, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Roman Rota (Rome, Palazzo della Cancelleria) on May 30, 1950, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Whether the marriage is indeed null in this case. The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Henry Bozzo must, as far as possible, inform him of this citation.

[*Latin ed. p. 160*]

Acta Apostolicae Sedis - Official Commentary 160, DIARY OF THE ROMAN CURIA. Thursday, January 26, 1950, the Holy Father received in a solemn Audience His Excellency, Mr. Julio Alemán Bermúdez, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Panama, for the presentation of his Credentials.

SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

December 27, 1949. The Reverend Father Giuseppe Portier, of the Missionaries of Africa, as Consultor of the Holy Congregation for the Oriental Church.

January 28, 1950. The Reverend Father Pietro Siffrin, of the Order of Saint Benedict, as Consultor of the Holy Congregation of Rites, for the sacred Liturgy.

Prelates Domestic to His Holiness:

February 22, 1945. Monsignor Giuseppe Emilio Secours, of the archdiocese of Ottawa.

April 30, 1945. Monsignor Guglielmo Giuseppe Burns, of the archdiocese of Halifax.

June 8, 1945. Monsignor Rinaldo Murphy McDonald, of the archdiocese of Saint John's of Newfoundland.

December 11, 1945. Monsignor Omero Lavergne, of the diocese of Mont Laurier.

June 25, 1946. Monsignor Bernardo Wintermann, of the diocese of Osnabrück.

October 30, 1946. Monsignor Giuseppe Norman Campeau, of the same diocese.

March 27, 1947. Monsignor Guglielmo Dillon, of the same diocese.

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Monsignor Pietro Pfister, of the archdiocese of Besançon.

Monsignor Francesco G. Brennan, of the diocese of London.

Monsignor Giacomo C. Kelley, of the same diocese.

Monsignor Vilfrido G. Langlois, of the same diocese.

April 20, 1947. Monsignor Giorgio Francesco Barlett, of the archdiocese of Saint John's of Newfoundland.

[*Latin ed. p. 161*]

Diarium Romanae Curiae, April 20, 161, 1947. Monsignor Mäher Edmondo Patrizio, of the same archdiocese. May 25. Monsignor Arril Giulio, of the archdiocese of Avignon. Monsignor Monier Emilio, of the same archdiocese. Monsignor Matteo Lang, of the archdiocese of Freiburg im Breisgau. September 14. Monsignor Doyle Emmetto A., of the diocese of Hamilton. Monsignor Francesco A. Zettler, of the same diocese. Monsignor Lino Boppo, of the archdiocese of Freiburg im Breisgau. Monsignor Alberto Maiehle, of the same archdiocese. Monsignor Alfredo Wilkenhausen, of the same archdiocese. November 1. Monsignor Lodovico Wolker, of the archdiocese of Colonia. December 13. Monsignor Luigi Baeckling, of the archdiocese of Paderborn. Monsignor Federico Rintelen, of the same archdiocese. Monsignor Giuseppe Rhode, of the same archdiocese. Monsignor Francesco S. Hartmann, of the diocese of Augusta. Monsignor Giovanni Braun, of the diocese of Treves. January 14, 1948. Monsignor Giacomo Rauch, of the diocese of Limburgo. February 3. Monsignor Alessandro Gabriel, of the archdiocese of Paderborn. Monsignor Giuseppe Franz, of the diocese of Ratisbon. Monsignor Michele Hoefner, of the same diocese. April 17. Monsignor Pietro Dörfler, of the archdiocese of Munich. Monsignor Simone Jrschl, of the same archdiocese. Monsignor Teodoro Legge, of the archdiocese of Paderborn. Monsignor Teodoro Rehmann, of the diocese of Aix-la-Chapelle. Monsignor Giovanni Solzbacher, of the same diocese. May 9. Monsignor Giovanni Klein, of the archdiocese of Bamberg. Monsignor Benedetto Kraft, of the same archdiocese. Monsignor Baldassarre Moeckel, of the same archdiocese. Monsignor Massimiliano Meinertz, of the diocese of Münster. September 13. Monsignor Giovanni de Unzalu, of the archdiocese of Valencia. September 28. Monsignor Francesco Giuseppe Peters, of the archdiocese of Colonia. October 20. Monsignor Bernardo Marschall, of the same archdiocese. December 9. Monsignor Arturo Kather, of the diocese of Warmia. March 3, 1949. Monsignor Giovanni B. Baumgärtner, of the diocese of Passau. Monsignor Giovanni Dachsberger, of the same diocese. Monsignor Giuseppe Freunsdorfer, of the same diocese. Monsignor Francesco X. Poxrucker, of the same diocese. May 2. Monsignor Clarenzio J. Higgins, of the diocese of Peoria.

[*Latin ed. p. 162*]

Acta Apostolicae Sedis - Official Commentary 162, May 2, 20, 1949.

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Most Reverend Sheedy Bernard, of the same diocese.
Most Reverend Motri Louis Uberto, of the diocese of Albany.
Most Reverend Feeney Thomas, of the diocese of Davenport.
Most Reverend Schmidt B. William, of the same diocese.
Most Reverend Jordan J. Thomas, of the diocese of Peoria.
Most Reverend Dowed Richard, of the diocese of Cleveland.
Most Reverend Elwell Clarence E., of the same diocese.
Most Reverend Howard Teare John, of the same diocese.
Most Reverend McBride Charles, of the same diocese.
Most Reverend Mulligan Thomas P., of the same diocese.
Most Reverend Oman John J., of the same diocese.
Most Reverend Arrell Luciano Joseph, of the diocese of Fargo.
June 1, Most Reverend Kevane Michael Eugene, of the diocese of Sioux.
July 3, Most Reverend Bedeschi Joseph, of the archdiocese of Ferrara.
Most Reverend Benvenuti Adrian, of the same archdiocese.
May 17, Most Reverend Ladogana Francis, of the diocese of Cerignola.
May 31, Most Reverend Aberle George P., of the diocese of Bismarck.
August 6, Most Reverend Mari Joseph, of the same archdiocese.
Most Reverend Heinz John J., of the same diocese.
Most Reverend Hogan John W., of the same diocese.
Most Reverend Barrett Paul, of the diocese of Owensboro.
Most Reverend Braun Peter, of the same diocese.
Most Reverend Higgins John, of the same diocese.
Most Reverend Jarboe William, of the same diocese.
Most Reverend Binni Adolph, of the diocese of Teramo.
Most Reverend Meaggia Sebastian, of the diocese of Bosa.
Most Reverend Habra Joseph, of the archdiocese of Damascus of the Syrians.
Most Reverend Kandela Paul, of the archdiocese of Mosul of the Syrians.
May 12, Most Reverend Balbi Dominic, of the diocese of Faenza.
Most Reverend Destefani Gaspard, of the archdiocese of Turin.
Most Reverend Ederle William, of the diocese of Verona.
Most Reverend Adams Joseph F., of the archdiocese of Chicago.
Most Reverend Broderick Edward E., of the same archdiocese.
Most Reverend Barrett John, of the same archdiocese.
Most Reverend Canty Thomas A., of the same archdiocese.
Most Reverend Cook Vincent, of the same archdiocese.
Most Reverend Chyla Stanislaus P., of the same archdiocese.

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Most Reverend Ferring John B., of the same archdiocese.

Most Reverend Gorey William A., of the same archdiocese.

Most Reverend Fennessy Michael F., of the same archdiocese.

[*Latin ed. p. 163*]

Diarium Romanae Curiae, August 18th » » » » » 163, 1949. Monsignor Hurkmans, Lorenzo P., of the same archdiocese. Monsignor Kearns, John J., of the same archdiocese. Monsignor McMahon, Stephen E., of the same archdiocese. Monsignor O'Brien, Raymond J., of the same archdiocese. Monsignor Radniecki, Stanislaus, of the same archdiocese. Monsignor Szudzinski, Bernard K., of the same archdiocese. » » Monsignor Urba, Boleslaus, of the same archdiocese. Monsignor Wagener, John T., of the same archdiocese. 24, Monsignor Belgrano, Anthony, of the diocese of Albenga. Monsignor Jovine, Giles, of the archdiocese of Naples. » Monsignor Mulier, Joseph, of the same archdiocese. Monsignor De Maria, Raphael, of the archdiocese of Sorrento. 7, September, 17. Monsignor Coleman, William, of the diocese of Winona. » Monsignor Cunningham, Donald Arthur, of the same diocese. » Monsignor Galligan, Raymond Michael, of the same diocese. » » » » » » » » Monsignor Jennings, Robert, of the same diocese. Monsignor Matthews, Philip, of the same diocese. 15. Monsignor Stefanachi, Thomas, of the diocese of Ugento. 2, October. Monsignor Tirinzoni, John, of the diocese of Como. » Monsignor Lazzari, Stephen, of the diocese of Cremona. » Monsignor Archambault, Oddo, of the diocese of Joliette. » Monsignor Ferland, Hector, of the same diocese. » Monsignor Gervais, Ireneus, of the same diocese. » Monsignor Martin, Albert, of the diocese of Nicolet. » » Monsignor Meyers, John, of the same diocese. Monsignor Steger, Clement Bernard, of the same diocese. Monsignor Lopez, Ambrose, of the diocese of Rio Cuarto. 20. 6, December. Monsignor Carboni, Romolo, of the diocese of Fano. » Monsignor Scapinelli di Leguigno, John Baptist, of the diocese of Apuania. Monsignor Rossi, Opilio, of the diocese of Piacenza. 20. Monsignor Marchioni, Ambrose, of the archdiocese of Naples. Secret chamberlains, extraordinary, of His Holiness: 26, October, 1944. Monsignor Bremer, Charles, of the archdiocese of Colonia. » Monsignor Pottgiesser, Alexander, of the same archdiocese. 14, 1947. Monsignor Chaudre, Albert, of the diocese of Aquisgrana.

[*Latin ed. p. 164*]

Acta Apostolicae Sedis - Official Commentary 164, October 18, 1947. Monsignor Baumeister, Walter G., of the Archdiocese of Freiburg im Breisgau.

Monsignor Dietrich, Augustine, of the same Archdiocese.

Monsignor Fischer, Joseph, of the same Archdiocese.

Monsignor Geis, Rudolph, of the same Archdiocese.

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Monsignor Joeger, Kuno, of the same Archdiocese.

Monsignor Spinner, Ambrose, of the same Archdiocese.

Monsignor Stemmer, Francis, of the same Archdiocese.

Monsignor Beuter, Norbert, of the same Archdiocese.

Monsignor Vomstein, Charles, of the same Archdiocese.

Monsignor Kramer, Benno, of the same Archdiocese.

February 2, 1948. Monsignor Gelhaus, William, of the Diocese of Münster.

April 17. Monsignor Hillreiner, Joseph, of the Archdiocese of Munich.

Monsignor Jandl, Oscar, of the same Archdiocese.

Monsignor Köpping, Frederick, of the Archdiocese of Paderborn.

Monsignor Kümmel, Hermann, of the same Archdiocese.

April 27. Monsignor Boll, Joseph John L., of the Diocese of Aquileia.

Monsignor Firmenich, Peter, of the same Diocese.

Monsignor Nolte, John F. M., of the same Diocese.

May. Monsignor Pabst, John, of the Diocese of Limburg.

Monsignor Grellner, John, of the Archdiocese of Bamberg.

Monsignor Decking, Joseph, of the Diocese of Münster.

Monsignor Surman, Henry, of the same Diocese.

Monsignor Währung, Alexander, of the same Diocese.

1949. Monsignor Blecke, Francis F., of the Diocese of Peoria.

Monsignor Murray, Haas Vincent, of the same Diocese.

Monsignor Pivari, Guy, of the Archdiocese of Ferrara.

Monsignor Coradini, Francis, of the Diocese of Arezzo.

Monsignor Goggi, Peter, of the Diocese of Tortona.

Monsignor Bellani, Angelo, of the Diocese of Bergamo.

Monsignor Indelicato, Salvatore, of the Diocese of Lech.

Monsignor Henninger, Gilbert, of the Diocese of Owensboro.

July 3. Monsignor Middleton, Gilbert, of the same Diocese.

August 13. Monsignor Andrejkovic, Violando, of the Diocese of Presov.

Monsignor Marino, Nicholas, of the Diocese of San Severo.

Monsignor Papa, Raphael, of the same Diocese.

Monsignor Caruso, Colombo, of the Diocese of Ariano Irpino.

Monsignor Moncallero, Joseph, of the Diocese of Castellammare di Stabia.

Monsignor Righini, Claudius (Rome).

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Monsignor Gei, John, of the Diocese of Tortona.

[*Latin ed. p. 165*]

Diarium Romanae Curiae, August 12, 18, 165, 1949.

Most Reverend Monsignor Ezio Riccardi, of the same diocese.

Most Reverend Monsignor William J. Byron, of the Archdiocese of Chicago.

Most Reverend Monsignor Edward J. Kelly, of the same Archdiocese.

Most Reverend Monsignor Henry J. Koenig, of the same Archdiocese.

Most Reverend Monsignor Joseph T. Kush, of the same Archdiocese.

Most Reverend Monsignor James M. Lawler, of the same Archdiocese.

Most Reverend Monsignor Peter D. Meegan, of the same Archdiocese.

Most Reverend Monsignor Charles Meter, of the same Archdiocese.

Most Reverend Monsignor Ernest J. Primeau, of the same Archdiocese.

Most Reverend Monsignor Thomas J. Reed, of the same Archdiocese.

Most Reverend Monsignor Joseph Sehnke, of the same Archdiocese.

Most Reverend Monsignor Edward J. Smaza, of the same Archdiocese.

Most Reverend Monsignor Luigi Calorio, of the Diocese of Alba.

Most Reverend Monsignor Ignatius La Mgra, of the Diocese of Caltanissetta.

Most Reverend Monsignor Michele Doria, of the Diocese of Andria.

Most Reverend Monsignor Richard Losito, of the same diocese.

Most Reverend Monsignor Michele Loiacono, of the Archdiocese of Bari.

Most Reverend Monsignor Francesco Corrías, of the Archdiocese of Oristano.

September 7.

Most Reverend Monsignor Mario Falaguerra, of the Diocese of Susa.

Most Reverend Monsignor Frederick William Freking, of the Diocese of Winona.

Most Reverend Monsignor Dominic Becchetti, of the Diocese of Nocera and Gualdo.

Most Reverend Monsignor Gino Sigismundi, of the same diocese.

Most Reverend Monsignor Benjamin Felici, of the Archdiocese of Urbino.

October 2.

Most Reverend Monsignor Sebastian Menichini, of the Diocese of Foligno.

Most Reverend Monsignor Alfred Poledrini (Rome).

Most Reverend Monsignor Aquilino Arguello, of the Diocese of Rio Cuarto.

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Most Reverend Monsignor John Baptist Fassi, of the same diocese.

Secret Chamberlain, Supernumerary, of Sword and Cape, of His Holiness: June 1949.

The Noble Renato, of the Counts Gauttieri, of the Diocese of Narni.

Chamberlains of Honor, in purple vestments, of His Holiness: November 23, 1947.

Most Reverend Monsignor Henry Stiegeler, of the Diocese of Aix-la-Chapelle.

May 9, 1948.

Most Reverend Monsignor Henry Krone, of the Diocese of Münster.

Most Reverend Monsignor Hubert Leiwering, of the same diocese.

Most Reverend Monsignor Walter Roer, of the same diocese.

Most Reverend Monsignor Theodore Wieschebrink, of the same diocese.

1949.

Most Reverend Monsignor Francis Zehrer, of the Diocese of Segovia.

July 23.

Most Reverend Monsignor Joseph Randazzo, of the Diocese of Caltanissetta.

September 25.

Most Reverend Monsignor Mariano Mcoletti, of the Diocese of Nocera and Gualdo.

[*Latin ed. p. 166*]

Acts of the Apostolic See - Official Commentary

Honorary Chamberlains of the Sword and Cape of His Holiness: June 29th to September 21st, 1949.

Mr. Romanini Giorgio (Rome).

Mr. Macken Francesco, of the Apostolic Vicariate of Uganda.

Mr. Rinaldi Antonio (Rome).

Secret Honorary Chamberlain of His Holiness: January 16th, 1949.

Most Reverend Monsignor Gianone Egidio, of the Archdiocese of Strigonia.

HONORS

With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

June 24th, 1947.

Upon Mr. Emerson Edward Louis, of the Archdiocese of Saint John's, Newfoundland.

November 7th.

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Upon Mr. Bullinger Giuseppe, of the Archdiocese of Bamberg.

June 17th, 1949.

Upon Mr. Fleetwood Harold Gustav, of the Apostolic Vicariate of Sweden.

August 4th.

Upon Mr. Lancellotti Mario, of the Archdiocese of Ferrara.

August 18th.

August 28th.

September 7th.

Upon Mr. Moorhead Louis, of the Archdiocese of Chicago.

Upon Mr. Sampietro Carlo, of the Archdiocese of Catania.

Upon Mr. Moroder Lucio, of the Archdiocese of Ancona.

Upon Mr. Bianchi Mario Felice (Rome).

Upon Mr. Gallarini Achilles, of the Archdiocese of Turin.

Upon Mr. Ambrosi De Magistris Leopoldo, of the Archdiocese of Naples.

Upon Mr. Del Giudice Louis, of the same Archdiocese.

Upon Mr. Persico Ernesto, of the same Archdiocese.

Upon Mr. Scandone Francesco, of the same Archdiocese.

Upon Mr. Tibò Angelo, of the same Archdiocese.

Upon Mr. Locatelli Franco, of the Diocese of Bergamo.

Upon Mr. Bianchi Martina Franco, of the Archdiocese of Verona.

Upon Mr. Cingolani Marino, of the Diocese of Recanati.

Upon Count Manin Louis Leonardo, of the Archdiocese of Udine.

October 2nd.

Upon Mr. De Beni Louis, of the Diocese of Bergamo.

Upon Mr. Tarafa y Govin Anthony, of the Archdiocese of Habana.

Upon Mr. Domenico Giuseppe Marcello, of the Diocese of Brooklyn.

[*Latin ed. p. 167*]

Diarium Romanae Curiae 16T II: Knighthood of the Order of Saint Gregory the Great, civil class: August 27, April 17, February 25, 1947. To Mr. Jeffrey Ronaldo Angus, of the diocese of Pembroke, 1948. To Mr. Graf Ottone, of the archdiocese of Paderborn. 1949. To Mr. Gonzalez Gordon Alvaro, of the diocese of Camagüey. May 2, June 6, June 17. To Mr. Schaefer Pietro, of the diocese of Peoria. To Mr. Kiwanuka Raoul, of the apostolic vicariate of Uganda. To Mr. Mulholland Thomas, of the diocese of Brooklyn. To Mr. Chamay Andrea, of the diocese of Lausanne, Geneva, and Freiburg. February 25. To Mr. Gency Francesco, of the same diocese. To Mr. Rimbaud Emanuel, of the diocese of Saint Peter of Martinique. August 18, September 7. To Mr. Condón Thomas G., of the archdiocese of Chicago. To Mr.

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Kania Joseph L., of the same archdiocese. To Mr. Krez John J., of the same archdiocese. To Mr. Gatta Emilio, of the suburbicarian diocese of Frascati. October 2, October 14, October 23. To Mr. Pacillo Vincenzo, of the diocese of Campagna. To Mr. Cartuyvels Fernando, of the archdiocese of Malines. To Mr. Vandecapelle Camillo, of the same archdiocese. To Mr. Orrigo Luigi, of the archdiocese of Sorrento. To Mr. Forest Ernesto, of the diocese of Joliette. To Mr. La Fortune Joseph, of the same diocese. To Mr. Landry Oscar, of the same diocese. To Mr. Tellier Robert, of the same diocese. The Commandery of the Order of Saint Sylvester Pope: February 11, 1947. To Mr. Sormanti Luigi (Rome). May 2, 1949. To Mr. Watson Luke, of the diocese of Peoria. June 9. To Mr. Barone Edward, of the diocese of Saint Mark and Bi-signano. July 17, July 23. To Mr. Condro Adolfo, of the diocese of Ascoli Piceno. August 6. To Mr. Bertulessi John, of the diocese of Bergamo. To Mr. Martini Mario, of the same diocese. To Mr. Frank Joseph (Rome). To Mr. Bigoni Lottano Luigi, of the archdiocese of Ferrara. To Mr. Stocchetti Anthony, of the same archdiocese. To Mr. Tibertelli Peter, of the same archdiocese. To Mr. Santarelli Leo (Rome). To Mr. Behloq Yorki, of the archdiocese of Aleppo of the Syrians. To Mr. Hannouche Zachariah, of the same archdiocese.

[*Latin ed. p. 168*]

Acts of the Apostolic See - Official Commentary 168, August 28th to September 7th, 1949.

To Mr. Maranghi Virgilio, of the diocese of Arezzo.

To Mr. Parrini Eugenio (Rome).

To Mr. Serafini Sante (Rome).

To Mr. Scaloni Remo, of the archdiocese of Ancona.

To Mr. Coruzzi Cesare, of the diocese of Reggio Emilia.

To Mr. Reguitti Aristide, of the diocese of Brzesc.

To Mr. Bresca Vittorio Amedeo, of the archdiocese of Genova.

To Mr. Battarino Vincenzo Osvaldo, of the archdiocese of Bari.

The Knighthood of the Order of Saint Sylvester the Pope:

October 18th, 1947.

To Mr. Schäfer Otto, of the archdiocese of Freiburg im Breisgau.

May 9th, 1948.

To Mr. Reineke Werner, of the diocese of Münster.

To Mr. Kreuz Agostino, of the same diocese.

February 1949.

To Mr. Hid Constantin, of the apostolic vicariate of French Guinea.

To Mr. Correoso Quesada Alfredo, of the diocese of Camagüey.

To Mr. Martínez Antonio, of the same diocese.

June 17th.

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To Mr. Caruso Giovanni, of the archdiocese of Benevento.
To Mr. Marino Pietro, of the same archdiocese.
July 23rd.
To Mr. Mosca Arnold, of the suburbicarian diocese of Frascati.
To Mr. Lagna Fietta Felice, of the diocese of Ivrea.
To Mr. Tinangon Enrico, of the apostolic vicariate of Manado.
August 2nd.
To Mr. Sommerhalder Luigi (Vatican City).
To Mr. Jucci Alfredo (Rome).
August 28th.
To Mr. Carella Mauro, of the diocese of Andria.
September 1st.
To Mr. Bernardi Andrea, of the archdiocese of Turin.
To Mr. Bevilacqua Francesco, of the archdiocese of Naples.
To Mr. Cancarini-Ghisetti Giuseppe, of the archdiocese of Milan.
To Mr. Reguitti Mario, of the diocese of Brzesc.
To Mr. Pantaleo Francesco, of the diocese of Lech.
To Mr. Bondi Alessandro, of the diocese of Cesena.
To Mr. Agnelotti Elvezio, of the diocese of Lodi.
To Mr. Marcarmi Luigi, of the same diocese.

[*Latin ed. p. 169*]

Year and Tome XLII, February 25, 1950 (Series IT, Vol. XVII) - No. 3

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTION

The FOMTIENENSIS (IMCHEUVENSIS) is separated from the Archdiocese, and is named the Diocese of Nensi Fomtienensis, from which the new Diocese of "IMCHEUVENSIS" is erected, and to the same and to the region, a suffragan diocese is constituted within the metropolitan territory.

PIUS, BISHOP, SERVUS OF THE SERVANTS OF MANKIND,

To the Sacred Pastors, who, especially in missionary regions still

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entrusted to their care, are often overburdened in the exercise of their pastoral ministry, the Apostolic See is accustomed to divide dioceses that are too extensive in territory and number of faithful, and to establish new dioceses to be entrusted to other prelates.

This has now been accomplished in the Archdiocese of Fomtien, in the Manchurian region, where the members of the Parisian Society for Foreign Missions have expended long and effective labors.

Therefore, after deliberation with our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also with the Venerable Brother Anthony Riberi, titular Archbishop of Darens and Apostolic Delegate in China, with their favorable opinion, and with all due consideration...

[*Latin ed. p. 170*]

Acts of the Apostolic See - Official Commentary 170. With mature deliberation, certain knowledge, and by the fullness of Our apostolic authority, We detach a portion of territory from the Archdiocese of Fomtien, encompassing the civil provinces of Haiskan, Taian, Pechen, Panshan, Haicheng, Ying-ïeoic, Kaiping, and Fuhsien, and thus We erect and establish a new diocese, which We decree shall be called the diocese of Yingkow, IMCHBUVENSBM, named after the principal city of the Prefecture. We entrust this aforementioned Society of Paris for Missions to Foreign Lands with its care, but always to Our own and the Apostolic See's good pleasure. Furthermore, We establish the episcopal seat of this new diocese in the aforementioned city of Yingkow, from which the diocese itself derives its name, and therefore We raise it to the rank and dignity of a cathedral. We fix the episcopal seat in the church existing in that city, which We elevate to the rank and dignity of a cathedral church, and therefore We grant to it, and to the bishops of Imcheuvens for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other cathedral churches and their prelates are commonly endowed and enjoy, and We also subject them to the same obligations and duties as others. We constitute this new diocese as a suffragan of the Metropolitan Church of Fomtien, to which We subject the bishops of Imcheuvens for the time being to the metropolitan jurisdiction of the archbishops. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this diocese of Imcheuvens, We grant that, in the meantime, for the purpose of canonical matters, diocesan consultants be chosen and appointed to handle legal matters. In order to safely and firmly ensure the stability of this new diocese, We command that a seminary for the instruction of young men, in the hope of the Church's growth, be erected as soon as it is possible, according to the norms prescribed by the Holy Congregation of Propaganda Fide. With regard to the governance and administration of the same diocese, We order that the election of a Capitular Vicar or Administrator,

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in the event of a vacancy, and the rights and duties of the clergy and the faithful, and other matters of this kind, be observed according to what the sacred canons prescribe. As for the clergy in particular, We decree that as soon as these Our letters have been mandated for execution, those clerics shall be considered as belonging to the diocese in whose territory they legitimately reside. The episcopal revenue shall be constituted, in addition to the offerings of the faithful and the revenues of the Curia, from a fixed portion of the goods of the Archdiocese of Fomtien.

[*Latin ed. p. 171*]

The Acts of Pope Pius XII state that a new diocese has been separated, and that assistance will be provided to that diocese by the Pontifical Missionary Society. Finally, we desire that all documents and records pertaining to the new diocese of Imcheuven, and its clergy and faithful, be delivered by the chancery of the Archdiocese of Fomtienensis to the chancery as soon as possible, so that they may be carefully preserved in its archives. For all of the above matters, we entrust the execution of these decrees to the Most Reverend Apostolic Delegate mentioned above in China, or to whomever may be in charge of the execution of these matters within that Apostolic Delegation, and we grant him all necessary and appropriate powers, including the power to delegate to any person holding ecclesiastical office, in order to achieve the purpose for which this is done, and we require that he provide a certified copy of the executed documents to the Sacred Congregation for the Propagation of the Faith as soon as possible. Furthermore, these present letters and everything contained within them, even if any person is present or claims to have an interest, even if they are worthy of specific and individual mention, and have not been heard or have not agreed to the foregoing, shall never be deemed to be invalid, or subject to any objection based on fraud, or error, or nullity, or any other defect, whether substantial or unforeseen, but shall always be considered valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to challenge these matters in any way, we declare and decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, or universal councils, or any general or special constitutions and ordinances of the Holy See, or any other provisions of the Roman Pontiffs, our predecessors, or any other contrary provisions, all of which are hereby superseded. Finally, we decree that the same validity shall be given to copies, extracts, or even printed versions of these letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, as would be given to the present letters if they were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree of separation, erection, constitution, concession, subjection, statute, mandate,

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delegation, derogation, and our will. If anyone, with audacious temerity...

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Any attempt to alter or misrepresent this document will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, in the year of Our Lord nineteen hundred and forty-nine, on the fourteenth day of July, in the eleventh year of Our Pontificate. For His Holiness, the Cardinal Secretary of State, F. Card. MARCHETTI SELVAGGIANI. P. Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Arthurus Mazzoni, Protonotary Apostolic. Vincentius Bianchi Cagliesi, Protonotary Apostolic. Volume LXXVI II, number 18. - A l. Trussardi. APOSTOLIC LETTER CONCERNING THE TITLE AND DIGNITY OF THE ECCLESIA PAROCHIALIS MINOR OF THE BLESSED VIRGIN MARY, "(SALUS INFIRMORUM)", LOCATED IN THE TOWN OF "(POCOS DE CALDAS)", IN THE DIOCESE OF GUAXUPÉ. PIUS PP. XII. For the perpetual memory of this event. — The filial piety and tender love of the Christian faithful towards the most sweet Virgin Mary have caused the Mother of God and of men to be invoked in many different ways, both in place and in time. Among these invocations, which are especially contained in the Litany of Loreto, the title "Salus Infirmorum" (Health of the Sick) particularly refers to the children of Eve, who in this valley of tears are so often burdened by sorrows and subject to numerous infirmities, and who place their trust in Her, who is also properly called "Our Hope." It is therefore not surprising that many sacred images, altars, shrines, and temples, dedicated to the Blessed Virgin Mary under the title of "Salus Infirmorum," are found everywhere. Among these, we must also mention the beautiful parish church located in the place called "Poços de Caldas," within the territory of the Guaxupé diocese, in the Brazilian nation, which sacred edifice is called in the Portuguese language "(Nossa Senhora de Saude)." As We have been informed, a large number of people frequent the aforementioned place, which is located in the center of the region, due to the healthiness of the air and the hot springs, as the very name of the place indicates.

[*Latin ed. p. 173*]

From the acts of His Holiness, Pope Pius XII, number 173, it is customary for those from neighboring regions, coming together for health reasons, to approach the temple, which we have mentioned, in prayer. Therefore, religion flourishes there, and constant devotion to the Most Holy Sacrament of the Eucharist will bring forth abundant spiritual fruits. The temple itself stands out for its abundance and magnificence; it is a structure of the so-called modern Roman style, and the clergy attached to it is sufficient and suitable to perform the sacred functions with the solemnity and deco-

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rum that are due. In order that piety and devotion towards the Most Holy Mother of God, who never ceases to offer solace and healing to the infirmities of body and soul through her most powerful and maternal protection, may increase day by day, the clergy, the order, and the aforementioned population of the town have addressed prayers to us, so that we might deem it fitting to adorn the aforementioned parish church with the title, dignity, and liturgical privileges of a Minor Basilica. With these requests, strengthened by the support of the Venerable Brother Hugh Bressane de Raujo, Bishop of Guaxupé, and presented to us by our beloved son, Salvatore Natucci, General Promoter of the Faith, and having benevolently decided to grant them, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present document and forever, We declare and adorn the aforementioned parish church of the Blessed Virgin Mary, Health of the Sick, located in the town commonly called Poços de Caldas, within the territory of the diocese of Guaxupé, with the title and dignity of a Minor Basilica, together with all the rights and privileges that rightfully belong to it. Contrary to anything that may be alleged to the contrary, not at all. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, regarding these matters, shall be considered void from now on, if anyone, by any authority, knowingly or unknowingly, should attempt to do otherwise. Given at Rome, at St. Peter's, under the Fisherman's ring, on the second day of the month of August, in the year 1948, the tenth of Our pontificate. By special mandate of the Most Holy Cardinal Prefect of the Sacred Congregation for Affairs of the State, JOHN BAPT. MONTINI, Substitute Secretary of State.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary II. THE MOST BLESSED VIRGIN MARY, PATRONESS CELESTIAL AND PRINCIPAL, IS DECLARED PATRONESS OF THE CITY AND DIOCESE OF ALGHERI. POPE PIUS XII. For the perpetual memory of this event. — It affords us the greatest consolation to see that the Most August Queen of Heaven, the intercessor for all graces with God, the most merciful comforter of the exiled children of Eve, is always loved with greater affection and venerated more and more each day by the faithful throughout the Catholic world, especially in these lamentable times. And truly, we cannot but be deeply moved with joy when we see Venerable Brothers Bishops, the Clergy, often the leaders of Nations and Cities themselves, Nobles and people of every rank and condition, striving together nobly and diligently to offer, with the greatest care, to the hour of Mary, the homage, vows, and

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prayers that are due to her, to erect or decorate temples and altaries in her honor, to hold often most solemn celebrations, to undertake frequent pilgrimages to the more famous Marian sanctuaries. What is characteristic of this time and new in the customs of Christians: in almost all dioceses, especially in Italy, the images of the Most Blessed Virgin, sculpted or painted, are carried through cities, towns, villages, and hamlets, in the manner of triumphs; triduums and sometimes novendials of prayers are held in each place; sacred excursions are made through cities, towns, and countryside; and a very large number of the faithful attend to receive the Most Holy Eucharist. We have learned that this has also occurred, to some extent, in the Diocese of Algheri, from the testimony of the Venerable Brother Bishop Adulphus Ciuchini, who told us that the Most Blessed Virgin, called "of Valleviride," commonly "di Valverde," is held in great veneration among his faithful, in a place where a sacred building rises, dedicated to the same Virgin Mary. This building is remarkable not for its size but for its architecture, and whose altar our Predecessor, Pope Pius PP. VII, through similar Apostolic letters under seal, dated February 9, 1818, declared privileged in perpetuity for the benefit of the deceased. The citizens of Algheri and the inhabitants of the entire diocese frequently gather, in the manner of pilgrims, at this temple, never failing to obtain the help of the most powerful Mother of God. This piety of the people has grown remarkably since last year, when the sacred image of the Most Blessed Virgin was carried from her sanctuary in Valleviride through all the towns and parishes of the diocese.

[*Latin ed. p. 175*]

The acts of Pope Pius XII, page 175, record that, with a solemn procession, or, as they say, "a pilgrimage," he was met by crowds from all sides, with the Bishop leading, together with priests and the faithful, and even the city's officials. This solemnity concluded with the coronation of the aforementioned image, by concession of the Patriarchal Chapter of the Basilica Vaticanae, which took place in the Algheri Cathedral. Following this, the Bishop, the clergy, and the entire people expressed their desire that the Most Blessed Virgin Mary of Valleviride be recognized as the principal patron, together with Saint Michael the Archangel, of the city and diocese of Algheri. To this request, the Most Reverend Father Clemente, Servant of God, Cardinal Micara, Bishop of Veliterno, Prefect of the Sacred Congregation for Rites, wishing to respond willingly and gladly, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We, in perpetuity, declare that the Most Blessed Virgin and Mary of Valleviride is chosen as the principal patron, together with Saint Michael the Archangel, of the city and diocese of Algheri, and We establish this, declaring it with all the liturgical privileges that rightly belong to the principal patrons of dioceses.

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Notwithstanding any contrary provisions. We decree that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully observe them; and that it shall be considered and defined to be rightly so; and that if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of March, in the year 1949, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal Secretary of State, IOANNES BAPT. MONTINI, Substitute of the Secretary of State.

[*Latin ed. p. 176*]

Acta Apostolicae Sedis - Official Commentary 176 III. THE VENERABLE SERVANT OF GOD, VINCENT P. ALLOTTI, ROMAN PRIEST, FOUNDER OF THE SOCIETY OF THE CATHOLIC APOSTOLATE, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual memory of the matter. — The ineffable and most loving goodness of God has truly manifested itself in that it is permitted for the Bishop of the Roman and Catholic Church to announce today so illustrious a man of the apostolate, who, more than his earthly homeland, was truly and properly Roman to us in his common faith, in the fervor of charity, and in the most ardent desire to help all souls, and who was more eager to do and suffer great things for Christ and the Church than to seek earthly praise. For he was a servant and minister of the Highest and Eternal Priest Jesus, who in a certain way wished to be Roman in His Vicar, and is to be presented as an example to all the faithful at all times, and whose name and deeds We ourselves have learned to venerate from our earliest youth from our parents and teachers. And Divine Goodness has further delighted us, inasmuch as the solemn celebration of the Beatification of the Venerable Servant of God, Vincent Pallotti, is permitted to take place at the very beginning of the Holy and Universal Jubilee, which We proclaim, hoping that all men will return to the house of the heavenly Father and to this See of Peter, a single refuge of safety, and that they will receive again and again the fullest remission of all their sins. And truly, the Venerable Priest himself, whose secular memory is celebrated today in his most pious death, seems now, more than when he was alive, to be among the foremost preachers and confessors of the Holy Jubilee, calling all men of every age, condition, and kind to this beloved City, the common homeland of Christians, and urging them to approach the Holy Door as if it were the gateway to Paradise. This was the firm will and constant endeavor of the Venerable Servant of God, Vincent Pallotti, — whom We called — "the ornament and glory of the Roman Clergy." He was born in the very heart of the City in 1795, from Peter Paul, son of George of Cascia,

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in the diocese of Norcia, and from Mary Magdalene De Rossi of Rome, the third of ten children, whom God blessed in the Christian marriage of these spouses, a family in which neither noble lineage nor abundance of wealth was lacking. The following day, he was baptized in the parish basilica of St. Lawrence in Damasus, and three names were given to the boy, which were truly joyful omens: Vincent, Aloysius, and Francis. Our Vincent was destined to conquer; Aloysius, to be filled with God; and Francis, to be of another.

[*Latin ed. p. 177*]

Acts of Pope Pius XII, 177, concerning the world and its prince, the devil, and especially Vincent, a hero of Christian charity, whom he sought to emulate more closely: He intended to equal the angelic youth in purity, and to propose St. Francis, the poor and humble one, as an example to himself. He was led to the path of salvation and instructed in every good work by his parents, whom he himself praised most highly, since one after another they had gone to Heaven, so that in a short time, having inherited a good disposition, he began to practice the most important virtues. For he found more pleasure in frequently and fervently offering prayers, whether at home or in the various temples of the city, especially at St. Mary "in Vallicella," and at the tomb of St. Philip Neri, whose footsteps he was eager to follow, than in the amusements and vanities of his age. He was accustomed to attend the Holy Mass more frequently than was then customary, and with a more ardent zeal than his age would have suggested, and he began to venerate the Most Blessed Virgin Mary, whose Immaculate Conception he had already begun to cherish, encouraged by his most pious mother, and he always carried with him, everywhere, the image of her, which he called "Divine Love," loving it with the most ardent love, so that, later, when he was raised to the priesthood, he did not hesitate to celebrate mystical nuptials with her, inflamed by the Divine Spirit. He soon learned to subdue the desires of the flesh with a strong spirit, and to punish his tender and innocent limbs with whips and other penances. All of these things aroused great esteem and a special love for this extraordinary young man. As some of his biographers say, he was endowed by nature with a strong and lively spirit, which, obedient to the movements of divine grace, he tempered with gentleness and humility, always steadfast in his purpose and persevering in adversity. In the Regular Clergy schools of the Pious Schools, near St. Pantaleon, he was first introduced to discipline, and although he surpassed all his classmates in virtue, especially in charity towards the poor, he was far inferior to them in intelligence. Encouraged by his teachers and his mother, and after invoking the Holy Spirit for nine days, a light, as if fallen from Heaven, penetrated the mind of this most pious young man, illuminating it so that he would later excel in the studies of humanity and literature in the Archgymnasium of Wisdom in Rome, achieving great praise and

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receiving many rewards. As the Gospel says of Jesus, who lived in the house of Nazareth: "He grew in wisdom and stature, and in favor with God and men," this can truly be said of Vincent. But even then, a certain innate quality of mind, destined for the apostolate, was evident in him. For, when, during the summer, he went with his family to Tusculum for the purpose of gathering grapes, he delighted in calling to himself the boys and young men, especially the rural and poor, and inviting them to recite the Rosary of Mary and to sing pious hymns.

[*Latin ed. p. 178*]

He taught them catechism, bestowed upon them small provisions with which he himself abstained, and, by other examples of charity and humility, if age permitted, instilled in them true heroic virtues. It is fitting that the words of Isaiah the prophet, which Saint Matthew recounts, can be applied to him: "Behold my servant, whom I have chosen, my beloved, in whom my soul delights" (Is. 42:1; Matt. 12:18). As his youth flourished and burned with zeal, so too did his soul, so beloved by God. Due to his particular devotion to Saint Francis of Assisi, whose name he also bore, perhaps inherited from his father, who had come from the Seraphic region of Umbria to Rome, he desired, at the age of fifteen, to be enrolled among the Capuchin brothers; but, due to his health, he was admitted to the secular clergy, putting on the ecclesiastical habit. Having completed his studies with great distinction and having been declared a Doctor of Sacred Theology and Philosophy, and also chosen as a "Master" of the Greek language, so that his knowledge would not be detrimental to virtue, he diligently practiced humility, exclaiming: "May my whole life be destroyed, and may the life of Christ be my life!" In the year 1508, he finally received the priesthood, as he had most ardently desired, and the following day, on the feast of the Most Holy Trinity, in Tusculi, in the church dedicated to the Holy Name of Jesus, he celebrated his first Mass, before relatives, friends, and especially young people. Returning to Rome, he burned with ever-increasing charity for God and his neighbor, and he joined forces with Blessed Gaspare del Bufalo, a most diligent preacher of the Word of God, to promote devotion among the faithful to the Precious Blood of Our Lord Jesus Christ. No group of people received the truly wonderful and salutary service of this minister of God, who was so dedicated and industrious: young men devoted to study, from among whom he himself had come, namely, those who were accustomed to gather at Saint Mary's, "del Pianto"; young workers and artisans, for whom he wanted to open evening schools, so that they might learn Christian doctrine and offer prayers; nobles and soldiers, whose spiritual exercises, often led by him, were held in the chapel on the Janiculum hill; poor boys and adolescents, who, thanks to the generosity of Leo XII, our Predecessor, were gathered at the Baths of Diocletian and entrusted to his care, to be instructed in agriculture and new arts in the Roman countryside; the poor

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and the aged, who were received and fed free of charge in the hospice of Saint Gall. He frequently visited the sick in hospitals, especially those of the Holy Spirit, and in their homes; he was present to those under custody and those who had been condemned to death; he opened an asylum for girls in danger, restoring lost souls to virtue, especially young men called to the service of the Lord, as a master of piety.

[*Latin ed. p. 179*]

The acts of Pope Pius XII, page 179, state that in our Roman Pontifical Seminary, and also from the confessions of the Colleges of Urban, of the Propaganda Fide, of the Scots, of the Irish, of the Greeks, and of the English, many were led onto the path of perfection, and were imbued with a zealous desire to promote the salvation of souls. This, Venerable Servant of God, was a truly marvelous work and a great undertaking; this immense and tireless concern for the eternal salvation of all men, procured for him the most fitting instrument of Divine Providence to establish a work which would be the proper and unique hallmark of Vincent Pallotti: namely, the Society of the Catholic Apostolate, also called for many years the Pious Society of Missions, which consists of three orders: priests, religious brothers, sisters, to whom the administration of houses is entrusted, and finally, laymen and laywomen of both sexes, who contribute to the purpose of the Society either through their works or at least through their prayers, and who are to be considered as tertiaries of various religious orders. This Society was founded in the year 1835 "for the infinite glory of God, for the destruction of sin, and for the salvation of souls," to use the very words of its founder. It invokes the Immaculate Mother of God, Queen of the Apostles, as its particular heavenly patroness, professes perfect obedience to the Roman Pontiff, and proposes to itself the growth, protection, and propagation of the Catholic Faith and charity. This Society, with God's help, has experienced such great growth amidst many difficulties and numerous attacks, that in a short time it spread throughout the entire Catholic world, and today it flourishes everywhere, bearing abundant fruit. Indeed, as Our Predecessor, the late Pope Pius X, and We ourselves have not hesitated to write, "the Action Catholique," as it is now called, must be regarded as a true and proper vanguard of the laity, ready to serve the Ecclesiastical Hierarchy. The nature and purpose of this society, Vincent Pallotti, in a certain way, wished to make perpetually manifest through the solemn Octave of the Epiphany of the Lord, which he instituted in the year 1836 in the church of St. Andrew, commonly called "della Valle," in this venerable city, and in which, through the preaching of the Word of God in almost all languages, and through the daily celebration of the Divine Sacrifice, either in the Latin or Eastern rite, the unity and universality of the Catholic Church are celebrated and implored from God each year by the Cardinals of the Church, the Sacred Ministers, members of every religious order, students of the

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Seminaries and Colleges of the city. To the Apostolic See, in those most unjust times in which its sacred rights were violated, its freedom denied, and its offices hindered, he was most devoted. Concerning Our Predecessor of immortal memory, Pope Pius VII, who was imprisoned...

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - The official record. Wrongfully exiled, and though still young, he was deeply grieved. Leo XIII, Gregory XVI, and Pius IX, who made use of his salutary and most efficacious works even in the most difficult matters, were very dear to him, and he poured forth fervent prayers for the exaltation of the Holy Church and for the safety and triumph of the Vicar of Christ, offering to God a most holy and meritorious life. Endowed with the gift of prophecy and discernment of spirits, he led many souls to the summit of Christian perfection, and many miracles are said to have been worked through his intercession, even during his lifetime. Weary from his labors, and consumed more by the fire of charity than by illness, he died piously on the evening of the twenty-second day of January, in the year 1850, in the humble house of the Most Holy Savior, where he had laid the solid foundations of his Society. After three days, his mortal remains, while the Roman citizens, in every kind of throng, lamented, prayed, and venerated, were laid in a humble tomb, within the enclosure of the aforementioned church, where they remain to this day. But this Saint, while still living among mortals, and even more so after his death, was recognized and called a Saint, and time has proclaimed his fame throughout the world, especially since, as is widely reported, many and conspicuous miracles have been wrought through the invocation of his name. Therefore, all, and especially his own spiritual children, the Roman clergy, and the faithful, have increasingly expressed the desire that Vincent be proposed for imitation, and that his cause for canonization be advanced with Apostolic authority. Consequently, only two years after the death of the Servant of God, Constantinus Patrizi, Cardinal Vicar of Rome, initiated the process, which is called the "informative process," and Leo XIII, of blessed memory, Our Predecessor, signed the introduction of the cause in the year 1887. In the year 1930, Pope Pius XI, by a solemn decree of the Sacred Congregation, sanctioned that the heroic virtues, both theological and cardinal, of the Venerable Servant of God Vincent Pallotti had reached the summit, according to legitimate rites. Concerning two miracles, which were said to have been divinely wrought through the intercession of the Servant of God, the first was discussed in the preparatory congregation, then in the general congregation before Us, after all matters had been thoroughly investigated by the most rigorous judgment, and on the twenty-seventh day of the month of November of the preceding year, 1949, we declared that the proposed miracles were established, and that it was therefore permissible to proceed further in the case. Therefore, according to

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the institutions of the Sacred Tribunal, nothing remained except that the Cardinals entrusted with the safeguarding of the Sacred Rites, and others accustomed to giving counsel, might be consulted, as to whether it was safe to proceed to the solemn beatification of the Venerable Servant of God, in the general congregations which were held before Us on the sixth day of December of the past year.

[*Latin ed. p. 181*]

Acta PP. XII, 181: Then, both the Most Reverend Fathers Cardinals of the Holy Roman Church, and those Prelates and Consultors present, declared a favorable opinion, with unanimous consent. We, however, in this matter of such great importance, hesitated to reveal our mind, until, having previously implored heavenly light through fervent prayers. Which, having been done, on the tenth day of that same month and year, 1949, during the most devout Eucharistic Sacrifice, in the presence of our Venerable Brother Clement, Most Reverend Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and promoter of the cause, as well as the Venerable Father Alfonso Carinci, Archbishop with the title of Seleucia in Isauria, a secret and beloved son of the same Congregation, and Salvatore Natucci, General Promoter of the Faith, we solemnly decreed that it could safely proceed to the solemn beatification of the Venerable Servant of God, Vincent Pallotti. Therefore, moved by the prayers of many Most Reverend Cardinals and Bishops of the Holy Roman Church, and, above all, of the Superiors and all those devoted to the salutary Society of the Catholic Apostolate, so that we might present to this our beloved City, which numbers and venerates so many of its citizens among the blessed, a most illustrious example of Christian and priestly virtues, and that we might grant a new heavenly and most beloved protector, by our apostolic authority, we decree that the aforementioned Venerable Vincent Pallotti, priest, Founder of the Society of the Catholic Apostolate, be henceforth called by the blessed name, and that his body, or relics thereof, be exposed for public veneration, but not in solemn supplications; and we also permit that images of the same Servant of God be reproduced. Furthermore, by the same our authority, we grant that the Office of a Common Confessor, not of a Pontiff, with proper readings approved by Us, be recited annually concerning him; and that Mass, likewise of the same Common, with proper prayers, also approved by Us, be celebrated, according to the rubrics of the Roman Missal and Breviary. However, we grant that the recitation of this Office and the celebration of Mass be permitted only in this our beloved City, where the Blessed was born and died, and where his body is kept; and also in temples and chapels throughout the world where the Society of the Catholic Apostolate is used, by all the faithful who are obliged to recite the canonical hours; and, with regard to Masses, by all priests in the aforementioned temples or chapels, where the feast of the same Blessed is celebrated,

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provided that it is convenient. Finally, we grant that the solemnities of the beatification of the same Servant of God be celebrated outside the City, in the temples and chapels which we have named, on a day designated by the Ordinaries of the individual dioceses in which those temples and chapels are located, within one year, after the same solemnities have been celebrated in the Holy Patriarchal Basilica of the Vatican. Notwithstanding the Constitutions and

[*Latin ed. p. 182*]

182. Acts of the Apostolic See — Official Commentary on Apostolic ordinances concerning published cults, and other matters whatsoever contrary to them. We desire that the same faith be given to copies of these documents, even printed ones, provided they are signed by the hand of the Secretary of the Congregation for Sacred Rites and sealed with the Prefect's seal, in discussions, even judicial ones, as would be given to the signification of Our will expressed in these documents. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-second day of the month of January, in the year 1950, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Office for Diplomatic Affairs, to the Pontifical Court. IV. VENERABLE SERVANT OF GOD, MARIA DESOLATA, IN THE WORLD EMMANUELA TORRES ACOSTA, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE IMMACULATE CONCEPTION, DEVOTED TO THE CARE OF THE SICK, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual memory of this event. Since the eternal Father, in His equal love for all generations, the Christ the Savior, long awaited through the ages, assumed human nature in order to heal and raise up the mortal race lying prostrate and afflicted, the same Christ, as He once traversed cities and towns, "And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity." (Matt. 9:35), so also after ascending into heaven, He does not cease to heal the afflictions of both soul and body. For it is by this name that the Church, as His mystical Body, is known, and with the greatest flourishing glory, which has never been lacking to those unjustly oppressed, subject to sorrow, and afflicted by illness. This is clearly evident, especially in recent times, when, although many are deceived by a mad desire, seeking to make it appear that the Church has abandoned the poor and those burdened by hardship, this Mother has doubled her assistance to the needy and the poor, providing them with sustenance. In this kind of service, this distinguished daughter of the Church, to whom We have decreed that the honors of the Blessed be conferred, has earned the highest renown. Not born into a noble or wealthy family, but in a humble place on the second day of December, in the year one thousand eight hundred and twenty-six, in the city of Madrid, in a village called « Flor Baja » in the local language,

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where the lower classes resided, Bibiana Antonia Emmanuela, the second of five children, was born.

[*Latin ed. p. 183*]

The acts of Pope Pius XII, which were a sweet pledge and an unusual ornament for the marriage of Francis Emmanuel Torres and Antonia Acosta, tell of this family, which, engaged in a modest trade and hidden from the tumultuous citizens of that city, resembled the most holy Nazareth, for, while attending to the necessities of life, it placed the highest good in domestic virtues. Just two days after being cleansed with lustral waters, and not long afterward, marked with the chrism of Confirmation, the little girl, though physically weak, possessed a tender soul inclined towards piety and a special devotion to the Blessed Virgin Mary, especially after she began to receive the Body of God, under the veiled species of bread. Already then, a profound understanding of sanctity resided in her mind, so that she shunned childish games and frivolities, and she progressed to the point of satisfying the hunger of poor children in the neighborhood with food she had obtained, while simultaneously nourishing them with the food of Christian truth. Her life, even after she surpassed childhood and the arts by which girls are usually educated, was as if shrouded in darkness, and for a long time was conducted in silence, which has always been the principal nourishment of virtue. Therefore, she did not indulge in the vanities of the world, whose heart the Heavenly Bridegroom had wounded with divine love, and she was soon led to dedicate herself to the pious community of the royal monastery of Saint Dominic; and desiring to give a name to this learned group, she did not become a cloistered virgin, as God did not wish her to withdraw from the world, but rather to proceed as an administrator of active charity. Thus, when Emmanuela reached her twenty-fifth year, she heard of a pious priest, Michael Martínez, who was caring for souls in the village of the same city, which they call "Chamberí," and who was endeavoring to establish a society of religious women who would assist the sick in their homes; and, touched by a certain divine inspiration, she hastened to him. For he had observed that many were suffering from illness and hunger in their homes or hovels, because, due to their poverty, they lacked the means to be received into hospitals, or because the delays in obtaining assistance prevented them from entering hospitals for a long time; and there was no one to care for them with medical assistance or to alleviate their suffering with Christian comfort. Therefore, with this priest as the founder, on the fifteenth day of the month of August, in the year one thousand eight hundred and fifty-one, seven virgins, to whom Emmanuela had joined herself last, dedicated themselves to Christ and His brethren who were lying sick, and thus, on the feast of the Blessed Virgin Mary's Assumption into Heaven, the Institute of the Sisters Servants of Mary, Ministers to the Sick—that is what it came to be called—began its activities. To

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strengthen and increase this new institution, Maria Deso-

[*Latin ed. p. 184*]

Acts of the Apostolic See – Official Commentary, year 184, as the Servant of God was called because of her piety towards the Sorrowful Virgin, she persevered and struggled, in which matter she suffered greater troubles and anxieties than all others. For Michael Martínez, shortly after the founding of the congregation, having gone forth to cultivate the faith of the unfaithful, entrusted her, who was scarcely born and placed in the greatest danger, to the ingenuity and prudence of the same Mary, the Solitary, to be governed and preserved. The sisters, who had been the first strength of the Institute, gradually fell away from the holy will, and the remaining few, reduced to poverty, lived in darkness and sorrow. The sadness was also increased, because, the city of Madrid being afflicted by the cholera epidemic, the forces of so small a group were not sufficient to cope with so many evils. It also happened, at this most unusual time, that the priest who was in charge of the congregation, entrusted the most pious virgin, fulfilling the office of supreme director, to a small hospital in the town of "Getafe." However, the intrepid Handmaid of Christ did not despair, but, being deprived of the help of all men, and relying only on a firm faith in God, she declared that the congregation would not perish, but would experience great growth. Therefore, in all respects, the decision had already been made to dissolve the Institute, and a decree of that kind had already been written; but the Bishop of Madrid, before ordering the execution of such a grave command, wishing to try one last thing, called another director, Father Gabino Sánchez Cortés, who, having thoroughly explored the resources and virtues of the Servant of God, restored her, with great constancy and moderation, to her former position, from the shadows and disgrace in which she had been. She fulfilled her office, which she continued until her death, in every respect and in every part, restoring what had weakened, and rebuilding what had perished, so that the congregation, saved from ruin by her industry and zeal, rightly and deservedly owes its preservation to her. When the statutes, which Michael Martínez had outlined, but which were only a rough draft and not completely defined, had become obsolete, it was necessary to write a true Rule, by which the Servants of Mary would have a certain standard in the ways of God and in the works of charity. After offering fervent prayers to God for this important undertaking, Father Gabino, together with Mary the Solitary, conceived these laws, which the Bishop of Madrid and later the Apostolic See approved and confirmed. Therefore, with the congregation established and things put in order, the sisters, just like bees that, after a harsh winter, fly happily in the new summer, visiting the pleasant meadows and settling on the various flowers, were happily spread throughout other regions of Spain and other parts of the world, under the guidance of the Servant of

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God, and were established in forty-six houses, founded by her. To the will of Queen Isabel, the second of that name, 4

[*Latin ed. p. 185*]

The provided text does not contain the quotation "1Macc 1:66: 'And they would not break the holy law of God and they were put to death.'" Therefore, no changes are made to the text.

185 The same indefatigable and devoted leader urged the Superiors to accept the establishment of a hospital in Madrid, named after Saint John of God, in which, especially as cholera was again raging, it was clearly seen that the Handmaids of Charity, along with their companions, would serve the sick with great zeal. These women, whose number increased daily, were a model of religious life, diligently pursuing its principles, and a shining example in caring for the sick. In the year 1867, during popular riots, in which even the Sisters were not spared by enemies of the Christian name, Mary of the Sorrow and Sorrowful Mother in Valencia, amidst the clashing of weapons, comforted those wounded with gentle words and offered them healing solace. When the plague of smallpox broke out in Barcelona, she immediately went there and established a house to provide assistance. She often presented herself to those who at that time held the highest positions in the Church, our blessed predecessors, Pope Pius IX and Pope Leo XIII, demonstrating her most devoted spirit, and, strengthened by their blessings, she was able to endure her labors with greater strength. Therefore, we praise this Handmaid of God, not only for her humility, from which all other virtues spring, and for the dignity of her untainted virginity, and for her voluntary self-discipline, but also for her burning charity, whose fervor no calamity could extinguish, no aversion suppress, and no injury diminish. She was not of great stature, and in the year 1867, she was struck by a fatal illness in Madrid, where, strengthened by the Sacraments of the Church, she died, leaving behind a deep longing, and she charged her companions, as if it were her last will, to cultivate the charity that had been the essence and the guiding principle of her entire life. "She has gone to be with the Saints," the people proclaimed; her mortal remains were placed in a public tomb in the cemetery of Saint Just, and after five years, they were exhumed and placed in a chapel in the Madrid house by the Sisters. This Handmaid of God has commended the memory of her name to immortality, either through the virtues and good deeds with which she excelled, or through the Institute that, formed according to her precepts, ceaselessly offers the consolations of Christian charity to the sick. Indeed, because of so many and such great praises, her fame shone brightly both in life and after death, and she also shone with the glory of miracles. Therefore, after due legal proceedings were completed, it was decided to begin the process of introducing the cause of this Handmaid of God into the list of the Blessed in Heaven, before the Sacred Congregation of Rites; and the Commission for

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the introduction of this cause was signed by our blessed predecessor, Pope Pius XI, on the twenty-fifth day of the month of November, in the year 1924. Subsequently, Apostolic investigations were carried out according to the established procedure, regarding Maria de los Dolores Torres Acosta I" - ACTA, vol. XVII, no. 3. - 25-2-1950.

[*Latin ed. p. 186*]

The discussion began concerning virtues. Furthermore, on the twenty-third day of the month of July, in the year nineteen hundred and thirty-six, the Congregation for Extraordinary Causes was convened before the Most Reverend Cardinal Salotti, who served as the Promoter of the Cause, or Relator. The preparatory meeting, with the Cardinals present, took place on the sixth day of the month of July of the following year. Finally, the General Congregation was held before Our Predecessor on the eleventh day of the month of January, in the year nineteen hundred and forty-two, at which meeting the aforementioned Cardinal, as Promoter, proposed the question of whether the Venerable Servant of God, Mary Desolata Torres Acosta, had attained the heroic degree of virtues, namely, theological or cardinal virtues. And when the Cardinals, officials of the Congregation for Sacred Rites, and consultants, having given their votes, affirmed the matter, the same Supreme Pontiff, on the twenty-third day of the month of January of the same year, decreed that the virtues of the Servant of God had reached the summit of heroism.

Then, since inquiry was made concerning two miracles – for it was not necessary to have more – which, through the intercession of this Virgin, were said to have been wrought by God, three meetings were held: the first, a preparatory meeting, on the thirtieth day of the month of November, in the year nineteen hundred and forty-three, before the aforementioned Cardinal Relator and the Prefect of the Congregation for Sacred Rites at that time; the second, a preparatory meeting, on the thirty-first day of the month of May, in the year nineteen hundred and forty-nine, with the Cardinals of the Supreme Council, who were in charge of sacred rites, present. After the plenary meeting, which was held before Us on the twenty-second day of the month of November of the same year, the Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, proposed the question concerning the miracles. And, since then, with the death of Cardinal Charles Salotti, of blessed memory, who had been the Relator of the Cause, We, having issued a decree on the twenty-seventh day of the month of November of the same year, declared that two miracles were established.

Finally, only one matter remained to be considered: whether the Servant of God was to be safely reckoned among the Blessed in Heaven. This was proposed by the same Cardinal Relator of the Cause at the General Congregations, on the sixth day of the month of December of the same year,

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nineteen hundred and forty-nine, before Us; and all who were present, both Cardinals and officials, and consulting Fathers, affirmed this very thing with unanimous agreement. But in so important a matter, We were careful to open our minds, so that divine light might be brought to bear on the matter through reason and reflection, and We offered fervent prayers. Therefore, on the eleventh day of December, the third Sunday of the Sacred Advent, of the same year, after the Holy Sacrifice of the Eucharist had been duly celebrated, and with the Cardinal Promoter and the Venerable Brother Alfonso Carinci, Archbishop in the title of Seleucia in Isauria, and Prefect of the Congregation for Sacred Rites, present...

[*Latin ed. p. 187*]

187 The Acts of Pope Pius XII: We have decreed that, in secret, and to our beloved son, Salvatore Natucci, General Promoter of the Faith, it may safely proceed to the Beatification of the Venerable Servant of God, Maria Desolata Torres Acosta. Since these things are so, We, fulfilling the desires of the entire Family of the Servants of Mary, founded by her, by the force of these letters and by Our Apostolic authority, grant the faculty that the Venerable Servant of God, Maria Desolata Torres Acosta, may henceforth be called Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that also images of the same Blessed may be venerated. Furthermore, by the same Our authority, We grant that the Office of the Most Holy Virgin may be recited annually, with readings approved by Us, and that a Mass of the same Office may be celebrated with prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and the celebration of the Mass only in the diocese of Matritensi, where the Servant of God was born and where she departed to the Lord; also in temples and chapels throughout the world where the Institute of the Sisters, Servants of Mary, Ministers to the Sick, is located, by all Christian faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, in the temples or chapels in which the feast of the aforementioned Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Maria Desolata Torres Acosta, with due observance, may be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of Vaticana. Notwithstanding any Constitutions and Apostolic Ordinances and Decrees concerning non-cult, and any other contrary things. We wish that copies of these letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Rites and are sealed with the seal of the same Congregation, be given the same full faith in judicial proceedings as would be given to the meaning of Our will ex-

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pressed in these letters. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifth day of the month of February, on the Sunday in the Seventieth Week, in the year 1950, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, for the dispatch of Pontifical affairs.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary 188. LETTERS I TO REV. ADALBERT TUROWSKI, GENERAL DIRECTOR of the Society of the Catholic Apostolate: On the occasion of the centenary of the death of the Venerable Vincent Pallotti, founder of the same Society.

PIUS PP. XII. My beloved sons, greetings and the Apostolic Blessing.

Since one hundred years ago, the Venerable Servant of God, Vincent Pallotti, a jewel and ornament of the Roman clergy, passed away from this mortal life. It is fitting and right that you, who venerate him as a spiritual father and master of virtue, should worthily commemorate this memorable event. We, who know best the spiritual benefits received from him and who are not unaware that you, with commendable zeal, pursue his salutary institutions and undertakings in many nations, desire with paternal affection to congratulate you on this auspicious occasion, and to encourage you to strive daily to obey his precepts and to emulate his illustrious examples.

When we recall his life and his deeds, we see him as if before our eyes, burning with such piety towards God and the Virgin Mother, that it seems to radiate from his eyes and his countenance. From this piety he drew and strengthened the charity with which he spared no effort, day or night, to relieve the poor of every kind, to heal the bodies and souls of the sick, to reconcile countless sinners with the Divine Redeemer through the sacred tribunal of penance, and finally, to bring back those who had strayed from the right path through his effective sermons and persuasions, and to stir up the lukewarm and negligent to the fervor of Christian perfection.

When he taught piety as a master in the Pontifical Roman Seminary and in other ecclesiastical colleges, he so instilled an apostolic spirit in the candidates for the priesthood that many of them became outstanding administrators of the Catholic religion. Therefore, his diligent and tireless work produced abundant and salutary fruits, from which a certain renewal of morals has happily arisen, especially in this venerable city.

Moreover, when he zealously sought to ensure that the works he had begun would not be interrupted after his death, but rather would be spread in a wider way, he, as if guided by a higher inspiration, founded the Society, which is now called the Society of the Catholic Apostolate, and to which...

[*Latin ed. p. 189*]

189 The Acts of Pope Pius XII had already begun to promote these beneficial endeavors, and he entrusted to you, as a sacred inheritance, those

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things which are most desirable: namely, to diligently and wisely work for the proper instruction and formation of the clergy, and, when the opportunity arises, to undertake sacred expeditions, which are commonly called missions, not only to accurately instruct the Christian people, who are often ignorant or forgetful of divine precepts, and to lead them back to good works and virtue, but also to illuminate with the light of the Gospel even the pagan nations, even those that are distant, and to safely bring them into the bosom of the Catholic Church; and finally – which is absolutely necessary, especially in our times – to invite as many as possible from the lay order to provide assistance to the Ecclesiastical Hierarchy, and to organize them according to established norms; in this matter, as you well know, Vincent Pallotti must be considered a leading example. Therefore, Most Reverend Father, your most blessed predecessor has shown you the field of labor in which you should continue to work with greater zeal; however, above all, following in the footsteps of your Founder, dedicate yourselves each day with a more fervent will, so that you may yourselves possess that virtue and sanctity, to which you will urge others through the exercise of your respective duties, so that, more than through words, you may successfully achieve this through your shining example and through the grace obtained from above. In the meantime, may you experience the abundant fruits of these endeavors, and as a pledge of Our benevolence, We impart the Apostolic Blessing, which We bestow with abundant charity upon you, beloved son, and upon all those who follow Vincent Pallotti, or your Founder, or your teacher. Given in Rome, at St. Peter's, on the eighth day of the month of December, in the year 1949, in the eleventh year of Our Pontificate.

PIUS PP. XII

TO THE MOST EXCELLENT LORD,

CELSIUS CONSTANTINI, ARCHBISHOP, TITLE OF THEODOSIOPOLIS IN ARCADIA,

A SECRETARY OF THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH,

PRESENT AT THE PAPAL THRONE,

HAVING COMPLETED TEN YEARS SINCE THE BEGINNING OF

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HIS PRIESTHOOD.

PIUS PP. XII

Venerable Prelate, greetings and the Apostolic Blessing.

Three years ago, after you had happily completed five years of your episcopate, We deemed it fitting to follow the path of blessedness with joyful and auspicious sentiments.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - The official commentary eloquently recounts your outstanding merits and praises for the Church. However, today, on the very eve of your fiftieth anniversary as a priest, it is fitting that We, with Our authority and grace, may add to your joy and that of those dear to you. For, as "Verily thou art a hidden God, the God of Israel the saviour." (Isai. XLV, 15), called by your pious voice, You first received, with kindness, the grace that descended upon your hands; from the altar, you drew strength and the pattern of life, and you offered yourself entirely, as a living sacrifice, for the good and progress of souls. Whether in the borders of your homeland, or in the distant fields of China, or at that Sacred Congregation for the Propagation of the Faith, to which you still devote your diligence and industry, you have always drawn virtue and inspiration from the tabernacles of the Lord, so that you might bring many more zealously to Christ, and you have disseminated writings of outstanding sacred art and piety, carefully crafted. Therefore, Venerable Brother, we congratulate you again and again for so long and diligently performing this sacred ministry, and we fervently implore God to increase you daily with heavenly gifts and consolations, and to preserve and protect you for the benefit of the Church for as long as possible. Finally, as a pledge of heavenly protection and of Our special charity, We impart to you, Venerable Brother, and to your companions in studies and labors, as well as to the Athenaeum of the Propagation of the Faith, which you direct, Our Apostolic Blessing, with all Our love in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of December, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII. To the Most Reverend Monsignor. D. CAIETAN CICOGNANI, Archbishop *ad titulo* of Ancyra, and Apostolic Nuncio in HISPANIA, in the twenty-fifth year of his episcopate. PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing. — This auspicious day, which will dawn at the very beginning of February, brings you a singular delight, as you will happily complete your twenty-fifth year since you were raised to the dignity and honor of the archiepiscopal office. The celebration of this joyful event provides Us with an opportunity to declare the affection we feel for you.

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Indeed, endowed with outstanding virtue and varied learning, you...

[*Latin ed. p. 191*]

Acts of Pope Pius XII: In the flourishing of your years, after having diligently assisted the tribunal of the Sacred Roman Rota, and while simultaneously imparting the elements of canon law in the Urban Athenaeum of the Seminary, the duties entrusted to you in the Apostolic Legations in various regions of Europe were diligently fulfilled. Subsequently, elevated to the dignity of an archbishop, you actively performed the duties of an Apostolic Nuncio in the nations of Bolivia, Peru, Austria, and Spain, where you still reside. Furthermore, you have diligently discharged several extraordinary Legations entrusted to you by this Apostolic See. Therefore, fully aware of the merits you have rendered to the Church, we greatly rejoice in your approaching blessed day, and we follow its celebration with joyful sentiments and fervent prayers. Moreover, to add to the solemnity of this auspicious day, we grant you, at your request, the faculty to bless, in our name and with our authority, the faithful present, after the sacred pontifical rite, offering them a plenary indulgence, according to the conditions established by the Church. In the meantime, as a sign of abundant heavenly assistance and of our particular charity, we impart the Apostolic Benediction to you, Venerable Brother, to your colleagues in studies and labors, and to all the beloved people of Spain, most affectionately in the Lord. Given in Rome, at St. Peter's, on the nineteenth day of the month of January, in the year 1950, in the eleventh year of Our Pontificate. PIUS PP. XII.

BROADCAST MESSAGE TO THE FAITHFUL OF THE METROPOLITAN CITY OF HAITI, REPUBLIC OF, CELEBRATING THE COMPLETION OF THE SECOND CENTURY SINCE ITS FOUNDATION, PORT-AU-PRINCE.

*To you, dear sons and daughters of Haiti, you have desired to make the bicentennial of the founding of your capital the celebration of your entire nation, of this land that God has magnificently adorned with the majestic waves of the ocean and embellished with the richest gifts of nature. On this solemn occasion, you have desired that Our voice come to bestow the seal of paternal blessing upon your nation. With a good heart, We respond to this desire, for We see in it a sincere manifestation of your fidelity to your ancient and holy traditions. These traditions date back to the very day of December 6, 1492, when, disembarking on the shores of your island, Christopher Columbus marked it with the sign of the Cross, which he planted in your soil. Again, just two hundred years ago, your *

*Given on December 8th of the year 1949.

[*Latin ed. p. 192*]

Acta Apostolicae Sedis - Official Commentary 192. It was still God who, first, took possession of it within the modest, temporary chapel, around

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which, by royal decree of November 26, 1749, would arise and develop, as around its central point, what would one day become Port-au-Prince. Yes, it was truly God who was building the house, the God who guards the city. Yes, the Cross, the Christian faith, the open profession of the religion of Christ, the recognition of His sovereignty, filial submission to the Head of the Catholic Church: these were, and always will be, the solid foundations of your temporal and eternal happiness, the soul of your civilization, the only sure guarantees of your prosperity as a people and as a nation. Certainly, the efforts of the Church aim at the supernatural order, to make as many men as possible participate in the benefits of true faith and divine grace, to lead them to render to God, through the observance of commandments, the homage due to Him, to make them live, grow, and die in His friendship, so that they may go to enjoy with Him the life and eternal blessedness. But, by applying, without ceasing and without reserve, all its power and all its strength to the pursuit of this goal, the Church makes an invaluable contribution, even to the common good, to the interest of the public good. For, in reality, the true secret of the moral power of the Church lies hidden in the sources of grace of which it disposes, especially in its principal source, which are the sacraments. Through these, it contributes, indirectly, it is true, but to a very high degree of effectiveness, to the good of civil society. How so? Particularly by forming truly Christian families, where fidelity and affection reign between spouses, where children are raised in filial fear of God, in respect for all legitimate authority, in loyalty, honesty, and purity. Conjugal chastity, the joys of family life, the vigor of a morally healthy youth: this is the framework, and so to speak, the backbone of the national community. By forming men in Christian virtues, the Church, by the very fact, teaches them to rise above the pettiness of selfishness, and, for the love of God, to render to Caesar what is Caesar's; it refines and initiates them in the holy works of fraternal charity; it opens their minds and hearts to the sense of social justice. From Europe, explorers set forth...

[*Latin ed. p. 193*]

From the Acts of Pope Pius XII, 1958, concerning the New World: The Church has always been at the forefront in defending and supporting the rights of man, particularly in favor of indigenous peoples. Since then, she has never deviated from this stance, and when, in the nineteenth and twentieth centuries, not only the worker's question, but the social question in its entirety and with all its urgency arose, the Popes, with tireless perseverance, outlined the program of the Church for the solution of such grave problems. And this social program, magnificent in itself, is far from being, as so many others are, the dream of a generous utopia, but has proven its worth everywhere and to the extent that it has been followed. We appeal to your priests and your lay leaders to reveal to the entire people of Haiti

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the brilliant truth, the richness, and the depth of Catholic doctrine, with all the consequences that flow from it for the benefit of the social life of humanity. May this Catholic truth shine forth in all its clarity, may it be received with open hearts, and there will be no more to fear for the faith, nor the contamination of superstitious practices, nor the sad desertions of apostasy. We appeal to the priests and the faithful of Haiti to put into reality and practice the social program of the Church. This is the duty of the hour, and by fulfilling it without fail, you will render the greatest service to the national community. At the very heart of your jubilee celebration, dear sons and daughters, stands the sanctuary, through which We have wished to give to this international manifestation of economic and cultural vitality a testimony of the love and paternal sentiments with which, following Our Predecessors, We are deeply imbued towards your country and your people. We expect in return only the joy of seeing you constantly attached to the faith of your fathers. Guard religiously inviolable the alliance that, from time immemorial, binds you to the successor of Peter, and which was solemnly sealed by the Concordat of 1860. Be proud of your Catholic faith, and strive with pride to provide the Church, from within your families, with worthy and useful ministers of the altar. "May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all." 2 Corinthians 13:13. From the heights of heaven, the Virgin, Queen and Mother, whose Immaculate Conception you celebrate today, is witness and protector of your good intentions, as she was witness and inspirer when her humble...

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis — Commentarium Officiale. The sanctuary, under the invocation of her glorious Assumption, was the first cradle of Port-au-Prince. We earnestly invoke her for you, and, calling upon her maternal favors upon all the members of the Episcopate present among you, upon Our beloved Son, the Cardinal Archbishop of Havana, upon your own Pastors, upon all the Bishops who are your hosts during these memorable days, upon His Excellency, the President of the Republic, and upon the other representatives of the authority of the State, upon the priests, religious, and nuns, whose number We desire to see grow in order to meet the great demands of the present time, and upon you all, finally, dear people of Haiti, We give, from the depths of Our heart, Our Apostolic Blessing.

[*Latin ed. p. 195*]

The Sacred Congregational Office.

SACRED CONGREGATION CONSISTORIAL.

DECREE: Whereas, the Priest John Pechet presumptuously undertook to accept the office of "Administrator" of the vacant Church of Neusohl

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from the hands of laymen, and to enter upon it, the Sacred Congregational Office inflicts upon the aforementioned Priest the penalty of excommunication in a special manner reserved to the Apostolic See, and expressly commands him to abstain from [exercising] such office. Therefore, the clergy and the faithful are warned to conduct themselves in relation to the aforementioned Priest in accordance with canon 2261 § 3 of the Code of Canon Law. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 18th of February, 1950.

[Signature] Fr. A. I. Card. PIAZZA, Prefect of Sabina, and Mandelia, and Secretary. I. Ferretto, Substitute.

II. PROVISIONS FOR CHURCHES.

Our Most Holy Lord, Pope Pius XII, by the divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely:

On December 17, 1949: The Metropolitan Church of the Name of Jesus, or Caebuana, was assigned to the Most Reverend Father Julius Rosales, formerly Bishop of Tagbilaran.

On December 19: The titular episcopal Church of Podalia was assigned to the Reverend Father Joseph Domitrovitch, of the Society of Saint Francis de Sales, who was appointed Coadjutor with the right of succession to the Most Reverend Father Peter Massa, titular Bishop of Hebron, and Prelate of "Nullius Fluminis Nigri."

On December 22: The titular episcopal Church of Pinara was assigned to the Most Reverend Father Candidus Rada Senosiain, formerly Bishop of San Carlos de Ancud.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary, page 196, January 1960. — To the titular archbishopric of the Church of Thessaloniki, the Reverend Monsignor Alphonsus Castaldo, formerly Bishop of Puteoli, whom the Most Reverend Alexius, Cardinal Ascalesi, Archbishop of Naples, appointed as coadjutor. January 20th. — To the titular archbishopric of the Church of Maronea, the Reverend Francis Jachym, professor of moral theology at the Theological Faculty of Vienna, whom the Most Reverend Theodore, Cardinal Innitzer, Archbishop of Vienna, appointed as coadjutor. January 22nd. — To the titular bishopric of the Church of Zenobias, the Reverend Father Patricius Skinner, C.I.M., Rector of the Regional Seminary of Halifax, whom the Most Reverend Edward Patricius Roche, Archbishop of St. John's, Newfoundland, appointed as auxiliary. January 28th. — To the cathedral church of Trenton, the Reverend George William Ahr, Urban Prelate and Rector of the Major Seminary of the Archdiocese of Newark. — To the cathedral church

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of Carolopolitana, the Reverend John Russell, pastor of the church of the Nativity of the Lord in the city of Washington. — To the cathedral church of Campion, the Reverend Christopher Weldon, director of the Works of Charity of the Archdiocese of New York. January 30th. — To the titular archbishopric of the Church of Ternobena, the Reverend Anthony Samoré, Apostolic Nuncio to the Republic of Colombia. January 31st. — To the titular archbishopric of the Church of Phullitana, the Reverend Monsignor Paschal Mores, formerly Bishop of Nusca. February 2nd. — To the cathedral church of Barbastro, the Reverend Monsignor Arthur Tabera Araoz, formerly titular Bishop of Lyrbitanum. — To the cathedral church of Ciudad Rodrigo, the Reverend Monsignor Jesus Enciso Viana, formerly titular Bishop of Elusa. — To the cathedral church of Ibusa, the Reverend Monsignor Anthony Cardona Riera, formerly titular Bishop of Cherson in Crete. — To the cathedral church of Coria, the Reverend Emmanuel Llopis Iborra, pastor of the church of St. Angel Custodis in the Archdiocese of Valencia. February 9th. — To the titular archbishopric of the Church of Bosporana, the Reverend Monsignor Joseph Charbonneau, formerly Archbishop of Marianopolis. February 20th. — To the metropolitan church of Bordeaux (-Bazas), the Reverend Monsignor Paul Mariam A. Richaud, formerly Bishop of Laval. February 13th. — To the titular, for this occasion, archbishopric of the Church of Caesarea, Philip, the Reverend Armand Lombardi, Urban Prelate, appointed Apostolic Nuncio to the Republic of Venezuela.

[*Latin ed. p. 197*]

The Sacred Congregation of Rites, in Rome, Cordubem. Concerning the Beatification and Canonization of the Servant of God, Raphaela Maria of the Most Sacred Heart of Jesus, Foundress of the Congregation of the Handmaids of the Most Sacred Heart of Jesus.

Regarding a Doubt: Whether it is established that she possessed the virtues, both theological (Faith, Hope, Charity) and cardinal (Prudence, Justice, Fortitude), in a heroic degree, in the case and with the effects of which we are speaking.

Our most merciful Redeemer, desiring to pour forth the riches of His most Sacred Heart into the hearts of men in these latter times, has also raised up various religious institutions, as if He wished to entrust to them the task of kindling the hearts of the faithful with the fire of divine love, especially concerning the wondrous mystery of the Eucharist.

To this ardent desire, the Venerable Raphaela Maria of the Most Sacred Heart of Jesus responded most wholeheartedly. For she, being most devoted to the divine Sacrament, by the inscrutable counsel of divine Providence, and contrary to all human expectation, became the mother of a new religious family, whose particular purpose is the adoration of the Most Holy Sacrament, which is the principal gift proceeding from the Most Sa-

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cred Heart of Jesus for the salvation of souls; and as a secondary purpose, the education of young women and the religious instruction of women, especially through retreats instituted for the eternal edification of souls.

How the Servant of God carried out this divine plan is evident from the following account.

On March 1st, in the year of Our Lord 1850, on a Friday, which is especially dedicated to the cult of the Sacred Heart of Jesus, in the town of Pedro-Abad in Cordubem, in the Diocese of Hispania, was born the Servant of God, the tenth of the thirteen children born to the pious and honorable spouses Ildefonsus Porras and Raphaela Ayllon. At her baptism, which took place the following day, she was given the names Raphaela, Francisca, and Rudesinda.

Orphaned of her father at a young age, she was educated under the wise guidance of her widowed mother, so that, at the age of seven, a rare occurrence for that time, she was admitted to the Holy Table [Communion], and the following year she received the Sacrament of Confirmation. Without delay, she displayed remarkable qualities of perfection.

[*Latin ed. p. 198*]

Acts of the Apostolic See - Official Commentary 198. Through these progressions, she had taken a vow of chastity, which she observed most faithfully throughout her entire life. In the year 1869, she also lost her mother, and desiring to pursue a life of perfection, she was admitted into the Society of Sisters of Mary, the Reparer of Hearts, whose house was being built in Corduba at the expense of herself and her sister. But not long after, when these religious were leaving, it happened that she, who had taken the name Mary from the Sacred Heart of Jesus, was compelled, by ecclesiastical authority, to assume the leadership of a new Institute, and, founded in Madrid, with the counsel of the Archbishop of Toledo, this new family was given the name of the Sisters of the Sacred Heart, which was later changed by the Apostolic See, in the decree "Laudis," to the Handmaids of the Most Sacred Heart of Jesus. This approval was fully decreed in the year 1887. In the year 1877, she took temporary vows, and in the year 1888, perpetual vows. When the matter of choosing a general director for the Institute was being considered, as was fitting, she was unanimously elected by the vote of all. She presented a perfect example of religious life, and she urged her daughters, both firmly and gently, towards religious perfection, which she effectively achieved. For almost all the Sisters, following the footsteps of their mother, excelled in regular observance and the practice of virtues, so that many bishops earnestly requested that houses of the Institute be established in their dioceses. Things were proceeding favorably; but because the works of God and the souls of His servants must be marked by the sign of the Cross, some instilled in her the persuasion that she was not fulfilling her office properly. To this counsel, she readily yielded, humbly behaving,

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and she relinquished her office, and for over thirty years, free from all duties, and as it were, neglected, she lived a hidden life in Christ, enduring sorrows and pains, which she generously and bravely bore until death, for the love of God. Patiently enduring a most grievous illness, strengthened by the sacraments of the Church, on the feast of the Epiphany of the Lord, in the year 1925, she breathed her last in the kiss of the Lord, in Rome. With the fame of her sanctity spreading, canonical inquiries were held in Rome from the years 1936-1938, and then through petitions in the Curias of Corduba, in 1936, in Milan, Westminster, and Boerne, in 1937. The following year, the decree for the writings was issued: in 1939, the cause was introduced. Obedience to the Urbanian decrees concerning the unfulfilled cult was recognized. The Apostolic processes were conducted from the years 1940-1941, the legal force of which, as well as that of the Ordinaries, was recognized in 1943. The documents were therefore preserved, to be presented before the Most Reverend Cardinal Frederick Tedeschini, with him as the Promoter or Relator, and a preparatory Congregation was held on June 25, 1946.

[*Latin ed. p. 199*]

The Sacred Congregation of Rites, number 199, which was preceded by two preparatory meetings on January 13, 1948, and January 4, 1949. Finally, before His Most Holy Name, Pope Pius XII, on March 22nd, a general meeting was held, in which the Most Reverend Cardinal Relator proposed the following question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and to one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, are heroic in degree, in this case and to the effect of what is being considered. The Most Reverend Cardinals, officials, and Fathers Consultors presented their votes; however, the Most Blessed Father postponed his judgment until this day, May 13th, so that, through the prayers of those around him, his mind might be illuminated by God. Therefore, the Most Reverend Cardinals Frederick Tedeschini and the undersigned Prefect of the Sacred Congregation, along with the Reverend Father Salvatore Natucci, Promoter General of the Faith, and myself, the Secretary, were summoned to him, and after the Holy Sacrifice of the Mass was celebrated, he declared: It is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and to one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, are heroic in degree, in this case and to the effect of what is being considered, of the Venerable Servant of God. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 13th, in the year of Our Lord 1949. [Signature] C. Card. MICARA, Archbishop of Velletri, Prefect. L. [Signature] S. f A. Carinci,

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Archbishop of Seleucia, Secretary.

II. REGARDING THE CANONIZATION OF THE BLESSED GASPAR DEL BUFALO, CANON OF THE BASILICA OF SAINT MARK IN ROME, FOUNDER OF THE CONGREGATION OF MISSIONARIES OF THE MOST PRECIOUS BLOOD. CONCERNING THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED TO RE-EXAMINE THE CASE IN QUESTION.

With great joy for the Romans, on December 18th of the year 1904, by the authority of Pope Pius X, the solemn celebration of the Beatification of the Venerable Servant of God Gaspar Del Bufalo was held in the Basilica of the Vatican. Justly and deservedly, the citizens of Rome rejoiced; for Gaspar, in this blessed city, in the year 1786...

[*Latin ed. p. 200*]

Acts of the Apostolic See - Official Commentary. On the 20th day of January, Marcian, a Canon, was born in that place; having received Holy Orders, he diligently labored for the salvation of souls. With admirable fortitude, he overcame a sacrilegious oath, imposed by an impious invader of the pontifical jurisdiction; therefore, he suffered exile and imprisonment. There, contemplating so many spiritual ruins, he conceived, not without divine inspiration, of establishing a Congregation of priests, who would evangelize the Christian faith to the people, and a new religious family, which would be dedicated to the instruction and education of young girls. This salutary plan, with the restoration of peace to the Church, was carried out, with the favor of Pope Pius VII. He wished to dedicate both families under the title of the Precious Blood of Our Lord Jesus Christ, through whom the redemption of the human race was accomplished. For almost twenty-four years, he diligently carried out countless sacred missions with his companions, and reaped abundant spiritual fruits. Broken more by labors than by age, in the year 1837, in Rome, he breathed his last in the arms of the Lord, giving up a most excellent soul. The fame of his sanctity, after his death, grew more and more; after canonical inquiries, whether ordinary or conducted by Apostolic authority, the Servant of God was numbered among the Blessed by Pope Pius X in the year 1904, as we have said. Now that reports of certain healings, which seem worthy of being attributed to miracles, have arisen, the Most Holy Pope Pius XII has received petitions for obtaining canonization, and the Reverend Father Anilcar Rey, the General Postulator of the Congregation of the Precious Blood, has obtained from this Holy Congregation that the cause be resumed. Therefore, on the 12th of July of this year, the Most Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed a question for discussion in the Ordinary Congregation: whether a commission should be appointed to investigate the case of the aforementioned Blessed, in order to determine, if the circumstances warrant it, the effect desired. The Most

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Eminent and Reverend Cardinals, with unanimous suffrage, decided: that a commission should be appointed, if it pleases the Most Holy [Pope]. After a report was made by the aforementioned Cardinal Prefect to the Most Blessed Father, His Holiness, having approved the decision of the Most Eminent Fathers, deigned to sign the commission for the resumption of the cause of canonization of the Blessed Gaspar del Bufalo with her own hand. Given in Rome, on the 22nd day of July, in the year of Our Lord 1949.

£9 C. Card. MICARA, E p. Velitern., Prefect.

L. B S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 201*]

The Sacred Congregation of Rites, 20th of March, 1888, in Treviso, concerning the Beatification and Canonization of the Venerable Servant of God, Mary Bertilla Boscardin, of the Institute of the Sisters of Christian Schools, founded by Saint Dorothy.

Regarding the doubt: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, and the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, in a heroic degree, and whether these virtues were manifest in her life and produced the effects of which we are speaking.

The Most Gracious God, who created man in His own image, also predestined him, as the Apostle writes, for adoption as a son through Jesus Christ (Ephesians 1:5), so that we may be not only brothers to one another, but brothers of Christ Himself, so united with Him that, as Paul teaches us, we are one body in Christ (Romans 12:5), who is the head of the body, which is the Church (Colossians 1:18), from which the whole body is compacted and held together (Ephesians 4:16). The Lord Himself, from whom the Apostle learned the Gospel, deigned to teach us this doctrine, opening up the reason for the sentence of reward or condemnation that will be pronounced in the final judgment: "Then shall the king say to them that shall be on his right hand." Therefore, he who performs works of mercy for his neighbor, performs them for Christ Himself.

Moved by this spirit of faith and charity, the Venerable Sister Mary Bertilla Boscardin devoted and super-devoted her entire life to the good of others, and, as it may be presumed, has attained the reward of these virtues in the heavenly kingdom.

It is pleasing to recount a few things about her wonderful life. On the 6th of October, in the year 1888, in the town of Brendola, within the boundaries of the Vicenza Diocese, she was born to the parents Angelo Boscardin and Maria Teresia Benetti, and was baptized by the parish priest, John Fossa, who later became the Bishop of Faesula. Her most pious mother instilled in her mind, with piety and the rudiments of religion, so that, even from childhood, it was seen that she would attain a great degree of sanctity in

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her life. On the Feast of the Annunciation of the Blessed Virgin Mary, in the year 1897, she received the Holy Eucharist for the first time.

[*Latin ed. p. 202*]

The Acts of the Apostolic See – Official Commentary, volume 201, received. Two years later, she received the Sacred Chrism. In the town of Louth, her teachers and fellow students admired her, and she was widely called an angel. Feeling drawn to the religious life, and overcoming all obstacles, in April of the year 1905, she was accepted among the postulants by Saint Dorothea, Daughter of the Sacred Hearts, and the following October, she put on the religious habit, began her novitiate, and received the name Maria Bertilla. During this period of religious life, she made great progress in the practice of virtues, especially in humility and charity: for she was the most humble, and distinguished by the greatest charity. In the year 1907, she pronounced her religious vows. She fulfilled all her duties, of the greatest importance, as if entrusted to her by God Himself, in a holy and perfect manner; but she especially excelled in the care of the sick, even in the most difficult circumstances. In the hospital of Treviso, she exhibited remarkable examples of charity, patience, and humility. She attended to the sick with solicitude, kindness, and gentleness; she claimed the right to stay awake at night, as if it were her own due; she endured the suffering of the sick with unwavering patience; and, as the doctors and surgeons testified, she provided them with invaluable assistance. During the raging European war, she was forced to move from place to place with the sick and wounded soldiers, working diligently, considering nothing for herself, but concerned only for their health, both temporal and spiritual. None of the sick entrusted to her care died without receiving the Sacraments of the Church. It is impossible to read without tears the eulogy of the chief surgeon, to which the other doctors and nurses of the hospital add their voices, who wished to erect a marble monument in her memory, as a testament to her great virtue. She suffered much, without complaint, although entirely innocent; indeed, she often silently accepted and bore reproaches and penances that were unjustly imposed. For about four years, she was tormented by a malignant sarcoma, which she endured in silence, and she did not abstain from her customary duties, until the Superioress, moved by the grave signs of her illness, compelled Bertilla to undergo a medical examination. As if it were a final test, she was subjected to the surgeon's knife, but, on October 22, 1922, strengthened by the sacraments of the dying, perfectly conformed to the divine will, she breathed her last, repeating three times with joy, "Jesus, Jesus, Jesus." With her reputation for holiness spreading, the ordinary authorities conducted canonical inquiries in the Curia of Treviso from 1925 to 1930. On April 20, 1932, a favorable decree was issued. On May 22, 1935, Pope Pius XI, of blessed memory, issued a

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decree initiating the process for her cause.

[*Latin ed. p. 203*]

The Sacred Congregation of Rites signed the aforementioned cause with its hand. On July 31st of the same year, a decree was issued concerning the non-observance of the urban decrees regarding the cult of the Servant of God. Following an Apostolic process, and with the legal force of the decree of April 24th, 1942, a dispensation was obtained from His Holiness Pope Pius XII, concerning the fact that less than fifty years had elapsed, before the Preliminary Congregation was held on April 29th, 1947, before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause. The Preparatory Congregation followed on March 29th of the present year, and on June 21st, before His Holiness, the aforementioned Cardinal, as Promoter, raised the following question for discussion: Whether it is established that the Servant of God, Mary Bertilla Boscardin, possessed the theological virtues of Faith, Hope, and Charity, along with the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated qualities, in a heroic degree, in her life and in her actions. The Most Blessed Father listened attentively to the votes of the Most Reverend Cardinals, official Prelates, and Consultor Fathers. He postponed the issuance of his judgment until this day, July 31st, the Sunday after the octave of Pentecost, earnestly multiplying fervent prayers to the Father of Lights, that His mind might be enlightened. Therefore, having summoned to him the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, and the Reverend Father Salvatore Natucci, General Promoter, and myself, Secretary, a most devout liturgical celebration was held, and it was decreed: That it is established that the Servant of God, Mary Bertilla Boscardin, possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated qualities, in a heroic degree, in her life and in her actions. This decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on July 31st, 1949.

† Eg C. Card. MICARA, Prefect.

L. S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 204*]

Acts of the Apostolic See - Official Commentary 204 IV. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, VINCENT PALLOTTI, PRIEST, FOUNDER OF THE SOCIETY OF THE CATHOLIC APOSTOLATE. ON A QUESTION: Whether, with the approval of his virtues and miracles, the solemn process of Beatification can proceed. Pope Pius XI, in the discourse which he gave

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on January 24, 1932, in which the decree concerning the heroic virtues of the Venerable Vincent Pallotti was promulgated, presented him as a wonderful example of priestly life, which, inflamed with zeal for souls, sought to bring all men back to the fold of Peter, or to lead them for the first time to it. Hence, his insatiable zeal for promoting missionary works, encouraging the Christian people to expand the Kingdom of God, whether through example, through preaching, through providing assistance, or through serving the ecclesiastical hierarchy. For which reason, he was rightly called by the Pope "a provident and precious forerunner of the Catholic Action." With this in mind, he founded the "Society of the Catholic Apostolate," which he wished to consist of priests, of religious brothers and sisters, and indeed of faithful of both sexes, including those of regular orders, who, at least through their prayers, would contribute their efforts to the common purpose. This has spread widely throughout the world and bears abundant and joyful fruits for the glory of God. This Society has been strengthened not only by tireless activity, but especially by example, by prayer, and by a rigorous way of life. On the fiftieth anniversary, on January 22, 1850, he passed away among the Superiors. Pope Leo XIII, with his own hand, signed the introduction of the cause. On January 24, 1932, Pope Pius XI declared that he had exercised heroic virtues: "His Holiness Pope Pius XI, on November 27th of the past year, approved two miracles which were presented as meritorious for the honors of his Beatification. However, in order for these solemnities to proceed, a question must be discussed according to the law: Whether, with the approval of his virtues and of the two miracles of the same Servant of God, the solemn Beatification can proceed. This question was proposed by the undersigned Cardinal, Prefect of the Sacred Roman Congregation and Relator in the General Congregation, to be discussed before His Holiness Pope Pius XI on December 6th of this year, to which the Cardinals, Officials, Prelates, and PP. Consultors gave a unanimous affirmative answer."

[*Latin ed. p. 205*]

205 votes responded: The Most Blessed Father delayed publishing his decision in order to carefully consider the matter through fervent prayers before God. He chose this day, the Third Sunday of Advent, to reveal his mind. Therefore, the undersigned Cardinal, Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and the Divine Host was solemnly celebrated in the Vatican Basilica, and it was decreed: That the solemn Beatification of the Venerable Vincent Pallotti can proceed. This decree was to be promulgated and recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters, sealed with the Fisherman's Ring, were to be issued regarding the solemnities of the Beatification to be celebrated in the Vatican Basilica whenever desired. Given in Rome, on December 11th, the Third Sunday of Advent, in the year of Our

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Lord 1919. [Signature] C. Card. MICARA, Archbishop of Velletri, Prefect. [Signature] L. A. Carinci, Archbishop of Selene, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, DOMINIC SAVIO, LAY YOUTH, MEMBER OF THE SALESIAN ORATORY.

REGARDING THE QUESTION: Concerning which miracles it is established in the case, and to what effect, that the words "I want to be a saint" were spoken, with great confidence to Saint John Bosco, by the Venerable Dominic Savio, who was barely twelve years old, and he faithfully kept this intention, so that, after three years, in the year 1857, upon his death, he left behind a reputation for holiness. And that this reputation was based on a solid foundation, the Sacred Congregation solemnly testified through a decree, with the authority of Pope Pius XI, issued on July 9th, 1933, which approved his heroic virtues. And the munificent God deigned to confirm this judgment with the splendor of miracles. For two remarkable healings occurred, which are to be considered true miracles, and which are presented by the Salesian Society in order to obtain the Beatification of this young man.

I. Sabatino Albano, a boy from the town of "Siano" in the Archdiocese of Salerno, suffered from a very serious septicemia with bilateral basal bronchopneumonia, acute hemorrhagic and septic nephritis, and septic meningitis.

[*Latin ed. p. 206*]

The Acts of the Apostolic See – Official Commentary, volume 206, was published at the beginning of the month of June, in the year 1927. A severe illness afflicted a young boy, so that, according to the physician's judgment, he was in a condition likely to result in death. However, the image of the Venerable Dominic Savio was placed beneath the boy's neck by his mother, and they both fervently prayed that healing might be obtained through his intercession. At 11 o'clock in the morning, the physician stated that the boy would die that very night. However, the following morning, the boy was found to be healthy by the same physician. The physician himself declared that a miracle had occurred. The experts, by their office, and the physician of this Sacred Congregation, unanimously declared that, in substance, a diagnosis of a fatal prognosis had been made, and that a healing had occurred that was beyond the powers of nature.

Maria a Consolatione Adelantado, a girl from Barcelona, on March 1st of the year 1936, while playing, fell to the ground and suffered an intra-articular fracture with dislocation of the left elbow, to which, later, an ulcer developed due to the unadvised treatment of two empirics. On the 23rd of the same month, novena prayers were begun for the obtaining of healing, through the intercession of the Venerable Dominic Savio; meanwhile, a particle of the Venerable's relics was placed on the arm. On the morning of the

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27th of the same month, Maria was still in the same condition; however, at 4 o'clock, she suddenly felt healed from the fracture and all its complications, and regained free movement of her arm. Three official experts, in making the diagnosis and prognosis, agree that the healing occurred contrary to the laws of nature.

Regarding these healings, Apostolic investigations were carried out in the Episcopal Curias of Salerno and Barcelona, and a favorable decree for their legal validity was issued on July 30th of the year 1944.

The preparatory meeting of the cause was held before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, on December 10th of the year 1946; the preparatory meeting was held on July 12th of this year; and finally, the general meeting was held on December 6th before His Holiness Pope Pius XII, in which the same Cardinal raised a question for discussion: Concerning what miracles consist in this case, and to what effect they pertain. The Most Reverend Cardinals, officials, prelates, and consultors gave their votes. The Most Blessed Father postponed giving his judgment, seeking greater light from God. He chose this very day for that purpose. Therefore, the Most Reverend Cardinal, the Promoter or Relator, and the undersigned Prefect of the Sacred Roman Congregation, as well as the Reverend Father Salvatore Natucci and myself, the Secretary, were summoned to him, and after the most devout celebration of the holy Eucharistic Sacrifice, he declared: "It is established that two miracles occurred, namely, the instantaneous and perfect healing of Albano Sabatini..."

[*Latin ed. p. 207*]

The Sacred Congregation of Rites, 207: concerning a most grave case of septicemia with bilateral basal bronchopneumonia, acute hemorrhagic nephritis, and septic meningitis, and also concerning Mariae a Consolatione Adelantado, who suffered a severe comminuted intra-articular fracture with dislocation and ulceration in her left forearm. This matter was duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 11th of December, 1949, the Third Sunday of Advent.

[Signature] C. Card. MICARA, Prefect.

[Signature] L. S. A. Carinci, Archbishop of Seleuc, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, VINCENTIA MARIA LOPEZ VICUÑA, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY IMMACULATE, FOR THE SERVICE OF GIRLS ADDICTED TO VICES.

UPON THE DOUBT: Considering attentively the case and the miracles alleged in connection with the Venerable Vincentia Maria Lopez Vicuña, and in order to determine the effect of which she speaks, we must clearly

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recognize the heroic virtue of her life. For the work, for which she founded the Institute of the Daughters of Mary Immaculate for girls addicted to vices, being entirely new in the world, aroused against her such calumnies and difficulties of every kind, that unless she had been endowed with heroic fortitude and charity, she could not have overcome them. She, trusting in God, remained steadfast, and therefore the words of Augustine are perfectly suited to her: "Amidst reproaches, amidst beneficent hatreds, amidst placid anger, amidst innocence amidst snares, amidst injustice, groaning, breathing in truth" (PL 39/1535). But God generously rewarded these virtues, and through the propagation of the Institute and the glory of miracles, which open the way for her to attain the honors of Beatification. Indeed, two remarkable healings, proposed by the witnesses, have been recognized as true miracles, wrought by God through the intercession of His Handmaid. And so:

I. Agnes Dean Guelbenzu, in the place commonly called Cascantes, in the Archdiocese of Tarragona, had been gravely afflicted with meningitis, most probably tuberculous, and was so ill that she was almost at the point of death.

[*Latin ed. p. 208*]

Acts of the Apostolic See – Official Commentary, page 208, which has been fully approved by our experts in their official capacity, and indeed by the very sacred medical college of this Congregation. The venerable Vincentia Maria, fervently invoked, healed Agnes instantaneously on the morning of July 27, 1928, and this healing proved lasting, as confirmed by expert physicians twelve years after the healing. These two physicians, by virtue of their office, and without hesitation, affirm that this healing occurred contrary to the laws of nature.

1. Joseph Maria Gómez Tíllate, the aforementioned Agnes's cousin, was afflicted in March of 1929 with a severe acute agranulocytic angina, and, having lost all hope of recovery, was so gravely ill that he had been administered the sacred viaticum and extreme unction, and had reached the point of agony. The venerable Vincentia Maria was fervently invoked through novena prayers, and her image was placed beneath the sick man's head. On April 28th, at four o'clock in the afternoon, the veins collapsed, breathing ceased, and death was presumed. But suddenly, to the astonishment of all, Joseph was seemingly brought back to life, falling into a peaceful and healthy sleep, and he became conscious, began to recover, and the severe symptoms of the heart immediately disappeared, and within a few days he was restored to perfect health. The unanimous opinion of both the physicians and the three expert consultants in their official capacity is that this healing involved divine intervention.

Investigations were conducted in the Pamplona Apostolic Curia regarding both healings, and a favorable decree regarding their legal validity

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was issued on July 3, 1944. Therefore, with the legally required formalities observed, before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, a Preliminary Congregation was held on November 11th of the year 1947, and a Preparatory Congregation was held on October 25th of the preceding year. Finally, on the 6th of this month, before His Most Holy Holiness Pope Pius XII, the General Congregation was held, in which the Most Reverend Cardinal, as Promoter of the Cause or Relator, raised the question to be debated: Concerning which miracles consist in this case, and to what effect. The Most Reverend Cardinals, Official Prelates, and Consultor Fathers expressed their opinions on the matter. The Most Blessed Father, however, has postponed issuing his judgment until this day, wishing in the meantime to pour forth fervent prayers, in order to implore that the divine favor may be more clearly recognized. Therefore, having summoned to Himself the Most Reverend Cardinals, the Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, we solemnly and reverently declared: That there are two proposed miracles, intervening between the healing of Agnes, through the intercession of the venerable priest, Guelbenzu Vincentia Maria, namely, the instantaneous and perfect healing from lethal meningitis, and the perfect

[*Latin ed. p. 209*]

The Sacred Congregation for the Healing of the Sick, concerning Joseph Mary Gómez Tíllate, who suffered from a lethal angina, 209, and acute agranulocytosis. This matter was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the 11th of December, 1919, the Third Sunday of the Sacred Advent.

[Signature] C. Card. MICARA,

Episcopus, Prefect.

[Signature] L. S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 210*]

Acts of the Apostolic See – Official Commentary 210

SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (P. J. MONTGOMERY-WALTON)

Since the actual place of residence of Mr. Lawrence Walton is unknown in this cause, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (in Rome, at the Palace of the Chancery) on May 25, 1950, at the twelfth hour, to resolve the doubt in question, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota.

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1) Is it established that the sentence of the Tribunal of Southwark of December 28, 1942, is null? And, if not;

2) Is it established that the marriage in this cause is null?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Lawrence Walton, must, as far as possible, ensure that he is informed of this edictal summons.

* G. Heard, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 21, 1950.

O. Bejan, Notary.

[*Latin ed. p. 211*]

Diarium Romanae Curiae 211

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEL CONCILIO

AVVISO DI CONCORSO

In presso la Sacra Congregazione dei Concilio, est apertus un concorso pro quattuor locis de Auxiliante de Studio, de quibus duo pro officio Disciplinare et duo pro officio Catechistico. Participare poterunt Sacerdotes qui non habuerint superatum annum trigesimo quintum, qui sint praediti licentia almeno in theologia et in diritto canonico, et qui non plus tardius quam die 25 proxime Martii habuerint praesentatum ad Secretariam ipsius Sacrae Congregationis petitionem, instructam commendatione proprii Episcopi et approbatione Vicariatus Romae, simul cum documentis probantibus studia confecta, gradus academicos adeptos et alias titulos. Concursus erit per titulos et per examen scientiae. Consideretur etiam scientia linguarum modernarum. Examen scriptum habebitur in Secretariatu Sacrae Congregationis die primo proxime Aprilis, hora nona, et consistet in solutione duorum thematum, quorum unum in Latino et unum in Italiano, de materia disciplinari et respective de materia catechistica pertinenti ad ipsam Sacram Congregationem.

Roma, 20 Februarii 1950.

SACRA CONGREGAZIONE DEI RITI

Die Martis, 3 Ianuarii 1950, in Palatio Apostolico Vaticano, convenit Sacra Congregatio Rituum preparatoria, in qua Reverendissimi et Praestantis-

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simi Domini Cardinales, Reverendissimi Praelati Officiales et Reverendissimi Consultores theologales disseruerunt de duobus miraculis, quae asseruntur operata ad intercessionem Beati Francisci Saverii Mariae Bianchi, Confessoris, Congregationis Barnabitium, et quae proponuntur ad sollemnem canonizationem eius.

Die Martis, 10 Ianuarii 1950, in Palatio Apostolico Vaticano, convenit Sacra Congregatio Rituum preparatoria, in qua Reverendissimi et Praestantissimi Domini Cardinales, Reverendissimi Praelati Officiales et Reverendissimi Consultores theologales disseruerunt de duobus miraculis, quae asseruntur operata ad intercessionem Beati Antonii Mariae Oiannelli, Episcopi Bobbii, fundatoris Sororum Beatae Virginis de Orto, et quae proponuntur ad canonizationem eius.

[*Latin ed. p. 212*]

Acts of the Apostolic See – Official Commentary, 212, Tuesday, January 2nd, 1950, in the Apostolic Palace at the Vatican, the preparatory Holy Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Margaret Bourgeoys, foundress of the Congregation of the Sisters of Our Lady.

On Tuesday, February 7th, 1950, in the Apostolic Palace at the Vatican, the preparatory Holy Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Francis Anthony Fasani, a professed priest of the Order of Friars Minor Conventual.

In an ordinary session, the same Holy Congregation then discussed the introduction of the cause for beatification and canonization of the Servant of God, Francis Garate, a religious coadjutor of the Society of Jesus.

On Tuesday, February 21st, 1950, in the Apostolic Palace at the Vatican, the preparatory Holy Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the martyrdom of the Servants of God, Joseph Diaz Sanjurjo, of the Order of Friars Preachers, titular Bishop of Platea, Apostolic Vicar of Central Tonkinese, Melchior Garcia Sampedro of the same Order, titular Bishop of Tricornia, successor to the aforementioned in the same Apostolic Vicariate, and twenty-three others of the Order of Friars Preachers and secular clergy, who were killed in hatred of the faith during the years 1856-1862.

Furthermore, in the same ordinary session, the same Most Reverend and

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Venerable Lords Cardinals and the Reverend Prelates Officials discussed the resumption of the cause for canonization of the Blessed Beatrice de Silva, foundress of the Nuns of the Most Holy Conception.

SECRETARY OF STATE – APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

February 6th, 1950.

His Excellency, Reverend Monsignor Urban Giovanni, titular Archbishop of Sardi, Consultor of the Sacred Consistorial Congregation.

February 8th, 1950.

The Reverend Father Roschini Gabriele Maria, of the Order of the Servants of Mary, Consultor of the Sacred Congregation of Rites, for the Causes of beatification and canonization.

[*Latin ed. p. 213*]

From the Roman Curial Diary, 213: "By Breve Apostolic, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

April 10, 1946. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the "Sisters of Our Lady of Charity" (Erie).

September 4, 1947. The Most Reverend and Illustrious Cardinal Tisserant Eugenio, Protector of the Sisters of Loretto at the Foot of the Cross (Louisville).

October 10, 1949. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the "Hermanas Terciarias Carmelitas Teresas de San José" (Barcelona).

October 2, 1949. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the "Carmelitas Terciarias Descalzas" (Tarragona).

November 14, 1949. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Sisters B.M.Y. (Sioux of the Presentation of the Falls).

The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Congregation of Christian Workers of St. Joseph Calasanctius (Vienna).

December 15, 1949. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Franciscan Sisters of Christian Charity (Green Bay).

December 28, 1949. The Most Reverend and Illustrious Cardinal Bruno Giuseppe, Prelate of the Holy Congregation of the Council.

December 28, 1949. The Most Reverend and Illustrious Cardinal Tedescumi Federico, Protector of the Small Mission for the Deaf and

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Mute (Bologna).

December 8, 1949. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Pontifical Academy of the Immaculate Conception (Rome).

January 16, 1950. His Excellency, the Most Reverend Monsignor Sigismundi Pietro, titular Archbishop of Naples of Pisidia, Apostolic Delegate of the Belgian Congo and Ruanda Urundi.

January 30, 1950. His Excellency, the Most Reverend Monsignor Samorè Antonio, titular Archbishop of Tirnovo, Apostolic Nuncio to Colombia.

February 13, 1950. His Excellency, the Most Reverend Monsignor Lombardi Armando, titular Archbishop of Caesarea of Philippi, Apostolic Nuncio to Venezuela.

[*Latin ed. p. 214*]

Acts of the Apostolic See – Official Commentary 214. Assistants to the Pontifical Throne: January 14, 1947. His Excellency, Reverend Monsignor Shvoy Luigi, Bishop of Alba Reale. May 25, 1949. His Excellency, Reverend Monsignor Heerey Carlo, titular Bishop of Ba-. August 2. His Excellency, Reverend Monsignor Langlois Giuseppe Alfredo, Bishop of Valleyfield, O. October 3. His Excellency, Reverend Monsignor Gerow Riccardo. November 9. His Excellency, Reverend Monsignor Toolen. December 17. His Excellency, Reverend Monsignor Mazzotti Arcangelo, Archbishop of Sassari. His Excellency, Reverend Monsignor De Carlo Nicola, Bishop of Resilanea, Apostolic Vicar of Onitsha. Tommaso Giuseppe, Bishop of Mobile. January 7, 1950. His Excellency, Reverend Monsignor Bini Francesco Saverio, titular Bishop of Vallis, Apostolic Vicar of Khartoum. Apostolic Protonotaries, with the right to participate: May 15, 1946. Monsignor Hart Pietro J., of the diocese of Trenton. April 26, 1947. Monsignor Molloy Giovanni M., of the archdiocese of Dubuque. August 5. Monsignor Häver Luigi (Rome). April 8, 1948. Monsignor Huegel Pietro Stefano, of the diocese of Harrisburg. May 20, 1949. Monsignor Monaghan Tommaso F., of the archdiocese of Newark. July 5. Monsignor Szabo Martino, of the Banat in Yugoslavia. August 25. Monsignor Strenski Arturo B., of the diocese of Camden. August. Monsignor Hillenmeyer Erberto Francesco, of the diocese of Covington. August 12. Monsignor Issenmann Clarence G., of the archdiocese of Cincinnati. August 14. Monsignor Connor Giovanni M., of the diocese of Oklahoma and Tulsa. August 31. Monsignor Fletcher Daniele C, of the same diocese. September 26. Monsignor Janssen Antonio, of the archdiocese of Regina. October 15. Monsignor Fanni Antonio, of the diocese of Ales and Terralba. October 20. Monsignor Lanza Cosimo, of the archdiocese of Siracusa. October 24. Monsignor Lawlor Guglielmo, of the archdiocese of Newark. Monsignor

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McIntyre Arcibaldo Kenneth, of the diocese of Nelson.

[*Latin ed. p. 215*]

Diarium Romanae Curiae, 1 December 1949. Monsignor Garkovic Matteo, of the archdiocese of Zara. 2 January 1950. Monsignor Ciarappa Adelfo, of the diocese of Todi.

HONORS

By Apostolic Briefs, the Most Holy Father, Pius XI, happily reigning, deigned to bestow:

The Order of the Golden Militia:

15 December 1948. Upon His Excellency, Mr. Einaudi Luigi, President of the Italian Republic.

The Grand Cross of the Order of Pius:

15 December 1948. Upon the Honorable Senator Sforza Carlo (Italy).

Upon His Excellency, Mr. Meli-Lupi di Soragna Tarasconi Antonio (Italy).

16 November 1949. Upon His Most Excellent Highness, Prince Luigi zu Löwenstein-Wertheim Rosenberg (Germany).

The Commander's Cross with Plaque of the Order of Pius:

15 December 1948. Upon Mr. Mosca Bernardo (Italy).

Upon Mr. Varino Alessandro (Italy).

23 September 1949. Upon Mr. Giambelli Agostino, of the archdiocese of Milan.

10 January 1950. Upon Mr. Gagnola Guido, of the same archdiocese.

The Plaque of the Order of Pius:

28 September 1949. Upon Mr. Pagliucchi, Commander Pio (Rome).

The Commander's Cross of the Order of Pius:

24 September 1949. Upon Mr. Vuoli, Professor Romeo, of the diocese of Recanati-Loreto.

7 December. Upon Mr. Veronese, Advocate Vittorino (Rome).

The Grand Cross of the Order of Saint Gregory the Great, civil class:

15 December 1948. Upon Mr. Taliani De Marchio Francesco Maria (Italy).

Upon Mr. Carbone Ferdinando (Italy).

14 September 1949. Upon His Excellency, Mr. Guzman Lisimaco (Equator).

The Grand Cross of the Order of Saint Gregory the Great, military class:

15 December 1948. Upon General Marazzani Mario (Italy).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class:

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15 December 1948. Upon Mr. Silj Francesco (Italy).

20 January 1949. Upon His Excellency, Mr. Kasteel Pietro (Haiti).

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Official Commentary 216. The Insignia of the Order of Saint Gregory the Great, civil class: July 14, 1947. To Mr. Parisi Oostantino (Rome). To Mr. de Jonghe, Commissioner Edoardo (Belgium). December 30, 1949. To Mr. Moorhead, Commissioner Ludovico, of the Archdiocese of Chicago. The Insignia of the Order of Saint Gregory the Great, civil class: January 22, 1946. To Mr. Gaviria Ernesto (Colombia).

NECROLOGY:

June 3, 1949. Most Reverend Ambrogio Moriarty, Bishop of Shrewsbury.

December 4, 1949. Most Reverend Giovanni Bernardo Kevenhoerster, titular Bishop of Camuliana, Apostolic Vicar of the Bahamas Islands.

Most Reverend Giuseppe Vanderhoven, titular Bishop of Sinna, Apostolic Vicar of Boma.

Most Reverend Giacomo Leen, Bishop of Porto Luigi.

Most Reverend Giuseppe Rossino, titular Archbishop of Thessalonica, Secretary of the Holy Congregation for Seminaries and Universities.

1950. Most Reverend Guglielmo Luigi Griffin, Bishop of Trenton.

Most Reverend Giacomo Tommaso O'Dowd, titular Bishop of Cea.

January 1, 1950.

Most Reverend Nicola Corona, Bishop of Papantla.

Most Reverend Andrea Skrábik, Bishop of Neosolio.

Most Reverend Alfonso Camillo de Romanis, titular Bishop of Porfireone, Sacristan and Vicar of His Holiness for the City of the Vatican.

February 7, 1950.

Most Reverend Elia Scedid, titular Archbishop of Cirro.

Most Reverend Francesco Gardini, Bishop of Bertinoro.

Most Reverend Guglielmo Murphy, Bishop of Saginaw.

Most Reverend Francesco Giusto Rarkowski, titular Bishop of Gerocesarea.

Most Reverend Adolfo Szelazek, Bishop of Luceoria.

Most Reverend Giovanni Camillo Costes, Bishop of Angers.

Most Reverend Anselmo Filippo Pecci, titular Archbishop of Sotepoli.

Most Reverend Giacomo Naughton, Bishop of Killala.

Most Reverend Enrico Giovanni Poskitt, Bishop of Leeds.

Most Reverend Luigi Cammarata, titular Bishop of Caesarea of Maurita-

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nia, Prelate nullius of Santa Lucia del Mela.

[*Latin ed. p. 217*]

Year and Volume XXXII, March 15, 1950 (Series II, Year XVII) - No. 4

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

ENCYCLICAL LETTER

TO THE VENERABLE BROTHERS, PATRIARCHS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS

OF THE APOSTOLIC COLLEGE,

TO THE ARCHBISHOPS, BISHOPS, AND ORDINARY PASTORS,

WHOSE SEE IS IN THE VICARIATE APOSTOLIC OF LETITIA,

AND WHO MAINTAIN PEACE:

CONCERNING THE RENEWAL OF CHRISTIAN UNITY,

THE OBSERVANCE OF DOMINICAL MORALS,

AND COMMUNION,

WE ADDRESS YOU.

PIUS PP. XII

Venerable Brothers, health and the Apostolic Blessing.

The course of the sacred year that has passed has brought us not one, but many causes for joy and consolation; for we have seen multitudes of

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Christians from various parts of the world flocking to Rome, from which the light of the evangelical doctrine radiates, untainted from the origins of the Church; we have seen them, at the threshold of Saint Peter, not only cleanse their own faults through penance, but also, through fervent prayers, atone for the sins of the whole world, and implore the return to God for the entire human race; from which alone true peace can arise in souls, concord among citizens, and prosperity for nations. And we know that these first groups of pilgrims are like the first fruits, which we expect to be more numerous, especially in the clearer months. Therefore, we hope that abundant and salutary fruits will result from them.

15 - ACTA, Volume XVII, No. 4. - 15-3-1950.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale. Nevertheless, even though these matters which we have touched upon afford us the sweetest solace, there are not wanting causes of anxiety and distress, on account of which the paternal heart of Our Lord is overshadowed by heavy clouds of sorrow. And first, although for a long time now, arms have been silent almost everywhere, the desired peace has not yet arrived, a peace that is firm, solid, and which happily resolves the various and increasing causes of discord. From this, many peoples are opposed to one another; and, lacking mutual trust, they have so diligently prepared their military forces that the minds of all remain suspended and apprehensive. But what appears to Us not only to be grievous, but is also the source of greater concern: it is not rare that falsehood is placed in the stead of truth, and is used as an instrument of contention; that the holy religion is neglected and set aside by many, as if it were a matter of no importance, or even in some places is prohibited by domestic laws and civil society, as if it were the superstition of ancient times; that impiety is carried out privately and publicly; and therefore, morals, bereft of God and His law, lack any foundation whatsoever. Writings which are printed often, either disgracefully and shamefully revile sacred things, or reveal every kind of obscenity, and especially draw the immature and inexperienced youth to the allurements of vice, and thus arouse them to great detriment. The common people are deceived by false promises; and their minds – if it should come to this, that the ancestral faith, which is the greatest comfort in the miseries of this earthly exile, is uprooted from them – are incited to hatred, to animosity, and to discord; from which it is evident that riots, disturbances, and tumults arise, planned with deliberation and carried out continuously, which bring ruin to economic affairs, and indeed inflict irreparable damage on the common good. Furthermore, we lament with the keenest sorrow: in not a few nations, the rights of God, of the Church, and of human nature itself are gravely offended and violated; sacred ministers, even those of the highest rank, are ignominiously removed from

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their offices, and are banished, or imprisoned.

[*Latin ed. p. 219*]

The acts of Pope Pius XII, page 219, or there are such impediments that they are not free to exercise their ministry; in literary contests, in schools of higher learning, in writings published by the press, there is either no opportunity to present and defend the Christian doctrine and to impart the precepts of the Church, or it is so restricted and subjected to public censorship that it appears that the intention there is to ensure that truth, freedom, and even holy religion itself must submit solely and completely to civil authority. Since these evils are so great, and, as we have said, originate from one source, namely, the rejection of God and the neglect of His law, it is absolutely necessary that we, Venerable Brothers, raise supplications to God, and that we urge all to return to those precepts from which alone light can arise in minds, peace in souls, and concord among peoples and citizens, with due order observed. As you well know, a well-ordered and rightly constituted society cannot exist without religion. Therefore, you easily see how greatly it behooves sacred ministers, above all, to diligently strive for this work, with you as leaders; let them devote themselves to no other labors so that, especially during this Holy Year, the flock entrusted to them, prejudiced and false opinions dispelled, hatreds extinguished, and discord calmed, may be nourished by the evangelical doctrine, and may participate in Christian life, so that a true renewal of morals may be achieved. But since access to priests is not open to all, and their works cannot always meet all needs in a suitable manner, those who are members of the ranks of the Catholic Action must provide their helpful, diligent, and zealous service. Let no one be idle, let no one be sluggish, let no one be inactive, while such evils exist, while so many dangers threaten, while those who are on the opposing side seek to undermine the very foundations of the Catholic religion and Christian worship; Let it never be the case that "the sons of this world are wiser than the sons of light;" let it never be the case that they are less zealous.

[*Latin ed. p. 220*]

Acts of the Apostolic See - Official Commentary. Nevertheless, since human resources are inadequate unless they are supported by divine grace, We also earnestly exhort you, Venerable Brothers, to hold a sacred prayer service in your respective flocks, so that, through the intercession of the Father of mercies and God of all consolation, suitable remedies may be obtained for the present needs. We desire that these public supplications be raised together with Us to Heaven, especially on the twenty-sixth day of this month of March, that is, on the Sunday of the Passion, when the sacred rites of the Church begin to commemorate the sufferings by which the Divine Redeemer freed us from the captivity of the devil and led us to

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the freedom of the children of God. Therefore, it is Our intention to visit the Basilica of Saint Peter on that very day, and there to join Our supplications with those of those present, and – as We trust will be the case – with the prayers of the entire Catholic world. Those who, through infirmity, old age, or other reasons, are prevented from attending the churches, should offer their sorrows and anxieties to God with a humble and confident spirit; thus, let all be united in one supplication, one breath, and one desire.

All, praying with Us throughout the world, should implore the merciful God, that from the restoration of Christian morals, that longed-for renewal of things may finally be achieved, which is conformed to truth, justice, and charity. May the light from Heaven illuminate the minds of those who hold the destinies of nations in their hands; and may they realize that peace is the work of wisdom and justice; while bloody war is the result of blindness and hatred; and may they also understand that they will not only be judged by the course of history, but also by the eternal judgment of God. Those who sow the seeds of envy, discord, and malice with open hands, those who incite disturbances and seditions, whether secretly or openly, those who easily deceive the people with empty promises, let them understand that justice, which Christian precepts demand, must be attained not by force, nor by tumults, but by just laws, and that these laws contribute to the healthy order of citizens and to mutual brotherly love.

[*Latin ed. p. 221*]

221. The Popes, indeed, seek concord. Finally, let all, illuminated by the common light of prayer, which has been obtained through common supplications, learn that only one thing can happily resolve the manifold and formidable conflicts of men; namely, Jesus Christ, whom we call the way, the truth, and the life; who can infuse heavenly light into minds, who can provide supernatural strength to uncertain and wavering wills. For, "without the way, one cannot go; without truth, one cannot know; without life, one cannot live." He alone can temper earthly affairs with justice, harmonize them with charity; and can direct the souls of mortals, bound together by the bonds of fraternal affection, towards eternal blessedness. Therefore, let us raise our prayers to Him, trusting in Him, loving Him, and hoping in Him. May He, the benevolent One, especially through the Sacred Year which is now unfolding, look upon the human race so burdened by so many calamities, so anxious by so many fears, and so agitated by so many conflicts; may He, the benevolent One, and as He once calmed the waves of the Sea of Galilee with His divine word, so may He bring order and moderation to human tempests. May the lies of the wicked be exposed by His light; may the arrogance of the proud be suppressed; may those who are overflowing with riches be moved towards justice, towards generosity, towards charity; may those who are afflicted by poverty, or by a miserable fate, look to the family of Nazareth, which itself had to earn its

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daily bread through its daily labor; and finally, may those who govern the affairs of state be convinced that there can be no firmer foundation for states than the Christian precepts and the protection of ecclesiastical liberty. These things, Venerable Brothers, we desire to be presented to the Christian faithful, through your care, and we urge them, in our name, to join us in offering fervent prayers to God. And we are confident that all will respond willingly and eagerly to these our exhortations, and will receive the blessings of heavenly grace.

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary 2-22, and with all of you, both individually and in your respective groups, we impart the Apostolic Blessing with a generous heart. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1910, in the twelfth year of Our Pontificate. PIUS PP. XII. DECREE LETTER TO MARIA JOSEPH ROSSELLO, FOUNDRESS OF THE INSTITUTE OF DAUGHTERS OF OUR LADY OF MERCY, GRANTING SANCTORY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE ETERNAL MEMORY, the merciful Lord, Father of mercies and God of all consolation, who makes His sun rise upon the good and the wicked, who gives food to the hungry, who governs all creation by His providence, has raised up men and women of every age, steadfast in faith, confident in hope, fervent in charity, whom He makes ministers of His mercies to alleviate every kind of suffering in human society, and above all, to lead souls to blessed eternity by their example and their works. Among these, certainly, Maria Joseph Rossello, a Virgin of the Third Order of Saint Francis, Foundress of the Institute of Daughters of Our Lady of Mercy, whom We have today had the grace to adorn with the splendor of sanctity. For she not only devoted her youth and her society, both through her own actions and through the instruction of a large number of others, to the precepts of the Divine Law, but also, through her companions, she almost brought an innumerable multitude, whether of young girls or of any other kind, to such a gentle and comforting remedy for bodily and mental ailments, that she often cured the infirmities of men and women through prayer, meditation, and the sacred exercises instituted by Jesus Christ, which, while attracting them with the most serious integrity of purpose, also led them to virtue. She was born in the town commonly called Albis, in the Savonensis diocese, from Christian parents, Bartholomew Rossello and Maria Dedone, on the twenty-seventh day of the month of May, in the year one thousand eight hundred and.

[*Latin ed. p. 223*]

Acta Pii PP. XII 223, gentesimo undecimo: et eodem die, purificata per aquas lustrales, ei datum est nomen Hieronymae Benedictae. Vix septennis, studebat adiuvare miseros, congregare puellas aequales, et

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eas invitare ad recitationem sacratissimi Marialis, docere cantilenas devotas, retrahere a malo, allicere ad bonum, hortari ad receptionem sacramentorum, et, si fieri poterat, ad templum secum trahere. Interim, ut prima rudimenta litterarum et artium muliebrium disceret, frequentabat scholam, et, domi redita, quae didicisset, fratribus et sororibus minoribus aetatis docebat; simulque, rei familiari suam dabat operam, matrem egregie adiuvans. Primum, cum sacramento SS. Eucharistiae piissime suscepto, in ea arsit novus studium proiiciendi se in scientia sanctorum, et desiderium ardentem de valedicendi mundo et totum se Deo dicandi, et peccatum abhorrere, et animarum saluti incumbere, et sancta fieri, generose proposuit: in quo suscepto consilio, per totam vitae suae semitam, numquam deflexo itinere, firmiter constanterque permansit. Dei amore potissimum, iam a teneris annis accensa, in proximum ferebatur caritate, et notatu dignum est quod illa sociam claudieantem ad templum adducebat, suo brachio, toto fere corporis pondere innixam; et, animo iucundo, pauperibus subveniebat. Orationi et meditationi, novissimorum praesertim, instabat; calvariam, a coemeterii custode obtentam, ut vivam mortis imaginem ante oculos haberet. Cupiens pro Christo pati et hominum flagitia expiare, cilicium ferebat, usque dum a suo animi moderatore sibi id vetitum fuerat, et ieiuniis atque mortificationibus corpus in spiritus servitutem redigebat. Mira elucebat modestia ab omni vanitate aliena; familiaribus indefessa laboribus et oratione iugiter quae Dei sunt cogitans, illud suum in praxim adducebat: "Mens ad Deum; manus ad laborem;" et, ut intimius Deo se coniungeret, Tertii Ordinis Franciscalis regulam professa est. Hanc vivendi normam servavit etiam cum a paterna domo in familiam transiisset, in domo divitum coniugum Savonensium, qui, prole carentes, eam veluti filiam elegerunt, et apud quos, officiis pietatis et caritatis optime iuncta, domesticis incumbens curis, atque hero suo, chronico laboranti morbo, validam studiosamque adiumentum praebens. Sed gravissima ibidem eam manebat tentatio, in egregiam conversationem victo. Quum enim ipsa claustrum ingredi optaret ac peteret, a suis dominis audivit se omnium ipsorum bonorum haeredem fore, si ipsa proposito illi valedixisset; quae tentatio gravior evasit, eo quod ob dotis defectum repulsam illa tulerat in quoddam Savonense asceterium acceptionis. Attamen Benedicta, hac repulsa minime perterrita, quae sum in discri-

[*Latin ed. p. 224*]

The Acts of the Apostolic See – Official Commentary 224. She placed her vocation in the balance, remaining firm and steadfast in her purpose, and she entrusted herself entirely to Divine Providence, which wished to choose her for a new, most excellent religious family within the garden of the Church. Indeed, since she had informed the Bishop of Savona, Augustine De Mari, that there were many young girls in his diocese who

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were neglected and exposed to numerous dangers, she offered herself to the Bishop, along with three other companions, namely Paulina Baria and the sisters Angela and Dominica Pescio, to dedicate themselves to gathering and instructing those girls. The Bishop, recognizing the good will of the applicant, readily approved of her plan; thus, Benedicta laid the foundation of the Institute, and established the first seat of the community in a small house, built with the help of benefactors, where poverty shone brightly, and the greatest thing was the trust in the most provident God. Immediately and simultaneously, the first members joined, and two schools were opened, one for poor girls, and the other for those who could afford to pay something. The beginning of this new Institute, which was given the name of Daughters of Our Lady of Mercy, fell on the feast day of the martyrdom of Saint Lawrence, in the year one thousand eight hundred and thirty-seven. The small family was led by Angela Pescio; Benedicta was chosen as the Vicaress, the economist, and the teacher of the novices; however, she had to bear almost the entire burden of the foundation, although she was in a humble and subordinate position, which gave her great joy. The work, undertaken in great poverty and with serious difficulties, which truly seemed to be a work of God, was favored by the paternal love and benevolence of the Bishop, who on the twenty-second of October of the same year, clothed those pious young women in religious habit and gave them their names; Benedicta, because of her fervent devotion to Saint Joseph, the Spouse of the Virgin Mary, obtained the change of her name to Maria Iosepha. Two years later, on the second of August, those young women pronounced their simple vows of obedience, poverty, and chastity; and in the following year, namely in the year one thousand eight hundred and forty, with the number of members increased to eleven, new elections were held, in which Sister Maria Iosepha was compelled to accept the office of General Superior; which, with unanimous and constant support, she sustained faithfully and correctly for forty years, until her death, to the great benefit of her Institute. In the meantime, with several other young girls added to this family, this small religious family, established by the handmaid of God, grew in a wonderful way, like the seed of mustard: Divine Providence, to which she entrusted herself completely, provided Maria Iosepha with a new and larger house, adjacent to the old one, to accommodate the growing Institute.

[*Latin ed. p. 225*]

The acts of Pope Pius XII, page 225, state: for the foundation was bequeathed by the Most Reverend Bishop De Mari in his will to the nascent religious family, to which it was necessary to possess a juridical status; which was granted to it by King Charles Albert through a decree issued on the twelfth day of June, in the year one thousand eight hundred and forty-one. The new Archbishop of Savona, Alexander, Count Riccardi de Netro,

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initially doubted the Institute due to the opposition and calumnies of certain individuals; but, having learned the truth and, in particular, knowing the integrity of the foundress, he, like his predecessor, endeavored to favor the Institute, to care for it, and to support it in every way. From this, he established a more suitable form of habit for the members, and gave rules, whose principal aims were: the sanctification of the sisters, the instruction of abandoned girls, and the care of the sick. Meanwhile, the small group, with the favor of the Heavenly Father, flourished day by day, despite the serious obstacles and contradictions, which, sometimes arising from the perversity of men, incited by the rage of the devil, who saw so many souls snatched away from him, and sometimes arising from a lack of support, often required diligent intervention. To the Heroic Servants of God, above all, one must attribute their trust in the most benevolent Providence of God, with the help of the Virgin Mary, the Mother of Mercy, and to her most chaste Spouse, Joseph, the fact that the work begun by them could, day by day, more and more benefit religious and civil society. While a deadly disease ravaged Savona and Liguria, the Sisters, following the example of their Mother, did not refuse any kind of service to the sick, assisting them day and night, to the astonishment of all who witnessed their courage and their contempt for danger. Later, several hospitals, dedicated to the Daughters of Our Lady of Mercy, were entrusted to them, both within and outside the diocese, with great benefit to souls and also to the temporal health of the sick. In order to be able to offer help to the Christian people, especially the poor, the Servants of God established many houses, colleges, and schools; and in order to open the way for young girls called by the Lord to this vocation, and to provide the necessary means to attain it, with the approval of the Bishops, they opened a house, or rather a small seminary, in which the apostolic zeal of the Servants of God shone forth to such an extent that not a few chosen young women, whom they nurtured, passed from their Institute and from the diocese to the episcopal seminary, for the benefit of the Institute and the diocese. They also provided assistance to another work, namely the redemption of black girls, whom the most pious priests, John Baptist Olivieri and...

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary. In the African lands, slaves were being sold at exorbitant prices, but Maria Iosepha, in her religious house, although laboring under poverty, diligently sought to acquire them, to nourish them, and to instruct them in the rudiments of Christian and civil instruction. Surely, no one can deny that the handmaid of God achieved all these good works, provided that she also strove for the internal discipline of the members and the diligent observance of the rules to remain integral and constant, and that all causes were averted by which that discipline and observance might be relaxed and weakened, she al-

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ways preceding with prudence, charity, and example, assuming rather the role of a mother than of a superior. And all virtues, theological virtues in the first place, and cardinal virtues, seemed to shine in her: in her, virginal purity, profound humility, consummate prudence, fortitude in adversity, the evangelical love of poverty, and above all, an active concern for winning souls to Christ, and a great confidence in Divine Providence and Mercy; it is said that she showed great devotion towards Jesus Christ, hidden under the veils of the Eucharist, and in the contemplation of the Passion of the Lord, and a particular affection towards the Most Blessed Virgin Mary and her most chaste Spouse, to whom she entrusted herself and all her possessions. Therefore, it is not surprising that, under the guidance of such a Mother, whose virtues were extolled by all, and whose strength of mind and loftiness of spirit were of the highest authority, the Institute founded by her flourished greatly: within the space of forty years, she was able to establish almost seventy houses of her Sodalitas, either in Italy or in America. She provided them with all the necessary resources, and the daughters faithfully followed the purpose of the Institute, which she most earnestly imparted and instilled in her daughters, so that the Institute of the Daughters of Our Lady of Mercy has, to this day, produced and brought forth outstanding and varied works, and abundant fruits, both for religious and civil society. Therefore, it is not surprising that at present the Institute can count approximately three thousand Sisters, in two hundred and sixty-three houses, of which one hundred and sixty-seven are in Italy, eighty-six in Latin America, and ten in Australia. In these houses, the members devote themselves to works of spiritual and corporal mercy and to apostolic zeal in nurseries for infants, in elementary and secondary schools, in hospitals, in orphanages, and in houses of penance, and they expend and draw upon all their strength, with the help of the Virgin Mary, Mother of Mercy, together with her most chaste Spouse Joseph, solely relying on the Divine Heart of Jesus, and hoping for divine recompense, so that they may attain the most abundant reward of eternal blessedness.

[*Latin ed. p. 227*]

The Acts of Pope Pius XII, 227. The most innocent life, dedicated solely to the glory of God and the salvation of souls, that of the Handmaid of the Lord, Mary Joseph, a tertiary, a disciple of the Holy Patriarch Francis of Assisi, and mother and exemplar of the Daughters of Mercy, having reached the age of seventy, concluded her earthly existence with a death worthy of the just. The arduous labors, which she had constantly and cheerfully undertaken throughout her life, together with the physical and moral ailments which she had often suffered, had produced a heart disease, by which she had been afflicted for ten years. It is said that she foresaw her impending dissolution, illuminated by divine light; and therefore, after receiving the sacraments of the Church with the utmost piety, and saying farewell

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to her companions, repeating frequently the last words of the dying Christ: "Into your hands I commend my spirit," she surrendered her spirit to God peacefully in Savona, in the house of the Daughters of Our Lady of Mercy, during the vigil of the Immaculate Conception of the Blessed Virgin Mary, in the year one thousand eight hundred and eighty-eight. Scarcely had the news of the Handmaid of God's death spread throughout the city, when a great throng of people gathered at the monastery, where her body remained exposed for four days, so that the faithful might offer their piety and devotion. The funeral ceremonies, first held in the chapel of the Institute, were followed the next day in the parish church of St. John the Baptist, with a large number of citizens of all kinds present; and the sacred remains were then carried to the public cemetery, where they remained for some time. However, as the fame of the Handmaid of God's sanctity and miracles grew, her beloved daughters could no longer bear to be so far from the remains of their most cherished Mother, in the very place where the Congregation had been founded, and where she had given so many examples of her virtues. Therefore, as soon as the opportunity arose, her body was transferred from Savona to the aforementioned house of the Institute; and there, in the garden, in a suitable shrine, it was placed in a marble sarcophagus; and later, after a proper examination in the year one thousand nine hundred and seventeen, it was reverently placed before the main altar of the temple attached to the aforementioned house. The fame of sanctity, with which the Handmaid of God had illuminated her mortal life, increased so much after her death that, as soon as it was permissible, processes were initiated in the curia of the Savona diocese, by order of the ordinary, either concerning the fame of her sanctity, or concerning the writings of the aforementioned Handmaid of God, as well as concerning the decrees of Urban VIII, Our Predecessor, regarding the non-observance of the cult of the Servant of God. After these proceedings were completed, on the twenty-third day of July, in the year one thousand nine hundred and twenty-nine, a decree concerning the approval of the writings was issued by the Congregation of Sacred Rites; and on the twenty-third day of July, in the year one thousand nine hundred and twenty-four, [followed by a notation, likely an abbreviation or reference].

[*Latin ed. p. 228*]

Acta Apostolicae Sedis - Official Commentary 228. Our Predecessor, Pope Pius XI, signed the commission for the introduction of the cause, and in the following year, on the third and twentieth of June, the aforementioned Congregation of Rites acknowledged obedience to the decrees of Urbino. Soon after, with apostolic authority, the processes for the dioceses of Savona and La Plata were adorned, concerning which a favorable judgment was promulgated in the year of Our Lord 1933. Subsequently, after deliberations of the Holy Congregation, with the

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Most Reverend Cardinal Raffaele Carlo Rossi, a member, presiding over the cause, and with the aforementioned general meeting held with Our Predecessor, on the most holy day of Saint Joseph, in the year 1936, the same Supreme Pontiff solemnly decreed: That the virtues of Faith, Hope, and Charity, as well as Prudence, Justice, Temperance, and Fortitude, are proven, and that these are not merely human virtues, but are those annexed to the Cardinal virtues of the Venerable Servant of God, Mary Joseph Rosello, in the heroic degree in the case and to the effect of what is being considered. Then, the question was raised concerning two miracles, which, by the grace of God, were said to have occurred through the intercession of the Venerable Servant of God; and after a thorough examination, these were duly proven, and on the tenth of April of the year 1938, Our Predecessor decreed: That an instantaneous and perfect cure was proven by the Holy Spirit from a grievous and incurable disease of Pauline origin, from severe burns, from tuberculosis of the kidneys; in the abdomen and in the lower limbs, of the Sister Maria. With this decree issued, there remained one doubt to be resolved concerning the Venerable Servant of God, Mary Joseph Rosello, in order to determine whether it was permissible to proceed to the granting of the honors of Beatification. Therefore, with the aforementioned premises presented before Our Predecessor, on the twenty-sixth of May of the same year, the same Supreme Pontiff decreed: That it is permissible to proceed to the solemn Beatification of the Venerable Mary Joseph Rosello. The solemnity was celebrated in the magnificent Basilica of Saint Peter in the Vatican, with a large crowd present, on the sixth of November of the same year. Shortly after, it was said that new miracles had occurred through the intercession of the newly Beatified, one of which was said to have occurred on the very day of the solemn Beatification. Therefore, We ourselves, on the fifth of February of the year 1941, signed the commission for the resumption of the cause. With two asserted miraculous healings obtained, with the intercession of the Beatified, in order to obtain her canonization, from Our beloved son, Fortunato Scipione, of the Order of the Friars Minor, the Postulator of this Cause.

[*Latin ed. p. 229*]

Acta Pii Pp. XII 229. With the utmost devotion, having been presented with the judgment of the Apostolic See, the Apostolic Processes were adorned in the diocesan court of Savona. The first miracle is said to have occurred as follows: Rachela Teresia Rocchi De Negri, daughter of Lucae, from the town of Montecchio, had been suffering for a long time from the disease of diabetes. This disease having worsened, she was so afflicted with a severe gangrene in her right foot that the amputation of her toes was deemed necessary by the doctors. The infirm woman entirely refused; on the contrary, she poured forth fervent prayers three times, so that Blessed

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Mary Joseph might obtain a miracle from God for her healing. The Lord heard the prayers of the Blessed: for on the twenty-seventh day of February in the year nineteen hundred and thirty-nine, Rachela was instantly and perfectly healed from the diabetic gangrene in her right foot. Four doctors and four experts, by profession, convened to establish the diagnosis and prognosis; they also agreed in proclaiming the miracle, with the exception of one, who had only seen the infirm woman once. The second miracle is this: Petrus Molinari, son of Laurentii, from the town commonly called S. Biagio della Cima, in the diocese of Ventimiliensis, in the month of October of the year nineteen hundred and thirty-eight, was afflicted with an acute hemorrhagic pachymeningitis, which brought him to the very brink of death, without any hope of recovery. Therefore, on the fourth day of November, he was anointed with the oil of the infirm; meanwhile, the family implored the intercession of Blessed Mary Joseph. On the sixth day of the same month, while the solemnities of the Beatification of Mary Joseph were being celebrated in the Vatican Basilica, Petrus was on the verge of expiring; shortly after midday, the disease completely disappeared, and his strength gradually returned to its former state. This remarkable healing was affirmed by two doctors and three experts, by profession, to be supernatural. These two miracles were examined with the utmost devotion three times in the meetings of the Congregation of Sacred Rites: namely, in the preparatory meeting before the venerable Cardinal Rossi, Relator of the Cause, on the twenty-eighth day of May, in the year nineteen hundred and forty-six; in the preparatory meeting, on the second day of March, two years later, before the venerable Brothers, our sacred Rites, entrusted with the administration; and finally, in the general meeting before Us, on the twelfth day of January of this year, the venerable Brother Clemens Cardinal Micara, Bishop of Veliternns, Prefect of the Congregation of Sacred Rites, and, after the aforementioned venerable Cardinal Rossi had passed away, the new Relator of the Cause, proposed the question: Concerning which miracles does it consist in the case and to what effect does it pertain? We heard, with a joyful heart, the favorable opinion given by all those present; but, so that, in such a serious matter, the benevolence of God might be acknowledged, We postpone Our final judgment to the day...

[*Latin ed. p. 230*]

We have decided to publish the twenty-third edition of the official commentary of the Acts of the Apostolic See on the thirteenth day of next February; on that day, having summoned the aforementioned Cardinal Father, the Promoter of the Cause, the venerable Father Alfonso Carinci, titular Archbishop of Seleucia in Isauria, and Secretary of the Congregation of Sacred Rites, and the esteemed Son Salvatore Natucci, General Promoter of the Faith, after celebrating the Holy Sacrifice of the

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Eucharist, we decreed: That two miracles, wrought by God, have been established, namely: the instantaneous and perfect healing, through the intercession of the Blessed Mary Joseph Rossello, of Rachel Teresa Rocchi De Negri from a grave gangrene of the foot, and of Peter Molinari from acute and hemorrhagic meningitis. Having pronounced this sentence, we shall proceed to discuss only the matter concerning Tuto, which, following the established procedure, was discussed in a general assembly before Us on the twenty-second day of February, and We decreed a few days later, on the sixth of March, that Tuto may proceed to the solemn canonization of the Blessed Mary Joseph Rossello. In order that the wise order established by Our Predecessors in this matter of great importance may be observed, first, We summoned Our venerable Brothers, the Cardinals of the Holy Roman Church, to a secret Consistory, called the fourteenth day of the aforementioned month of March, where the aforementioned Cardinal Father Clemens Micara spoke about the life and miracles of the Blessed Bartholomew Capitanio, Virgin, Founder of the Institute of the Sisters of Charity, Mary Joseph Rossello, Virgin, Founder of the Institute of the Daughters of Our Lady of Mercy, and Joan of Valois, Queen of France, Founder of the Order of the Most Holy Annunciation of the Blessed Virgin Mary; and he recounted the acts which the Congregation of Sacred Rites, after a careful examination, had admitted and approved in the causes of the beatification and canonization of these Blessed ones. After this account was given, We inquired individually of the Cardinals for their votes; and each one revealed his opinion. On the same day, after the secret Consistory was concluded, a public Consistory was held, in which the esteemed Sons, Advocates of the Consistorial Hall, briefly recounted, one by one, the life, virtues, and miracles of the aforementioned Blessed ones, as well as of the Blessed Vincentia Gerosa, Virgin, the other Founder of the Sisters of Charity, and Joan of Lestonnac, Widow, Founder of the Order of the Daughters of the Blessed Virgin Mary, for the purpose of obtaining their canonization. For the Blessed Mary Joseph Rossello, the esteemed Son Camillus Corsanego spoke. In Our name, the esteemed Son Anthony Bacci, Secretary of Briefs to Princes, eloquently responded on behalf of the Advocates of the Consistorial Hall, and said to Us that he also desired to add new lights to the heavens of the Church, which, with their light, would dispel the increasing darkness of the world and lead the minds of men to the truth.

[*Latin ed. p. 231*]

Acta Pii PP. XII 231, guide the course; however, so that the ancient custom of the Apostolic See might be most religiously observed, We declared that We would not yet pronounce Our definitive judgment, but rather, in a Consistory, which is called semi-public, We would first ask the aforementioned Cardinals and the venerable Archbishops and Bishops, as many as

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may be present, for their opinion on each of these causes; meanwhile, so that a fuller light might be given to Our mind, through prayers offered to God by those present, We urged all those present to pray. Therefore, We ordered that accounts of the lives, virtues, and miracles of those blessed ones, as well as of the acts in their causes of beatification and canonization, be transmitted to the individual prelates, so that, fully informed of the facts, they might express their opinion. On the second day of the month of May, a Consistory was held in the hall of the Vatican Palace, which was called semi-public, in which first We spoke briefly to Our Venerable Brothers, the Cardinals of the Holy Roman Church, and to the Sacred Prelates who were present in the city, and We asked them what they thought about the proposed causes, and that they would signify to Us individually their opinions. When We learned that they all felt the same way, namely, that those five blessed souls, about whom We were speaking, were clearly worthy to be honored with the titles of sanctity, We declared that this also was certain and decided in Our own mind. Therefore, We decreed that such solemnities should be celebrated in the Basilica of Saint Peter, and We decided that Blessed Mary Joseph Rossello should be adorned with the insignia of sanctity on this, the twelfth day of June. We then asked the venerable Brothers present to join their prayers to Ours, so that all things might turn out for the best for the good of the Church and the increase of Christian piety. On all of these matters, We ordered that a public instrument of the Ceremonies of the Apostolic See be prepared, by the Prefect, in place of the Fiscal Procurator of the Sacred Apostolic Chamber, with the Apostolic Notaries present, as is customary. When this most auspicious day dawned, all the secular and regular clergy, the officials and prelates of the Roman Curia, as well as the Abbots, Bishops, Archbishops, Patriarchs, Cardinals, who were present in the city, gathered in the magnificent Basilica of the Vatican, which was richly adorned and illuminated by countless lamps, already filled with many thousands of the faithful, among whom were many members of the diocese of Savona and of the Institute of the Daughters of Our Lady of Mercy from various houses, even from America. We also, preceded by our usual pious supplication, entered the same Basilica with solemn pomp, and after a brief prayer before the main altar, We proceeded to Our Chair and sat down there. Then, after the obedience due to Us was rendered by the Cardinals present, as the rite requires, Our venerable Brother,

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary 232. Cardinal Clemens Micara, Prefect of the Congregation for Religious Rites and entrusted with the preparation for this canonization, together with the esteemed son Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly implored Us to deign to include Blessed

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Mary Joseph Rossello in the list of the Saints. We, seated in the Chair, supreme teacher of the Catholic Church, together with all those present, having first fervently invoked the light of the Paraclete Spirit, solemnly pronounced the formula of canonization, thus: For the honor of the Holy and undivided Trinity, for the increase of the Christian religion, following the example of the Blessed Apostles Peter and Paul, and with the divine help of Our beloved Brothers, the Archbishops, We, in the fullness of Our power, declare and define that Blessed Mary Joseph Rossello, Virgin, of the Universal Church, on this day of the Lord, the seventh of December, is to be enrolled among the Saints, and We establish that, from this year forward, her feast day should be observed with pious devotion among the Saints in the Calendar of the Holy Church of Cattolica, and We command that her memory be exalted by the authority of the Roman Faith. In the name of the Father, and the Son, and the Holy Spirit. Amen. After the formula of canonization pronounced by Us, and with Our assent to the prayers of the aforementioned Cardinal Micara, through the same esteemed Advocate of the Consistorial Hall, We ordered that these Decrees be drawn up in leaden letters and dispatched, and We commanded Our beloved sons, the Apostolic Protonotaries, to construct a public monument for the perpetual memory of this canonization. We promptly gave thanks to God, the Most High, together with the most esteemed clergy and people, rejoicing, and singing the hymn Te Deum; and, knowing that the intercession of the Saint was the first thing We implored from God, We composed a brief homily in her praise, in which We proclaimed the particular virtues of this Saintly Virgin and devoted Mother, and, as a mark of her sanctity, and as a singular example to be followed, We spoke these words: "Let sacred virgins, who are an example of holiness according to the Institute, strive, as it were, to multiply these virtues; and let them learn from her, above all, to convert their labors to Heaven, so that, as they are involved in the hardships of this mortal life, they may reach the goal of their pilgrimage, which is Mary Joseph Rossello. Let them imitate her daily, and let their minds and spirits, and indeed their hands, constantly strive towards God; and let them be encouraged by these words, which may be repeated: "Therefore, let sacred virgins, who are an example of holiness according to the Institute, strive, as it were, to multiply these virtues; and let them learn from her, above all, to convert their labors to Heaven, so that, as they are involved in the hardships of this mortal life, they may reach the goal of their pilgrimage, which is Mary Joseph Rossello."

[*Latin ed. p. 233*]

The Acts of Pope Pius XII, which those who examine and contemplate the events from which these things arose, earnestly pray that they may consider the virtues and strive to acquire them, and for this special purpose, we propose the following: The Novena of Saint Mary Joseph Rossello; so that,

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through her most excellent and varied intercession, those who, blinded by error, may be led to the truth; those who have strayed and been deceived from the right path, may be happily returned to it; and those who are lukewarm and neglectful, may be encouraged to Christian devotion. Amen. And, along with this homily on the virtues, we impart with all our heart the apostolic blessing, together with the plenary indulgence granted to those present. We then approached the altar to perform the sacred pontifical rites with solemn ceremony; upon completion of which, the celebration of this canonization happily reached its conclusion. Therefore, the Novena of this Holy Mary Joseph Rossello is consecrated by these our Letters, having duly considered all that was to be examined, with certain knowledge, we confirm, strengthen, and again establish and decree all that we have mentioned above, with the fullness of our apostolic authority, and we announce it to the entire Church. We decree that these Letters, whether transcribed, printed, or signed and sealed by an Apostolic Notary, shall have the same force and effect as if they were presented in person. If anyone should, with reckless audacity, attempt to violate or contradict or in any way oppose these Letters of definition, decree, mandate, statute, and our will, let them know that they will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-nine, on the twelfth day of June, in the eleventh year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, FRANCIS, Bishop of Ostia and of Tusculum, and Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College. 16 - ACTA, Vol. XVII, n. 4. — 15-3-1950.

[*Latin ed. p. 234*]

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I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal TISSERANT.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, IOSEPH, Bishop of Albano Laziale, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELLA.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE.

I, ALOISIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal LAVITRANO.

I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMA SONI BIONDI.

I, FRIDERICUS, Presbyter of the title of S. Maria de Victoria, Cardinal TBDESCHINI, Datary.

I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal JORIO.

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I, MAXIMUS, Presbyter of the title of S. Maria in Porticu, Cardinal MASSIMI.

I, NICOLAUS, Protodeacon of S. Nicolai in Carcere Tulliano, Cardinal CANALI, Major Penitentiary.

I, IOANNES, Deacon of S. Georgii in Velo Aureo, Cardinal MERCATI.

I, IOSEPH, Deacon of S. Eustachii, Cardinal BRUNO.

For the Holy Roman Church, the Chancellor, F. Card. MARCHETTI SELVAGGIANI.

C. Card. MICARA, Dean of the Sacred College.

Prefect of the Congregation of Rites, Arthurus Mazzoni, Protonotary Apostolic.

Bernardus De Felicis, Protonotary Apostolic.

Alfridus Liberati, Canon of the Apostolic See, Assistant for Studies.

Expedited on the twenty-eighth day of February, in the eleventh year.

Alfridus Marini, Plumber.

A. Marini, Apostolic Scribe.

Registered in the Canon Ap., volume LXXVII, number 95.

Aloisius Trussardi, from the tabularium.

[*Latin ed. p. 235*]

Acts of Pope Pius XII, 235. APOSTOLIC LETTER. I. THE APOSTOLIC INTERNUNCIATURE IN INDIA IS ESTABLISHED. PIUS PP. XII. For the perpetual memory of the matter. – Our paternal heart and mind, ever turned towards the entire flock of Christ entrusted to Us by divine right, diligently attend to the benefit, utility, and spiritual growth of all, and ardently strive for the propagation of the faith. Wherefore, considering the present circumstances, it seems opportune to Us to establish an Apostolic Legation in the vast regions of India. With our own certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and constitute an Apostolic Internunciature in India, whose seat We place in the city of Delhi, and We grant to it all and each of the rights, privileges, and exemptions which are proper to such Legations. This We decree, declaring that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that We shall fully support the Legation established by Us now and in the future; and that it shall be duly judged and defined; and that whatever, to the contrary, may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twelfth day of June, in the year 1948, in the tenth year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal

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of the Secretariat of State, IOANNES BAPTISTA MONTINI, Substitute Secretary of State.

[*Latin ed. p. 236*]

Acta Apostolicae Sedis - Official Commentary 236 II. THE BLESSED VIRGIN MARY, UNDER THE TITLE OF "DEL GHISALLO," IS ESTABLISHED AS THE PRINCIPAL CELESTIAL PATRON OF THE ASSOCIATION OF ITALIAN CYCLISTS. POPE PIUS XII. For the perpetual remembrance of this event. — The flame, which We Ourselves, last year, in this very Apostolic Palace at Gandolfo, with a fervent and deeply felt emotion, wished to kindle, not only before the image of the Blessed Virgin Mary of "Ghisallo," located in the sanctuary of the town of Madrelii, within the territory of the Archdiocese of Milan, but also, as We learned, in the hearts of the cyclists, which still burns and constantly glows. Indeed, We intended, by lighting that lamp, and by eagerly proceeding to the sanctuary "as if in a race," to excite and spread the burning flame of Marian piety in the hearts of men, since it is a sign of faith and of prayer to God. And, with God's help, Our hope was not disappointed. For the Association of Italian Cyclists, with the esteemed Hermelindo Vigano, the parish priest of Madrelii, at its head, offered Us humble and heartfelt prayers, so that the Virgin Mary, who is called of Ghisallo, and whom they, enduring no hardship, surpass the roughness of the mountain roads, and venerate with ardent love and equal faith, might be declared their principal Celestial Patron. And We, so that so much Marian piety might not lack a fitting reward, and so that that flame might not be extinguished in their hearts, which burns perpetually above the lamp in the Madrelii sanctuary, considered it most pleasing to accept these wishes and prayers, supported by the recommendation of Our most beloved son, Alphonsi Ildefonsi Schuster, Cardinal Priest of the Holy Roman Church, Archbishop of Milan. Therefore, after hearing Our Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and after carefully considering all the circumstances, with certain knowledge and mature deliberation, We, by the fullness of Our Apostolic authority, by the tenor of the present document, and forever, declare and establish that the Most Blessed Virgin Mary, under the title of "dei Ghisallo," is chosen and constituted as the principal Celestial Patron of the Association of Italian Cyclists, with all the liturgical honors and privileges attached, which rightly belong to principal patrons of associations. Contrary to anything to the contrary notwithstanding. These things We decree, declaring that these present letters shall always remain firm, valid, and efficacious; and shall have full force.

[*Latin ed. p. 237*]

237 and to obtain and achieve complete and perfect effects; and to fully

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intercede for those to whom she pertains, or who may pertain to her, now and in the future; and thus it must be judged and defined; and anything that, contrary to this, should be attempted by anyone, knowingly or unknowingly, shall be declared invalid from now on and void. Given from the Palace of Gandolfo, under the seal of the Fisherman, on the thirteenth day of the month of October, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, it is announced that VENERABLE GOD'S SERVANT VINCENTIA MARIA LOPEZ VICUÑA, VIRGIN, FOUNDRESS of the Institute of the Daughters of Mary Immaculate for Girls Dedicated to Service, of BEATA, has been declared. PIUS PP. XII For the perpetual memory of this event. — This Mother Church, overflowing with these wondrous beauties, shines with the splendor of holiness in every age, as she is celebrated in a sacred hymn by the true Prophet, whose mind, stirred by divine inspiration, describes her as "clothed with a variegated robe" (Ps. 44, 14). Her praise is this, her outstanding glory, that no affliction exists, and no adverse circumstances occur, to which the inexhaustible mercy of heaven does not offer help through her tireless intercession: she sustains orphans, nourishes those afflicted by hunger, is present to the sick, receives the aged, comforts those shaken by war, strengthens the weak, instructs the ignorant. Nor has she failed to provide for the needs of those girls who, due to their more precarious circumstances, seek sustenance as servants and, often torn from their families and subject to the changes of service, are frequently in distress of both mind and body; indeed, she has raised up a "Who shall find a valiant woman? far, and from the uttermost coasts is the price of her." (Prov 31, 10), who pursues this goal so that, through a sodality specifically established for this purpose, she may offer help to these lambs of the Lord's flock with that charity which, as Saint Augustine says, "inclines itself to others, elevates others, is gentle to some, severe to others, hostile to none, a mother to all" (De catech. rud., XV). This heroine, Vincentia Maria Lopez Vicuña, to whom we have decreed that the honors of the Blessed be bestowed, —

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Commentarium Officiale. The Spanish land, a fertile mother of saints, brought her forth. The parents, Joseph Maria Lopez, a man of affairs, and Nicolina Vicuña, descended from an ancient and illustrious family, whose lineage was adorned with piety and virtue, gave her life on the twenty-second day of March, in the year one thousand eight hundred and forty-seven, in the town of Gaseante. From her earliest years, the little girl, who was not only pleasing in appearance but also possessed the sweetest manners and a soul most inclined to divine things, showed great promise; to venerate sacred images with the innocent manner of a child, to attend church, to adore Jesus present in the Sacrament

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of the Eucharist, and to contemplate His Passion, to venerate the Virgin Mary with the Rosary, these were her delights from her tenderest years. On the twentieth day of May of the aforementioned year, she was anointed with sacred chrism by the Bishop of Tarazona, and received the strength to follow the shining banners of Christ. When she was five years old, she already used to give alms to the poor and provide them with food, and she also invited the needy into her home to teach them the precepts of Christian instruction, albeit in an uncertain language, but with a lively and fervent spirit, so that the words of our Lord would be fulfilled: "At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones" (Matthew 11:25). In the year one thousand eight hundred and fifty-four, Vincentia Maria, together with her parents, first visited Marid, which was to become the stage for her virtues, and there, in a house named Eulalia, Emmanuel De Riega, a most distinguished man, was the husband and father. This woman worked with her brother, Emmanuel Vicuña, who himself was as upright as anyone, in the charitable works of a Christian society to which both belonged, bringing comfort to the bodies and souls of the needy who lay in the Major Hospital of Marid. She often visited them and learned of the miserable fate of many young girls, who, serving as servants in private homes, were suffering from illness; and indeed, because of the illness from which they had been dismissed, they often could not return to their former position, even after recovering their health, so that, lacking work and reduced to poverty, they wandered through the streets, exposing themselves to so many dangers. This pious woman, in order to alleviate these evils, after praying fervently to God on the eighth day of December of the year one thousand eight hundred and fifty-three, acquired a house where she received young women of this kind who were suffering from poverty; and later, due to the narrowness of the premises, she moved them to another location, and entrusted them to the care of the Sisters of Carmel, devoted to Charity.

[*Latin ed. p. 239*]

The acts of Pope Pius XII, page 239, describe the beginning of the work for the care of young girls, which, increased and expanded by the Servant of God, became a source of honor for the Church and greatly adorned her name. In Vicenza, she gathered the young girls living in that house and, with gentleness and diligence, already ministered to them. She participated in the Holy Eucharist for the first time in the year 1857, and from then on, frequently received it, and, progressing in virtue and in the study of arts, she grew in piety. Having rejected the condition of marriage, which was already most honorable and highly desirable for her, with this one sentence: "Neither will I marry the King, nor the Saint," she immediately, with the permission of her confessor, declared her vow of chastity, con-

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secrating her virginity to Christ the Bridegroom, for whose love she had already been prepared. Not abandoning any part of the sacred duties—for she had already given her name to certain pious associations—she sought to discern the divine plan for the path of life she should choose through fervent prayers. Therefore, she withdrew to the monastery of Matritensis, where, amidst spiritual exercises and meditations, she was enlightened by a certain divine light regarding whether to withdraw into seclusion or, serving the Lord in the world, to establish a religious association for the support of young girls: "Young girls have predominated," she said to another sister of her convent. Therefore, she went to the house for young girls, which the Sisters of Charity of Carmel no longer administered, and whose needs were greatly desired at that time. Following a more refined way of life, Vincentia Maria received the young girls with maternal love and kindness, correcting some to good behavior, defending others from the mire of vice, helping others, and offering them salvation, without neglecting to cleanse even their dirty bodies. Just as gold is often tested by fire so that its goodness may be proven, so too was the virtue, spirit, and fortitude of the Servant of God tested: for, bearing the burden of her daughter's undertaking with difficulty, her father ordered her to stop, to leave Matritensis, to return home, and to abandon the young girls, who had increased in number greatly; to this command, with her usual gentleness, she immediately obeyed. However, when she was afflicted by a serious illness, her parents finally yielded to the advice of the doctor, who urged them to seek a healthier environment for her. Therefore, freed from her constraints and again undertaking the work divinely entrusted to her, Vincentia Maria followed the rule, with zeal and prudence, and in this, she had as her guide the most excellent counsel of Father Hidalgo, a priest of the Society of Jesus. On the eleventh day of June, on the feast of the Most Holy Trinity, in the year 1876, Cyriacus Maria Sancha y Hervas, Auxiliary Bishop of the Bishop of Toletani, and a most ardent supporter of the work, clothed the Servant of God and two young girls in the sacred habit of religious virgins. Thus—

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary on the Institute of the Daughters of Mary Immaculate for girls devoted to service: This small and fragile seedling, having been planted, has now blossomed into a flourishing tree, reaching high into the heavens. After two years of training, Vincentia Maria, together with her companions, on the sixteenth day of August, in the year one thousand eight hundred and seventy-eight, made their religious vows, and she so diligently observed the laws of the sodality at all times that she became a teacher and exemplar of life for her sisters; indeed, she progressed to the point of binding herself by a vow to perpetually perform that which she considered to be more holy. Despite frequent illnesses, adverse circumstances, financial difficulties, the deaths of loved ones and

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sisters, and the attacks of malicious detractors, nothing could break her spirit, which was devoted solely to God, nor could anything impede the force of charity, which she dedicated to the service of others. Having already gathered the glorious fruits of her labor, the Institute, of which she was the supreme director, saw its influence spread throughout regions of Spain, and in the year one thousand eight hundred and eighty, it was approved by the Apostolic See. Overwhelmed by the magnitude of her duties and weakened by a severe illness, at the age of forty-four, having humbly implored the Lord Jesus and the Saints Mary and Joseph, she peacefully closed her eyes in Madrid on the twenty-sixth day of December, in the year one thousand eight hundred and ninety, ready to behold God for eternity. After her death, her parents, with great strength, arranged for her funeral, and her mortal remains were buried in the cemetery of San Justo; after three years, they were transferred to the main building of the Institute in Madrid and placed in a more elaborate tomb. Meanwhile, the sodality, like a ship with full sails, extended its journey to various parts of Europe and even to overseas lands. Therefore, the humility of the Handmaid of God, her unwavering glory of virginity, her voluntary sufferings, her diligence in all her duties, her tolerance towards superiors, and above all, her special love for less fortunate young people, commend her so highly that, in this present age, in which impiety, wickedness, and the pursuit of private gain have almost overwhelmed the world, people may have a new example in her, from whom they may form their morals and virtues. The growing fame of her sanctity was seen by God to be confirmed by heavenly signs. Therefore, the cause for the canonization of Vincentia Maria Lopez Vicuña was formally initiated among the ranks of the Blessed in the Sacred Congregation of Rites, and, by a decree issued on the twelfth day of July of the year one thousand nine hundred and twenty-three, a Commission for her introduction was appointed by the Most Blessed Pope Pius XI, our Predecessor. Subsequently, in accordance with the regulations of the aforementioned tribunal, Apostolic investigations were carried out, and it was determined to examine the heroic degree of the theological and cardinal virtues of the Handmaid of God; after all matters had been thoroughly investigated, it was judged that she had indeed reached the highest peak of heroic virtue, and accordingly,

[*Latin ed. p. 241*]

By the decree of the Most Holy Pope Pius XII, issued on the twenty-first day of the month of March, in the year one thousand nine hundred and forty-three, We decreed. Afterwards, the question concerning two miracles, which, through the intercession of the Venerable Servant of God, Vincentia Maria Lopez Vicuña, were said to have been worked by God, was raised. These matters were diligently investigated and examined, and We declared that both were established as true, by a solemn decree on the eleventh day

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of the month of December, in the year one thousand nine hundred and forty-nine.

Only one thing remained to be determined: whether the Servant of God could safely be reckoned among the Blessed. This doubt was presented to Us by Our beloved son, Alexander, Priest, Cardinal of the Holy Roman Church, Verde, the Promoter of the Cause, in the General Congregation, on the thirteenth day of the month of December, of the same year, before Us. And all, both those Cardinals who are entrusted with the safeguarding of the sacred rites, and those officials and consultors who were present, affirmed this very thing. But We, in this important matter, opened our mind to receive divine assistance, so that, having earnestly invoked God, We might be prepared to render a judgment. And having done this with all diligence, finally, on the twelfth day of the month of January of this year, after having partaken of the Divine Host, We, accompanied by the Venerable Father Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation for the Rites, and Our beloved son, Alexander, Priest, Cardinal of the Holy Roman Church, Verde, the Relator of the Cause, as well as the Venerable Father Alfonso Carinci, Archbishop of Seleucia in Isauria, and a member of the Supreme Council entrusted with the sacred rites, and the beloved son Salvatore Natucci, General Promoter of the Faith, declared that the Venerable Servant of God, Vincentia Maria Lopez Vicuña, could safely be declared blessed.

Now, since these things are so, We, fulfilling the wishes of the entire Family of the Sisters of Mary Immaculate, who are devoted to the service of girls, by the force of these letters and by Our Apostolic authority, grant that the Venerable Servant of God, Vincentia Maria Lopez Vicuña, may henceforth be called by the name of Blessed, and that her body, or the relics thereof, may be presented for public veneration of the Christian faithful, although not in solemn processions. We also grant that images of the same Blessed may be depicted.

Furthermore, by the same Our authority, We grant that the Office of the Blessed Virgins may be recited annually, with readings approved by Us, and that a Mass of the same Office may be celebrated with prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass may take place only in the dioceses of Tarazona, within whose territory the Blessed herself was born, and in Madrid, within whose city the episcopal see is located.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary: The highest day of his life has passed; also, in all temples and chapels throughout the world, in which the Institute of the Sisters of Mary Immaculate, dedicated to the service of girls, is located, all Christians who are obligated to recite the

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canonical hours, and, with regard to Masses, all priests, shall attend the temples or chapels in which the feast of the Blessed Virgin is celebrated, as is fitting. Finally, We decree that the solemnities of the Beatification of the Venerable Vincentia Maria Lopez Vicuña shall be celebrated, with due observance of the aforementioned regulations, in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning non-cult, and any other contrary provisions. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Affairs and are sealed with the seal of the same Congregation, shall have the same full faith given to them in any judicial proceedings, as would be given to the signification of Our will, as expressed in these presented Letters. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of February, Sunday in Quinquagesima, in the year 1950, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, for the dispatch of public affairs of the Church. IV. THE VENERABLE SERVANT OF GOD, DOMINIC SAVIO, LAY YOUTH, IS DECLARED BLESSED. PIUS XII, POPE. For the perpetual memory of the matter. — Because "God," as Saint Augustine says, "is such a great artist in great things, that He is not less great in small things" (De Civ. Dei, 1. I X, c. XXII), the Church, with its glory of sanctity, excels in every age, so that the fortitude of those who have conquered, or the deeds of a mature age, or the praise of great talents, may adorn it no less than the beautiful and fragrant flowers of modest youth. And it so happened, by a wonderful counsel of Divine Providence, that this Italian land, renowned as a cultivator of virtue and right conduct, should, with perennial and unblemished fruitfulness,

[*Latin ed. p. 243*]

The acts of Pope Pius XII, number 243, are particularly worthy of praise; for, among those included, Saint Aloysius Gonzaga, an outstanding member of the Society of Jesus, stands out prominently, who, as a model of integrity of morals, and as a most devoted patron before God, was presented to young people, especially those engaged in studies. There, Saint Gabriel, of the Most Holy Cross and Passion of Our Lord Jesus Christ, a young man highly esteemed for his piety and continence, was also included. Now, a new honor is added to this venerable group by a virtuous and gentle young man from the laity, Dominic Savio, whom we have decided to include in the ranks of the blessed. We have deemed it fitting to do this, so that in these times, when it is scarcely possible to say how much the honor of young people is undermined, and how much their religious well-being is

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threatened daily, we may present them with a shining example, so that, by beholding it, they may fix their gaze upon it, and arrange their lives according to its pattern. "Let the men be astonished, but let the little ones not despair" (Office of Saint Agnes): for the hope of those who see themselves far from the innocence of the Servant of God is not extinguished, nor does their zeal wane; they have someone to follow, who repents. From him, let them also learn that sincere manner of praying to God, of lovingly serving the Mother of God, and of diligently attending to the salvation of others. Therefore, the life of this illustrious young man, so brief, being confined to the age of fifteen, and already brought to maturity, which had scarcely begun, is encompassed by three virtues: chastity, piety, and zeal for souls. In the Taurinensis region, in the village called Riva di Ohieri, on the second day of April, in the year one thousand eight hundred and forty-two, Dominic was born, and on the same day he was cleansed with the waters of baptism. His parents, Charles and Birgitta Gajato, who, though blessed with many children and with modest means, were greatly distinguished by their domestic virtues, from his earliest years instilled in the boy a love for religion and piety. They did not find this difficult, since Dominic possessed a most gentle nature and a very eager disposition, which was drawn towards God, to whom he had learned to offer daily prayers in his mother's lap. Scarcely seven years old, a rare example for that time, he first attended the heavenly banquet of Mass with an incredible fervor and devotion. Indeed, dedicating himself completely to God, he resolved at that time that he would rather die than commit a fault, and according to this standard, he directed his life, so that it is not inappropriate to say of him: "Childhood is counted in years, but the mind was mature" (Office of Saint Agnes). From the village of Murialdo, where his parents had established their home, he walked daily more than six miles to Castrumnovum, to the literary school, where, through his knowledge and learning, his good manners, and his gentle nature, he—

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Official Commentary. Thus, he excelled so much that he was among the best. When Saint John Bosco, that most excellent father and teacher of youth, resided near that place in the year 1854, Dominic entrusted himself to his faith and guidance with such devotion that he considered him his principal and master in embarking upon and completing the path of sanctity. Therefore, he entered the oratory for young men in Turin, called "Salesian" by Saint Francis de Sales, which was directed by that very priest, renowned for his virtue and prudence; and by associating with him, he made remarkable progress in divine matters and studies, diligently fulfilling the commands of his superior and never deviating even a little from his counsel. He who had restrained his bodily senses from a very young age, as he grew older, also accustomed himself to more

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diligently suppress his emotional impulses, and especially his eyes, forming his character in such a way that Aloysius never allowed them to wander immodestly. Maintaining a chaste demeanor, he would often observe his classmates, whom he heard speaking words far from modesty, even if only slightly. Moreover, he never neglected to protect this angelic virtue with voluntary acts of penance, diligently subjecting his delicate body to fasts and other mortifications, as much as his director permitted. He devoted much time to pouring out his soul to the Lord Jesus, present in the Blessed Sacrament, and he fasted daily, as if engaged in some extraordinary and secret practice, in addition to the customary practice of those times. He loved the Most Blessed Virgin Mary with all his heart, so that he would spare no effort in offering prayers at her altar, and he would try nothing that he thought might contribute to her glory. Furthermore, this most learned boy, although he seemed to have been born for heaven rather than for earth, was not one who would shun honest pleasures, for, having used Saint John Bosco as his teacher, he had learned that it is necessary to serve the Lord with joy. With great zeal and charity, he devoted himself to his companions, striving to bring back those who had gone astray to the path of virtue, to lead the hesitant to receive the Sacraments, to reconcile those who were arguing, and to instruct the ignorant. Observing their salvation and well-being, he established an association dedicated to the Virgin Mary Immaculate, with the aim of stirring up and encouraging those who were less zealous and less inclined to virtue. The soul of this most pious young man was also occupied, although his life was still in its shadow, by that glorious work and endeavor of the Church, by which the Kingdom of God is spread more widely, so that he, more vigorously and astutely than would be expected for one so young, sought to bring about the conversion of England to the true faith. Endowed with heavenly gifts and talents, he was sometimes struck by a divine inspiration, and in contemplating heavenly things, he would—

[*Latin ed. p. 245*]

245. The phenomenon of raptures, as the most serious author, Saint John Bosco, testified, who also observed and explored a higher wisdom shining forth in the young student. This most beloved and delightful boy, who did not remain within the walls of the monastery, but among a large multitude of young men, many of whom were quite unrefined and rustic, as if born from the common people and the crowd, attained the height of sanctity, aspired to the priesthood, undoubtedly demonstrating what he would be as a minister of the sacred rites; yet, before he ran, he seemed to have received a reward, before he fought, he brought back the palm. In the year one thousand eight hundred and fifty-seven, gravely afflicted by a disease, and at the advice of the physicians, he departed for Mondoñedo, where his parents had emigrated, among the weeping companions, not

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unaware of the impending day of the supreme judgment. With a cheerful countenance and a joyful spirit, he awaited the coming of the Lord, and received the last sacraments of the Church. On the ninth day of the month of March, in the year mentioned, at night, already about to depart from life, he ordered that prayers be offered for the dying; then, after slightly closing his eyes in a sweet sleep, he suddenly awoke, and exclaimed: "Farewell, my father! – Oh! How wonderfully I see!" – and he ascended to the angels. His pure remains were buried in the same town, where the people used to piously press kisses, and almost fifty years later, they were placed in a more beautiful tomb. Finally, in the year one thousand nine hundred and fourteen, his remains were transferred to the Temple of the Most Blessed Virgin Mary, Help of Christians, in Turin, so that, having been united to the Salesian Family in life, he would also be united to it in death. Although this flower of inviolate beauty has been transferred to the ever-pleasant verdure of paradise, the world has nevertheless retained the fragrance of his goodness; indeed, the name of the Servant of God, especially among Catholic youth, has become so renowned, and his fame of virtues is such, that even God seemed to have confirmed it with miracles, so that it was spread throughout the world, so that, after investigations carried out by the ordinary authority, the cause for the canonization of Dominic Savio was begun before the Sacred Congregation of Rites; whose introductory commission was signed by our predecessor, Pope Pius X, of blessed memory, on the eleventh day of the month of February, in the year one thousand nine hundred and fourteen. Therefore, after all that was to be considered in such a judgment had been examined, the discussion began concerning the virtues, both theological and cardinal, of the Servant of God, which, after subtle investigations and repeated proofs, reached the heroic degree, as our predecessor, Pope Pius XI, of blessed memory, decreed in a decree issued on the ninth day of the month of July, in the year one thousand nine hundred and thirty-six. Then, when the question was raised about the miracles that, with respect to the Venerable...

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary. Concerning the Servant of God, Dominic Savio, whose virtues were so evident that, after careful consideration in the Pre-Congregation, the Congregation, and finally the General Congregation, on the sixth day of December of the coming year, 1949, having been brought before Us, We decreed that two matters should be investigated. One inquiry concerned whether the Servant of God could safely be proposed among the Blessed in Heaven; this doubtful matter was presented by Our beloved son, Alexander, Priest of the Holy Roman Church, Cardinal Verde, Promoter of the Cause, in the General Congregation, on the thirteenth day of December of the same year, before Us. All those present, including the Cardinals responsible for safeguarding the

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Sacred Rites, the Official Prelates, and the Consultor Fathers, affirmed this with all their votes. However, because of the importance of the matter, We resolved to open our minds and, after offering fervent prayers to God for assistance in rendering such a weighty judgment, We proceeded. Therefore, on the twelfth day of January of the year 1950, after having performed the sacred rites, We summoned Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, and Our beloved son, Alexander, Priest of the Holy Roman Church, Cardinal Verde, Promoter of the Cause, as well as the Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, and a member of the Supreme Council responsible for the Sacred Rites, and the beloved son, Salvatore Natucci, General Promoter of the Faith. We declared that the Beatification of the Venerable Servant of God, Dominic Savio, could safely proceed. Since this is so, fulfilling the wishes of the Society of Saint Francis de Sales and of the faithful, especially in Italy, We, by the force and authority of Our Apostolic Letters, grant the following: that the Venerable Servant of God, Dominic Savio, a young layman, may henceforth be called by the name of Blessed, and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same Our authority, We grant that the Office of a Common Confessor, not of a Pope, with readings approved by Us, may be recited annually for him, and that a Mass of the same Common, with prayers approved by Us, may be celebrated, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass may take place only in the diocese of Turin, within whose boundaries the Blessed was born, and in Asti, in which he...

[*Latin ed. p. 247*]

Acts of Pope Pius XII, page 247, concerning the matter at hand; furthermore, in all temples and chapels throughout the world where the Society of Saint Francis of Sales utilizes them, it is to be observed by all the Christian faithful who are obligated to recite the canonical hours, and with regard to Masses, by all priests, in the temples or chapels in which the feast of the aforementioned [Saint Dominic Savio] is celebrated, provided that the circumstances are suitable. Finally, we decree that the solemnities of the Beatification of the Venerable Dominic Savio, with all due observances, be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and apostolic ordinances and decrees concerning the regulation of worship, or any other contrary provisions. We wish that copies of these documents, even printed ones, provided they are

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signed by the hand of the Secretary of the Sacred Congregation for the Ritus and are sealed with the seal of that same Congregation, be given the same full credence in judicial proceedings as would be given to the signification of Our will, as expressed in these present documents. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of March, the second Sunday in Lent, in the year 1950, in the twelfth year of Our pontificate.

From a special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, to the Most Reverend Ordinaries of ITALY: APOSTOLIC EXHORTATION ON THE CATHOLIC ACTION. PIUS PP. XII. To our Venerable Brother, with Apostolic Benediction and greetings. — The fortunate developments that the Catholic Action has experienced in Italy, for this very reason, give Us satisfaction and comfort, and We are ever more attentive to it, and We earnestly desire that its fruits be abundant and that it fully respond to all Our hopes and the common hopes of all. Writing to you, Venerable Brother, who, by your office, vigilantly oversee its affairs with love, We wish once again to emphasize how the well-ordered collaboration of the laity in the hierarchical apostolate...

[*Latin ed. p. 248*]

From the apostolic age, it has always been among the most constant and fruitful traditions of the Church; it has proven to be of particular and urgent necessity in these latter times, and is therefore to be promoted in every way. Experience, therefore, has demonstrated the necessity that ecclesiastical life must avail itself of all the energies and resources at its disposal; and indeed, it has repeatedly and favorably testified to the valuable contribution made by the laity to the clergy, in its activities aimed at preserving, in our time, the spiritual heritage inherited from past generations, and at spreading, with methods suited to the present circumstances, the light of the Gospel among individuals and among peoples. This concept of the subordinate and complementary function of a select band of faithful, tried and generous, to the action of the clergy, to whom, more than in the past, the mission belongs, now disproportionate to the need due to its number and its forces, of leading the modern world back to Christ, still seems to us, indeed primarily, worthy of new and fruitful reflection. The implementation of this principle entails the study of another of the utmost practical importance, namely, that of organization. Indeed, the integration of the laity into the hierarchical apostolate cannot be carried out and beneficial unless with great diligence in avoiding any disturbance in ecclesiastical discipline, and instead in increasing its order, its strength, its extent; which entails, on the one hand, a living and respectful sense of the authority of the Church, and, on the other hand, a rational organization of the ranks of the laity who come under the peaceful banners of the spiritual army of Christian apostolate. While the Catholic Action has worked well to form in the conscience of the

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faithful the persuasion and the impulse to collaborate with their priests, it has not failed to organize them into national and international associations, and has drawn up programs adapted to the circumstances, thus creating, in the unity of intentions and in the methodical approach to work, a programmatic and ever-vigilant collaboration of the laity with the guidelines that the Hierarchy, assisted by the Holy Spirit, imparts according to the needs of the times to the faithful entrusted to its care. This kind of association, which one might say forms the very fabric of Catholic Action, happily meets the needs of the present time, in which solidarity and cooperation of intentions and action have such wide application and seem to offer one of the most characteristic aspects and constitute one of the most considerable forces of modern life. If one observes carefully, one will see that...

[*Latin ed. p. 249*]

Acta Pii PP. XII 249: The same adversaries of the Church make great use of organization with new and daring methods, often employing it as the most effective weapon to draw in and subvert the popular masses. Catholics must understand this complex and profound phenomenon of the present time, and they must learn to better utilize the advantages of communal life. Certainly, this effort of Catholics is very different from that which is bureaucratic or purely utilitarian and external, that of those who aspire only to fortunate success in the field of worldly interests. Moreover, it is absolutely different in spirit and form from that coordination of forces, almost mechanical, imposed with force or fear, which, extinguishing every flame of freedom and personal initiative, renders men incapable of true human greatness and spiritual progress. The Catholic Action, on the other hand, finds its source and reason for its organizing virtue in Jesus Christ and in His love: in the name of the Redeemer, each one, even the most humble member, feels the dignity of being a member of His Mystical Body and works with silent confidence for its development and its spiritual conquests. Therefore, if the Catholic Action, almost as an interpreter and follower of the particular genius of organization of our time, presents itself and asserts itself as an association firmly and technically organized, another spirit, another form, and another force distinguish its ranks from those of profane associations, being animated by a profound respect for the human person, and always striving, as it should, to make its members friends and brothers, rejoicing in the obedience requested of them and the freedom granted to them in the place assigned to each by the organization. In view of this new and hoped-for increase of forces operating within the Church, We believe it is Our apostolic duty to once again, with paternal insistence, invite the clergy in charge of souls, so that in all parishes, from those remote in the countryside or on the mountains, to those in the large urban centers, the four fundamental Associations of Italian Catholic Action be established: the Young Men's Association

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and the Young Women's Association, the Men's Union and the Women's Union. To this Our desire, We add another, that in no Diocese should the University Associations and the two Movements of Graduates and Teachers be lacking. Nor do We believe that a sufficient reason can be found to excuse the absence of such organizations due to the modest proportion of territory or population that characterizes some Dioceses, and not a few.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Official Commentary on the parishes of Italia. In the holy endeavors of the Church, the number is not the determining factor; rather, it should be sought in the fervor of charity and in the certainty with which one believes in the efficacy of faithful obedience and divine grace. In the admirable harmony of Catholic forces, even the few members of a small parish will undoubtedly contribute beneficially, when their activities, though modest and limited, are the fruit of enlightened and fervent preparation, of filial obedience to the Hierarchy, of generous and interior piety, and of a genuine spirit of sacrifice. And while they will enrich with merits the treasure of the Universal Church, the example of their lives will obtain, on the more lukewarm and even on the most distant faithful, fruits of unexpected efficacy; for today, more than ever, men are persuaded, not by words, but by concrete and evident examples of those who live close to Jesus Christ. This Exhortation, Venerable Brothers, is addressed, as you see, primarily to Our beloved Clergy, whom We wish to encourage in their arduous pastoral mission, as demanded by the present needs; but it is no less urgent and paternal in its address to the laity themselves, whom We desire to see gathered in ever-increasing numbers around their Pastors: the trust that the Church bestows upon them, by calling them to stand alongside the Hierarchy to support and expand its apostolic work, should make them ready for docility, sincerity, and devotion towards their Pastors, increase in their hearts respect and love for them, and sustain them in the difficulties of action with humble and persevering spiritual energy, renewed by the certainty that the promises made by Christ to His Church will overcome all difficulties and adversities. With these sentiments, We express the hope that the Italian Catholic Action, after the grave concerns of the World War, may receive a new and vigorous impetus from these Our words; and while We trust that you, Venerable Brothers, will not fail to make Our hopes your own and to support them with every means in your power, We impart to you, with an outpouring of heart, to Our beloved Clergy, to the Leaders and individual members of Catholic Action, as well as to all the faithful entrusted to your diligent pastoral care, under the auspices of the abundant divine assistance, Our paternal Apostolic Blessing. From the Vatican, 25th of January, 1950, on the feast of the Conversion of Saint Paul the Apostle.

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PIUS PP. XII

[*Latin ed. p. 251*]

Acts of Pope Pius XII, 251. ADDRESS to the participants in the International Catholic Journalists' Convention held in Rome.

The importance of the Catholic Press, which you represent, most dear sons, at this international congress, and the gravity of the problems that are presented for your consideration, have led Us to make an exception, in order to receive you, to the rule that We have had to impose, to Our great regret, of limiting, and often suspending, Our discourses and addresses during the Holy Year. But, this time, We could not fail to offer the support of Our words to the important purpose of your meeting: the Catholic Press at the service of truth, justice, and peace.

Considering one of the most important aspects of this service, We deem it opportune to offer to your meditations some fundamental principles concerning the role of the Catholic Press with respect to public opinion. The fact is that it stands at the forefront of those who contribute to its formation and dissemination.

Indeed, public opinion is the characteristic of every normal society composed of men who, conscious of their personal and social conduct, are intimately involved in the community of which they are members. It is, in the end, the natural echo, the common resonance, more or less spontaneous, of events and the current situation in their minds and in their judgments. Where no manifestation of public opinion appears, there especially where its real non-existence should be noted: for whatever reason its silence or absence may be explained, one should see a vice, a defect, a disease of social life.

Let us set aside, obviously, the case where public opinion is silent in a world where even just freedom is banished, and where, alone, the opinion of the ruling parties, the opinion of the leaders or dictators, is allowed to make its voice heard. To stifle the voice of citizens, to reduce it to forced silence, is, in the eyes of every Christian, an outrage against the natural right of man, a violation of the order of the world as God established it.

Who does not perceive the anxieties, the moral distress, that such a state of affairs throws upon the consciences of men of the Press? In truth, We... *February 17, 1950.*

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis — Commentarium Officiale. We hoped that the excessively harsh experiences of the past would at least serve as a lesson to definitively liberate society from such a scandalous tyranny and to put an end to an outrage so humiliating to journalists and their readers. Yes, no less fervently than you, We had hoped this, and Our disappointment is

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no less bitter than yours. Lamentable situation! Equally deplorable, and perhaps even more disastrous in its consequences, is the state of those peoples where public opinion remains silent, not because it is silenced by an external force, but because it lacks its internal presuppositions, which should be found in men living in community. We recognize in public opinion a natural echo, a common resonance, more or less spontaneous, of facts and circumstances in the minds and judgments of those who feel responsible and closely bound to the fate of their community. Our words indicate almost as many reasons for which public opinion forms and expresses itself so difficultly. What is called public opinion today often has only that name, a name empty of meaning, something like a vague rumor, a superficial and artificial impression; nothing of an echo spontaneously awakened in the conscience of society and emanating from it. But where are these men to be found, deeply imbued with a sense of their responsibility and their close solidarity with the environment in which they live? There are fewer traditions, fewer stable homes, less security of existence, nothing that could have checked the work of disintegration, and too often, of destruction. Add to this the abuse of the power of gigantic mass organizations, which, seizing the modern man in their complicated machinery, easily stifle any spontaneity of public opinion and reduce it to a blind and docile conformity of thoughts and judgments. Therefore, are there no longer, in these unfortunate nations, men worthy of the name? Men marked by the seal of a true personality, capable of making the inner life of society possible? Men who, in the light of the central principles of life, in the light of their strong convictions, know how to contemplate God, the world, and all events, great or small, that follow one another? Such men, it seems, thanks to the rectitude of their judgment and their feelings, should be able to build, stone by stone, the solid wall upon which the voice of these events, striking it, would be reflected in a spontaneous echo. Certainly, there are still some of these men, alas, too few! and, each day, increasingly rare, as time goes by.

[*Latin ed. p. 253*]

Acta Pii PP. XII, 253, where those who are skeptical, jaded, and indifferent, lacking substance and character, are easily manipulated by a few masters of the game! The modern man readily affects independent and nonchalant attitudes. Most often, these are merely a facade behind which hide poor, empty, and flaccid beings, lacking the mental strength to expose falsehood, and lacking the spiritual strength to resist the violence of those who are skilled in setting in motion all the mechanisms of modern technique, and in employing the refined art of persuasion to deprive them of their freedom of thought and render them like frail "reeds shaken by the wind."

Would one dare to assert with certainty that the majority of men are capable of judging, of appreciating facts and trends according to their true

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worth, so that opinion is guided by reason? Yet, this is a "sine qua non" condition for its value and its health. Does one not see, in place of this, that manner – the only legitimate one – of judging men and things according to clear rules and just principles, repudiated as an impediment to spontaneity, and, in contrast, the impulse and the sensitive reaction of instinct and passion are held in honor, as the only "values of life"?

Under the influence of this prejudice, what remains of human reason and its power of penetration into the profound labyrinth of reality is very little. Men of sense are no longer counted; those remain whose field of vision extends no further than their narrow specialty, nor beyond the purely technical power. It is rarely from these men that one can expect the education of public opinion, nor firmness in the face of the cunning propaganda that claims the privilege of shaping it to its own liking. In this area, men of Christian spirit, simple, upright, but clear, although most of the time without much study, are far superior to them.

Therefore, those men to whom the role of enlightening and guiding public opinion should fall are often, some through their unwillingness or inadequacy, others through impossibility or constraint, in a poor position to fulfill it freely and successfully. This unfavorable situation particularly affects the Catholic Press in its action in the service of public opinion. For all the shortcomings and incapacities of which We have spoken stem from the violation of the natural organization of human society as God willed it, from the mutilation of man who, formed in the image of his Creator.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis — Commentarium Officiale. He who is endowed with reason and understanding is born into the world to be its master, imbued with truth, obedient to the precepts of moral law, natural right, and the supernatural doctrine contained in the revelation of Christ. In such a situation, the greatest danger for the Catholic journalist would be timidity and discouragement. Consider the Church: for nearly two millennia, through all difficulties, contradictions, misunderstandings, open or insidious persecutions, she has never lost heart, never allowed herself to be depressed. Take her as your model. In the lamentable deficiencies that We have just pointed out, you see the double portrait of what the Catholic Press must not be, and what it must be. In all its manner of being and acting, it must present an insurmountable obstacle to the progressive decline, the disappearance of the fundamental conditions of a healthy public opinion, and consolidate, strengthen, and even increase what remains. Let it willingly renounce the vain advantages of a vulgar interest or a dubious popularity; let it know how to maintain itself with an energetic and proud dignity, inaccessible to all direct or indirect attempts at corruption. Let it have the courage – even at the cost of financial sacrifices – to relentlessly exclude from its columns any advertisement or publicity that is outrageous

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to faith or honesty. In doing so, it will gain intrinsic value, it will eventually conquer esteem, and then trust; it will justify the often-repeated injunction: "To every Catholic home, the Catholic newspaper." But while public opinion is not infallible, nor always absolutely spontaneous, and while the complexity or novelty of events and situations can exert a significant influence on its formation, it does not easily free itself from preconceived judgments or the prevailing current of ideas, even when a reaction would be objectively justified, even when it would be necessary. And it is here that the Press has a most important role to play in the education of public opinion, not to dictate or control it, but to serve it usefully. This delicate task requires, in the members of the Catholic Press, competence, a general culture, especially philosophical and theological, the gifts of style, and psychological tact. But what is most essential to them above all is character. Character, that is to say, simply the deep love and unalterable respect for the divine order, which embraces and animates all areas of life; love...

[*Latin ed. p. 255*]

Acts of Pope Pius XII, 255, and the respect that a Catholic journalist should not merely feel and nurture in the secret of his own heart, but which he must cultivate in the hearts of his readers. In some cases, the flame thus ignited will suffice to rekindle or revive in them the almost extinguished spark of convictions and sentiments dormant within their conscience. In other cases, his breadth of vision and judgment may open their eyes, which are too timidly fixed on traditional prejudices. In both cases, he will always take care not to "create" opinion; rather, he will strive to serve it. We believe that this Catholic conception of public opinion, of its functioning, and of the services rendered to it by the Press, is entirely correct, and that it is necessary to pave the way for men, according to your ideal, to the path of truth, justice, and peace. Thus, through its attitude towards public opinion, the Church presents itself as a barrier against totalitarianism, which, by its very nature, is necessarily the enemy of the true and free opinion of citizens. In fact, it is by its very nature that it denies this divine order and the relative autonomy that it recognizes to all areas of life, since all these areas derive their origin from God. This opposition has again been clearly affirmed on the occasion of two discourses in which We recently sought to highlight the position of the judge in relation to the law. We were then speaking of the objective norms of law, of the divine natural law that guarantees to the legal life of men the autonomy required by a living and secure adaptation to the conditions of each time. We expected that the totalitarians would not understand us, for whom the law and the right are only instruments in the hands of dominant circles. But to note the same misunderstandings from certain circles that, for a long time, had presented themselves as champions of the liberal conception of life, who had condemned men solely for their ties to laws and precepts contrary to morality, is truly surprising! For, after

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all, when a judge, in pronouncing his sentence, feels bound by positive law and is obliged to interpret it faithfully, there is nothing incompatible with the recognition of natural law; rather, it is one of its requirements. But what cannot be legitimately accepted is that this bond is established exclusively by the act of human legislators from whom the law emanates. This would be to recognize a pseudo-majesty in positive legislation that would differ in no way from that which racism or nationalism attributed to the totalitarian legal production, trampling underfoot the rights.

[*Latin ed. p. 256*]

250 Acta Apostolicae Sedis - Commentarium Officiale concerning the rights of both natural persons and moral entities. Here, too, the Catholic Press has its rightful place in expressing, in clear terms, the sentiments of the people, who are often confused, hesitant, and perplexed by the modern mechanisms of positive law, mechanisms that become dangerous when one ceases to see in this law a derivation of divine natural law. This Catholic conception of public opinion and the service that the Press renders to it is also a solid guarantee of peace. It defends the just freedom of thought and the right of men to their own judgment, but it considers these within the light of divine law. This means that anyone who wishes to serve public opinion loyally, whether it be the social authority or the Press itself, must absolutely abstain from all falsehood or incitement. Is it not evident that such a disposition of mind and will effectively counteracts the climate of war? Conversely, when so-called public opinion is dictated, imposed, willingly or by force, when lies, partial prejudices, stylistic artifices, vocal and gestural effects, and the exploitation of sentiment render illusory the just right of men to their own judgment and their own convictions, then a heavy, unhealthy, and artificial atmosphere is created, which, in the course of events, and unexpectedly, as fatally as the odious chemical processes now too well known, suffocates or stupefies these very men, forcing them to surrender their possessions and their blood in defense and triumph of a false and unjust cause. In truth, where public opinion ceases to function freely, there peace is in peril. Finally, We would like to add a word concerning public opinion within the Church itself (naturally, in matters left to free discussion). There is no reason to be surprised by this, except for those who do not know the Church or who know it poorly. For, ultimately, it is a living body, and something would be lacking in its life if public opinion were absent from it, a deficiency for which the blame would fall upon the pastors and the faithful. But here, too, the Catholic Press can serve very usefully. However, more than in any other service, the journalist must bring to this task that character of which We have spoken, a character composed of unwavering respect and profound love for the divine order, that is to say, in the present case, for the Church as it exists, not only in the eternal designs, but also as it lives concretely here on earth, in space and time,

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divine, yes, but formed of human members and organs. If he possesses this character, the Catholic journalist will know how to guard himself.

[*Latin ed. p. 257*]

The Acts of Pope Pius XII, page 257, contain as much of a silent subservience as of an uncontrolled criticism. It will help, with firm clarity, to form a Catholic opinion within the Church, precisely when, as today, this opinion wavers between the two equally dangerous poles of illusory and unreal spiritualism, and of a defeatist and materializing realism. At a distance from these two extremes, the Catholic Press must exert, among the faithful, its influence on public opinion within the Church. Only in this way can all false ideas, by excess or by deficiency, concerning the role and the possibilities of the Church in the temporal realm, and, in these days, especially in the social question and the problem of peace, be avoided. We will not conclude without turning our thoughts to so many truly great men, the honor and glory of journalism and the Catholic press of modern times. For more than a century, they have stood before us as models of spiritual activity; moreover, from their ranks have arisen today true martyrs of the good cause, valiant confessors amidst the spiritual and temporal difficulties of existence. Blessed be their memory! May their memory be a comfort and an encouragement to you in the fulfillment of your arduous but important duty. Confident that, following their example, you will faithfully and fruitfully fulfill your own, We impart to you, very dear sons, Our Apostolic Blessing from the heart.

NUNTIUS RADIOPHONICUS ALUMNIS SCHOLARUM CATHOLICARUM STATUUM FOEDERATORUM AMERICAE SEPTENTRIONALIS DATUS AD SOLLICITATEM CARITATEM ERGA PUEROS INDIGENTES ALIORUM NATIONUM. * Our dearest children of America, We come to speak to you for a brief moment; and Our heart fills with joy and consolation. How could the Holy Father not rejoice, be thankful to God, and be hopeful for Mother Church, to see almost two and a half million of the little lambs of Christ's flock so safe within the protecting walls of Catholic schools, which your priests and your parents, at great sacrifice, have built for you? We seem to see your smiling eyes and happy faces upturned, eager to greet Us and tell Us—oh, so many things: how much you love Jesus. * Given on the 22nd day of February, in the year 1950.

[*Latin ed. p. 259*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: PROHIBITION OF A BOOK

Thursday, March 8, 1950.

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In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: "Hidden Diary of Sister Ines," compiled by M. da S. Mourâo de Freitas, Porto, 1949, be placed on the Index of Prohibited Books.

And on the third day of the same month and year, Our Holy Father, Pope Pius Divine Providence XI, in an audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved the resolution of the Most Eminent Fathers and ordered that it be made public.

Given at Rome, from the Offices of the Holy Office, on March 15, 1950.

P. Vigorita, Notary.

SACRED CONSISTORIAL CONGREGATION OF THE DIOCESES OF LUNI, THAT IS, OF SARZANA AND BRUGNATO.

DECREE CONCERNING THE CHANGE OF BORDERS OF THE DIOCESES OF SARZANA AND SPEDIENSIS.

The town of "Pianazze and the Territory of La Spezia" and the adjacent part of the territory which borders the sea, belong ecclesiastically to the parish of Saints Stephen and Margaret, of the Diocese of Sarzana; but civilly, they belong to the municipality of Spedien.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260 A, for the consideration of the spiritual good of the faithful, the aforementioned towns, on the 16th of July last past, were established in an autonomous parish, commonly called "of St. Joseph of the Terme." Recently, the Most Reverend Joseph Stella, Bishop of Luni, or Spezia, Sarzana, and Brugnato, requested of the Apostolic See that the towns of "Pianazze and Terme di La Spezia," which had already been placed in an autonomous parish, as well as a nearby coastal territory, be separated from the Diocese of Sarzana and united to the Diocese of Spezia, in order to better define the territorial boundaries of the aforementioned places and to provide more effectively for the salvation of souls. Furthermore, Our Holy Father, Pope Pius XI, by Divine Providence, having considered the matter opportunely, with the advice of the Most Reverend and Venerable Cardinal Secretary of this Sacred Consistorial Congregation, and having taken into account the favorable opinion of the Chapters of the Cathedrals of Spezia and Sarzana, deemed it fitting to grant the aforementioned requests. Therefore, by the authority of the present Consistorial Decree, which shall have the same force and validity as if Apostolic Letters sealed with the papal seal had been issued, it is decreed that the aforementioned towns of "Pianazze and Terme di La Spezia," as well as the nearby coastal territory, be separated from the Diocese of Sarzana and united to the Diocese of Spezia, thereby changing

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the boundaries of both dioceses. To carry out these matters, His Holiness has appointed the aforementioned Most Reverend Joseph Stella, Bishop of Luni, or Spezia, Sarzana, and Brugnato, granting him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office, and to send, as soon as possible, to this Sacred Consistorial Congregation, an authentic copy of the completed execution of this decree. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 26th of November, in the year 1949. Fr. A. I. Card. PIAZZA, Secretary. L. B. Renzoni, Notary.

[*Latin ed. p. 261*]

To the Most Reverend Congregation of Rites, 261, Madrid. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MOTHER DESOLATA TORRES ACOSTA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS SERVANTS OF MARY, MINISTERS TO THE SICK. ON A QUESTION: Whether, with the ongoing process of examination of her virtues and of the two miracles, the Venerable Servant of God can proceed to Beatification. The Most Reverend Saint Lawrence of Brindisi, commenting on that passage of the Gospel: "The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field." (Matthew 13:44), says: "God Himself is the treasure, indeed fortified, but hidden... Christ is the fortified treasure, but hidden: 'Verily thou art a hidden God, the God of Israel the saviour.' (Isaiah 45:15), hence many do not believe in Christ... Thus, the faith of Christ, the grace and virtue of the Holy Spirit, is a great treasure, but hidden... But he who finds this treasure of heavenly grace, Christ Himself, and indeed God Himself, the infinite treasure of all good things, (Op. Omn., X, pp. 286-287), is blessed; he strives with all his might to acquire it, he enjoys it now through a mirror in a riddle, but then face to face (1 Corinthians 13:12), and will enjoy it eternally. The Venerable Maria Desolata Torres Acosta, recognizing Christ in the sick, His members, having attained this treasure, became blessed, and with all her soul and with all her heart, devoted herself to serving the sick, exercising heroic virtues in this work above all, as is authentically confirmed by the decree of this Holy Congregation, dated January 23, 1938. How powerful the Venerable Maria Desolata has become with God is clearly demonstrated by the innumerable graces granted through her intercession by God, and by the miracles worked by Him, as is evident from the decree issued on November 27 last, in which two miracles were approved. These two decrees, approving the virtues and miracles, have brought the process very close to Beatification. In order that this process may proceed, it has been duly established that a question must be proposed to the general assembly of the Holy Roman Church before the Supreme Pontiff: Whether,

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with the ongoing process of examination of the virtues and miracles of the Venerable Servant of God, she can proceed to Beatification.

[*Latin ed. p. 262*]

Acts of the Apostolic See - Official Commentary 262 tion. Which on the 6th of this month was proposed by the undersigned Cardinal, Prefect of the Congregation of Holy Mother Church, and Promoter of the Cause; to whom the Cardinals, officials, and consultor Fathers unanimously gave an affirmative response. However, the Most Blessed Father said that he would consider the matter for some time, so that he might obtain a more evident light from God through fervent prayer. Therefore, this Sunday, the third of Advent, he chose to announce his decision. To the undersigned Cardinal, Reverend Father Salvatore Natucci, and myself, Secretary, after a devout and religious celebration of the Divine Sacrifice, he declared: "It is permissible to proceed to the solemn Beatification of the Venerable Mary of the Sorrowful Mother Torres Acosta." He also ordered that this decree be made public, that it be recorded in the acts of the Congregation of Holy Rites, and that Apostolic letters, sealed with the Fisherman's Ring, be issued regarding the solemnities of the Beatification to be celebrated whenever in the Basilica of the Vatican. Given in Rome, on the 11th of December, the third Sunday of Advent, in the year of Our Lord 1949. +B C. Card. MICARA, Prefect. L. © S. f A. Carinci, Archbishop, Secretary. II BEBGOMEN. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PAULINE ELISABETH CERIGLI, WIDOW BUZECCHI-TASSIS, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE HOLY FAMILY. ON THE QUESTION OF WHETHER, while awaiting the approval of the solemn recognition of the virtues of the aforementioned Venerable Servant of God, and of the miracles, it is permissible to proceed to her Beatification. The Venerable Pauline Elisabeth (in the world, Constantia Honorata) Cerioli, born of a noble family, was, after having been educated by the Visitation nuns, called "Angel" by all, because of her outstanding piety and other virtues, with which she shone in the infirmary. She later also exhibited remarkable examples in the four stages of her life, confirming the judgment given by the nuns. She was angelic in her parental home, angelic in her marriage, which she entered in obedience to the will of her parents, patiently enduring the difficult nature of her elderly husband, angelic in her state of widowhood, and finally, angelic in her religious life. She was truly double-saintly.

[*Latin ed. p. 263*]

The Sacred Congregation of Rites, in its decree 263, oversees the Institute of the Holy Family, founded in 1836, which provides instruction in agriculture to orphans of both sexes. Within this institute, Paula assumed the name Elizabeth, and, in addition to the three religious vows, she added

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a fourth, always striving and in all things to work for the greater glory of God. This perfectly observed vow led her to sanctity. On December 24, 1865, she passed away. Due to her reputation for holiness, investigations were conducted by the Ordinary Tribunal of Bergamo. Pope Benedict XV, may he rest in peace, initiated the cause for her introduction. After a properly conducted apostolic process, with the customary consultations of the three Congregations, a decree was issued on July 2, 1939, approving the heroic virtues of the Servant of God. To this testimony regarding the sanctity of the Servant of God, divine miracles have been added, as evidenced by the decree of November 27 of the preceding year. In order that the acts pertaining to the beatification of any Servant of God may be properly completed, it has wisely been established by law that a doubt be discussed in the Sacred Congregation: namely, whether, with the approval of the virtues and the existence of two miracles, the process for the beatification of the same Servant of God may proceed. This matter was discussed in the general assembly of this Sacred Congregation, before His Most Holy Highness Pope Pius XII, on the 6th of this month, by the undersigned Cardinal. The Eminent Cardinals, Official Prelates, and Reverend Consultors responded affirmatively in agreement. The Most Blessed Father, however, considered it prudent to postpone his judgment, so that, illuminated by the Holy Spirit, he might recognize what should be decided. The third Sunday of Advent, "Rejoice in the Lord always.", was designated as the day on which the favorable decree would be issued. Therefore, the undersigned Cardinal of the Holy Roman Church, Prefect of the cause, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were present, and after a sacred and devout celebration, the following was decreed: Elizabeth Cerioli, of Culmore, may proceed to the solemn beatification of the Venerable Paula Busecchi-Tassis. This decree is to be recorded in the acts of the Sacred Congregation, and Apostolic Letters are to be issued, under the Fisherman's Ring, for the solemn celebration of the beatification in the Basilica of the Vatican, whenever it may be deemed appropriate. Given in Rome, on December 11th, the third Sunday of Advent, in the year of our Lord 1949.

†B O. Card. MICARA, E p. Velitern., Prefect.

L. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 264*]

Acts of the Apostolic See - Official Commentary 264 III OF MADRID. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, VINCENTIA MARIA LOPEZ VINCUÑA, FOUNDRESS OF THE RELIGIOUS INSTITUTE OF THE DAUGHTERS OF MARY IMMACULATE, DEDICATED TO THE SERVICE OF GIRLS IN DOMESTIC SERVICE. CONCERNING A DOUBT: Whether, with the existing approval, it is possible to proceed to the beatification, consider-

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ing the virtues and two miracles of the same Venerable Servant of God. "The measure of each soul," writes St. Bernard, "is to be estimated by the measure of charity which it possesses" (Serm. 27 super Cant.). Indeed, in Madrid, during the middle of the nineteenth century, two siblings, a brother and a sister, Emmanuel and Eulalia of the Vicuña family, for the love of God, devoted themselves and their resources to the comfort of their neighbors. Eulalia, especially moved by the condition in which many girls were engaged in domestic service, who, after being received into a common hospital due to bodily infirmity, and having recovered their health, were dismissed, without shelter, completely lacking the necessities of life, and subjected to every kind of danger, on the feast day of the Blessed Virgin Mary Immaculate, in the year 1853, received three such girls into her small house, and with fervent divine charity, soothed them with a maternal affection, providing them with food and care. A small seed of a great work! How great this soul was in the sight of God, and how pleasing this work was to Him, demonstrating a great measure of charity, is clearly evident not only from the growth of the work, but, above all, from the incomparable gift bestowed upon her by divine munificence. In truth, her sister's daughter, Vincentia Maria Lopez y Vicuña, sent by her pious parents to Madrid for her studies, in the place formerly known as Cascante, so dedicated herself to this maternal work that she not only proved to be the most effective helper, but, gradually and without realizing it, in order to ensure the perpetuity of the work, she became the Foundress of a new religious family, namely, the Institute of the Daughters of Mary Immaculate, dedicated to the service of girls in domestic service. In carrying out this magnificent and new work, she suffered much from friends and even from those who were related to her by blood, besides those who were reaping shameful profit from these poor girls. It is not surprising; for the divine Master taught us: "Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also." (John 15:20), and St. Paul: "All that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). But with a steadfast spirit, she was strong in

[*Latin ed. p. 265*]

The Sacred Congregation, steadfast in its purpose, spared no effort to protect young girls from every evil and to confirm them in good. But so fervent was her love for God, that in order to atone for the insults offered to Him, she subjected herself to hardships, and with more fervent prayers, she sought to implore the mercy of the Divine Majesty for those in need, and to repair His honor. To achieve this more effectively, she constantly invoked the patronage of the Most Blessed Virgin, and she fostered the sweetest devotion to the Divine Heart of Jesus and to the most holy Eucharist. Indeed, together with the Superior General of the Carmelites of Charity, and with

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the Foundress of the Monastery of the Visitation in the city of Victoria, she entered into a threefold agreement to repair the injuries done to Her. All witnesses unanimously testify that her life was most innocent, and they likewise affirm that she always strove to do that which would be most pleasing to God. So many and such virtues, which even during her lifetime had earned her a certain garland of sanctity, after her precious death, which occurred on December 26, 1890, moved the Bishop of Madrid to, in 1915, institute canonical inquiries with ordinary authority, to which the archives of Barcelona and Valencia were added, concerning her reputation for holiness, and regarding writings and the lack of prohibited cult. On May 28, 1924, the Holy Congregation issued a decree concerning the writings of the Servant of God; on July 18, 1928, Pope Pius XI, of blessed memory, signed with his own hand the commission for the cause of introduction. Since it was established that no prohibited cult had been offered to her, and with the necessary legal safeguards observed, Apostolic processes concerning virtues and miracles were carried out, the legal validity of which was duly recognized; and with the approval of His Holiness Pope Pius XII, on March 21, 1943, the virtues were recognized in a heroic degree, and on December 11 of the past year, two miracles were recognized. In order to complete the acts required by law in order to proceed to the solemnity of beatification, it is necessary that in the General Assembly of this Holy Congregation, before the Supreme Pontiff, the following question be debated: Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn beatification of this Venerable Servant of God. This question was proposed by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, on December 13 of the past year. To which all the Cardinals present, the official Prelates, and the Consultor Fathers responded with unanimous affirmative votes. The Most Blessed Father, however, has thus far postponed issuing his final judgment, fervently praying to God in the meantime, that He might show His good pleasure. Therefore, the Most Reverend Cardinal, Promoter, and the undersigned, of the Sacred Congregation,

[*Latin ed. p. 266*]

The Acts of the Apostolic See – Official Commentary, page 266, and with the assistance of the Most Reverend Father Salvatore Natucci, Promoter of the General Cause of Saints, and myself, Secretary, after most devoutly celebrating the Holy Sacrifice of the Mass, decreed: It is possible to proceed to the Beatification of the Venerable Vincentia Maria Lopez Vicuña. This decree was ordered to be promulgated, and it was commanded that the acts of the Congregation for Sacred Rites, as well as the Apostolic Letters under the Fisherman's Ring concerning the solemn celebration of the Beatification in the Vatican Basilica, be prepared for dispatch. Given in Rome, on the 1st day of January, in the year of Our Lord 1950. [Signature] C. Card. MICARÂ,

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Prefect. [Signature] h. fß S. f A. Carinci, Archbishop, Secretary. IV, SEUTAURINEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, DOMINIC SAVIO, LAY YOUTH. REGARDING THE DOUBT: Whether, with the approval of his virtues, it is possible to proceed to the solemn Beatification of the Venerable Servant of God, considering the two miracles. It is clearly demonstrated that the pedagogical method, devised by Saint John Bosco, is the best, based on the fruits that he himself observed, and that the Institute founded by him continues to gather throughout the world. Saint John, endowed with wisdom and prudence, inflamed by a fervent love for God and his neighbor, especially young people, carefully examined the natural talents of each of these, leading them to live a Christian life, and indeed, bringing some of them to the very pinnacle of perfection, even in a short time. Among these, the Venerable Dominic Savio excelled, who, within a space of three years, under that master and guide, attained the heroic level of virtue, still as a young man. At the age of fifteen, he was assumed into the angelic choirs on March 9th, in the year 1857. His admirable life and the splendor of his virtues caused the establishment of canonical inquiries in the Turin Tribunal, which confirmed the fame of his sanctity. Therefore, Pope Pius X, may he rest in peace, appointed a commission for the introduction of the cause.

[*Latin ed. p. 267*]

267 The Sacred Congregation of Rites decreed; having been established by an Apostolic process, the heroic virtues of the Servant of God were approved by Pope Pius XI on July 9th, in the year of Our Lord 1933. God Himself deigned to confirm the judgment of His Vicar through miracles; of which two demonstrated that the cause might proceed further towards beatification; these miracles were approved by a decree of this Sacred Congregation on December 11th of this year. With these things having been stated, it must be legally established that all acts, which the canonical laws prescribe for causes of beatification, have been duly completed, so that one may proceed with a sure step towards this solemnity. This was done in the General Congregation on December 13th of the past month, before His Most Holy Father, Pope Pius XII, and His Eminence Cardinal Alexander Verde, Promoter of the Cause, who proposed the following question for discussion: Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn beatification of the Venerable Servant of God. Although all those present, the Reverend Cardinals, officials, and consultors, agreed in a favorable vote, the Most Blessed Father nevertheless postponed his judgment until this day, meanwhile offering fervent prayers that the divine will might be more clearly recognized. Therefore, having convened with himself in Rome the Cardinals Alexander Verde, Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as

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well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, He decreed: that it is permissible to proceed to the beatification of the Venerable Dominic Savio. This decree was ordered to be duly promulgated, to be recorded in the acts of the Sacred Congregation of Rites, and Apostolic letters, sealed with the Fisherman's ring, for the solemnities of the beatification, to be issued whenever they are to be celebrated in the Vatican Basilica. Given in Rome, on January 12th, in the year 1950. †B C. Card. MICARA, Prefect. L. S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary V. Regarding the Canonization of the Blessed Anthony Mary Claret, Confessor of the Pontiff, Founder of the Congregation of Missionaries, Sons of the Immaculate Heart of Mary, and of the Blessed Mary, Virgin. CONCERNING THE MIRACLES: Whether and concerning which miracles it is established, after the Blessed was granted veneration by the Apostolic See, in the case, and to the effect of which we are speaking. "Most Wise!" God, before bringing to fruition some salutary plan for the good of souls, is accustomed to prepare the minds of the faithful by raising up some shining example of sanctity. Indeed, it is truly evident, and may it be pleasing to God and the Blessed Virgin, how much devotion to her Immaculate Heart is observed in our days, and how ardently the Christian people embrace it. Truly, in the past century, the Blessed Anthony Mary Claret proved himself to be a most outstanding and zealous propagator of this devotion, never ceasing to proclaim the glories of the Blessed Virgin of the Immaculate Heart, and gathering immense crowds of souls. Moved by this piety, he founded the Congregation of Missionaries, Sons of the Immaculate Heart of Mary, which, spread throughout the world under such a great patronage, following in the footsteps of the Blessed Founder, brings forth joyous fruits for the Catholic Church. Furthermore, this Servant of God, having observed the strict and subtle norms established by law, was, in the year 1934, honored with the glory of Beatification, and seems to be urged by the counsel of God himself to hasten towards the highest honors of Canonization. For two miracles, wrought by God through his intercession, were presented by the promoters of the cause, selected from many, to this Holy Congregation, so that Canonization might be conferred upon the Blessed: and justly and deservedly, as the testimonies show. I. Sister Iosepha Marin, from the Institute of Sisters of the Teaching of Mary Immaculate, in the year 1926, after having undergone surgery for a malignant tumor, recovered, but five years later, another tumor appeared in the region above the left clavicle, which was also removed. The following year, another tumor appeared on the right side of the neck, which the doctors called a recurrence of carcinoma, and was treated with

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radiotherapy. In February of the year 1934, a fourth tumor, recognized by the doctors as a carcinoma, afflicted the Sister; and on May 10th of the same year, she was transferred from Baracoa, where she resided, to the city of St. James in Cuba, so that she might be cared for more appropriately, if possible. On the 11th, she was in a very serious condition.

[*Latin ed. p. 269*]

269 The Sacred Congregation of Rites, having considered the circumstances: Certain individuals, while offering prayers for her healing to God through the intercession of Blessed Anthony Mary, and on the same day, a sister swallowed a thread from her garments. She was then seized by a peaceful sleep, and the following morning, she felt perfectly healed, a healing which the attending physician considered to be instantaneous and complete. Furthermore, her perseverance, over a period of fifteen years, is confirmed by experts from the office, and by the medical college of our Congregation, who attest that this exceeded the powers of nature.

11. A second miraculous healing was experienced by Helena Flores in Corduba. This woman was afflicted with organic hemiplegia due to a lesion in the brain. The prognosis, according to the judgment of all physicians, was very grave; the disease was considered incurable. After invoking Blessed Anthony Mary, on May 9th, 1948, she was completely and perfectly healed instantaneously, and, as was discovered in June of that year, she remained steadfast. The medical experts and the medical college proclaimed this a miracle. The medical college discussed these healings on April 11th of the preceding year. The preparatory meeting of this Sacred Congregation took place on July 19th, and the general meeting, before His Most Holy Holiness, Pope Pius XII, on December 13th, at which time His Eminence, Cardinal Alexander Verde, Promoter of the Cause, proposed a question for discussion: Namely, concerning which miracles, after the granting of the devotion to the Blessed One by the Apostolic See, are established in the case and to what effect. The Reverend Cardinals, official prelates, and consultors offered their opinions on the matter. The Most Blessed Father, as is customary, offered his sentiments, while meanwhile offering supplications to God, the Father of lights. He chose this day to present them. Therefore, having received the Reverend Cardinals Alexander Verde, the Promoter of the Cause, and the undersigned Prefect of the Sacred Roman Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, the most holy liturgy was piously celebrated, and it was decreed: That two miracles are established, wrought by God through the intercession of the Blessed Anthony Mary Claret, namely, the perfect healing of the breast of Iosepha Maria from cancer, and the instantaneous healing from organic hemiplegia in the right side. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 12th, in

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the year of Our Lord 1950.

† & C. Card. MICARA, Archbishop of Velletri, Prefect.

L. ® S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 270*]

Acts of the Apostolic See - Official Commentary 270 VI RUTHENSTEIN. CANONIZATION OF BLESSED MARIA GULIELMA EMILIA DE RODAT, VIRGIN, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF THE HOLY FAMILY. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED THAT THEY OCCURRED AFTER THE BLESSING WAS GRANTED TO HER BY THE APOSTOLIC SEE, IN THE CASE, AND TO THE EXTENT OF THE MATTER IN QUESTION. "Give me, O my God, the love of Thy love, at whatever price." Blessed Emilia used to say this, and, strongly moved by it, she overcame every kind of obstacle, and founded a religious family, whose members and the girls who frequented her schools, and all those who approached her, she gently and effectively drew to the love of God. Therefore, she rightly deserves to be counted among the most excellent souls, raised up by the merciful God, who repaired the greatest ruins, in France, which the civil and Catholic society had suffered at the end of the eighteenth century and the beginning of the nineteenth. She responded so faithfully and perfectly to this divine vocation that she attained heroic sanctity, as has been legally declared by this Holy Congregation, with the approval of the Supreme Pontiffs: Pius IX, who signed the commission for the cause of Beatification in 1871; Leo XIII, who ordered the decree for heroic virtues to be issued; and Pius XII, of blessed memory, who granted the honors of Beatification on June 9, 1940, and resumed the cause of Canonization on December 6, 1942, because it was reported that certain miracles had occurred through her intervention after the Beatification, by the grace of God. Therefore, witnesses presented to this Holy Congregation two remarkable healings, which occurred in this city, as we shall set forth below. I. Teresia Appetecchia was afflicted by a severe form of pulmonary tuberculosis, as both the attending physicians and the official experts, and the medical council of our Holy Congregation, unanimously affirm. They also agree on the very serious prognosis. When medical treatments proved ineffective, the intercession of Blessed Emilia de Rodat was invoked, through novena prayers begun on January 24, 1945. Indeed, the physician, who at the beginning of the same month had taken away all hope of healing, and whose judgment was fully confirmed on January 23 by a medical consultation, found her on January 26 completely free from the grave illnesses. Within a few days, the remaining symptoms of the illness ceased, and the afflicted woman was perfectly restored; and it is the unanimous consensus of experts and the medical council that this

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occurred contrary to the laws of nature.

[*Latin ed. p. 271*]

The Sacred Congregation of Rites, after examining the case of the Venerable Rita Falcone, on October 22nd of the year 1946, was afflicted with a severe attack of appendicitis. During the surgical procedure, a widespread acute peritonitis was also discovered. On the seventh day, despite a slight improvement in the double illness, a bronchopneumonia developed, from which the girl recovered thanks to appropriate treatment. Finally, on November 28th, a very serious intestinal obstruction occurred, making immediate surgical intervention absolutely necessary. However, in view of the circumstances, this intervention not only failed to provide any relief to the afflicted, but rather worsened her condition, bringing her to the very brink of death. At this time, the image of the Blessed Emilia was placed near the girl. Immediately, the symptoms of the illness began to subside, and a few hours later, the obstruction ceased. Shortly thereafter, the girl recovered. The diagnosis and the extremely grave prognosis were confirmed by the attending physicians, as well as by experts and the medical council of our Congregation, who unanimously affirmed that the healing exceeded the natural powers of healing. Regarding both healings, after the judgment rendered by the medical council, a meeting was held in the Preparatory Congregation on June 14th of the following year, and in the General Congregation before His Holiness Pope Pius XII on December 13th, at which the Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed the following question for discussion: Whether and concerning which miracles, after the Indult granted to the Venerable, there is evidence of divine intervention in the case and to the effect of which we are speaking. The Reverend Cardinals, Officials, and Consultors each gave their vote. However, the Most Blessed Father postponed rendering his final judgment until this day, in order to consider the matter before God, through the prayers of himself and others who were closely involved. He then summoned the Reverend Cardinal, the Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci and myself, the Secretary, and after a most devoutly celebrated Mass, he declared: "It is established that two miracles occurred, through the intercession of the Blessed Mary Guillelma Emilia of Rodat, brought about by God, namely: the instantaneous and perfect healing of Teresia Appetecchia from a severe polyserositis tuberculosis, and the healing of the girl Rita Falcone, who, following an intestinal obstruction, was afflicted with a purulent peritonitis, both acute and widespread." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on January 12th of the year 1950. SB C. Card. MICARA, Prefect. I i / - © S. f A. Carinci, Archbishop of

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Seleucia, Secretary.

[*Latin ed. p. 272*]

Acts of the Apostolic See – Official Commentary 272. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Summons by edict concerning the NULLITY OF MARRIAGE (MARCELLUS ALLA - MARTHA THERESIA SEGUIN). Since the actual place of residence of Lady Martha Theresia Seguin, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed representative, before the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on May 12, 1950, at noon, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinary authorities of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Martha Theresia Seguin, must, insofar as possible, ensure that she is informed of this edictal summons.

B. Filipiak, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 25, 1950.

O. Bejan, Notary.

[French Translation, included for context, but not translated.]

"Étant inconnu le lieu de la demeure actuelle de Mme Marthe Thérèse Seguin, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 12 mai 1950, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. Gonste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite Marthe Thérèse Seguin devront, dans la mesure du possible, l'avertir de la présente citation."

[*Latin ed. p. 273*]

Year and Volume XLII, April 14, 1950 (Series II, Volume XVII) - No. 5

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

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SACRED CONSISTORY

SECRET CONSISTORY

On Thursday, the sixteenth day of the month of March, in the year 1950, in the customary Hall of the Apostolic Palace in the Vatican, there was a Secret Consistory, the acts of which are reported below.

I. – CHAMBERLAIN OF THE SACRED COLLEGE

The Most Reverend Cardinal Massimi presented and returned the seal of the Sacred College of the Holy Roman Church to the Most Blessed Father, who delivered it to the Most Reverend Cardinal Canali, as Chamberlain of the aforementioned Sacred College of Cardinals for this year.

II. – APPOINTMENTS OF CHURCHES

Thereafter, the Supreme Pontiff proposed the following appointments for churches:

He appointed the Reverend Father Aurelius Marena, until now titular Bishop of Lampsacus, as the Ordinary of the Cathedral Churches of Ruvo and Bitonto.

He appointed the Reverend Father Marius Rondini, Archpriest Urban, and Parish Priest of the church of Saint Mary in Pianta, in the city of Forlì, as the Ordinary of the Cathedral Church of Bertinoro.

He appointed the Reverend Father James Cannonerò, canon of the Cathedral Chapter of Acqui, and professor of dogmatic theology in the seminary of that diocese, as the titular bishop of the episcopal church of Messene, and established him as Coadjutor to the Most Reverend Humbert Rossi, Bishop of Asti.

[*Latin ed. p. 274*]

Acts of the Apostolic See - Official Commentary 274. Furthermore, other sacred ministers who have already resigned, through Apostolic Letters sealed with lead, were publicly announced, namely:

ARCHBISHOPS:

Neapolitanum in Pisidia, Peter Sigismondi, Apostolic Delegate in the Belgian Congo.

Nominis Iesu, or Caebuanum, Julius Rosales, already Bishop of Tagbilaran.

Thessalonieensem, Alphonsus Castaldo, already Bishop of Puteoli, Coadjutor to the Most Reverend and Eminent Cardinal Ascalesi, Archbishop of Naples.

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Maroneum, Franciscus Jachym, Coadjutor to the Most Reverend and Eminent Cardinal Innitzer, Archbishop of Vindobonensis.

Temobenum, Anthony Samorè, Apostolic Nuncio to the Republic of Colombia.

Phullitanum, Paschal Mores.

Bosporanum, Joseph, already Bishop of Nusca.

Charbonneau, already Archbishop of Maria-already Vallenpolitanum.

Burdigalensem, Paul Mariam Richaud, Bishop of Guidon.

Caesariensem Philippi, appointed to the Archiepiscopal See for this occasion, Armandus Lombardi, Apostolic Nuncio to the Republic of Venezuela.

Nicopolitanum ad Nestum, Carolus Confalonieri, already Archbishop of Aquilanum.

BISHOPS:

Dicensem, George Guibert, Auxiliary to the Most Reverend Father Marcellus Lefebvre, Apostolic Vicar of Dakar.

Podaliensem, Joseph Domitrovitsch, Coadjutor with the right of succession to the Most Reverend Peter Massa, Prelate Nullius of the Black River.

Pinarensem, Candidus Rada Senosiain, already Bishop of Sancti Caroli Ancudiae.

Goimbatorensem, Saverimuthu Muthappau.

De Yijayapuram, Ioannes Ambrosius Abasólo y Lecue.

Diensem, Aloysius Ambrosius Magliacani, Apostolic Vicar of Arabia.

[*Latin ed. p. 275*]

Acts of Pope Pius XII, page 275:

Sassuritanum, Peter Ledere, Apostolic Vicar of Bamako in French Sudan.

Giufitanum, John Theunissen, Apostolic Vicar of Shiren.

Girus, Louis Prosper Durand, already Bishop of Yantai.

Hermopolitanum, Paul Nousseir.

Zenobias, Patrick Skinner, Auxiliary to the Most Reverend Edward Patrick Roche, Archbishop of St. John's, Newfoundland.

Campijontis, Christopher Carolopolitanum.

Trenton, John George Weldon.

Russell.

Worcester, William Ahr, in the newly established diocese, John Joseph Wright, already Bishop of Aegeae.

Sozusene in Palestine, Anthony Mendonça Monteiro, Auxiliary to the Most Reverend August Alvaro Da Silva, Archbishop of St. Savior in Brazil.

Sozopolitanum in Eaemimonto, Peter Chi, Apostolic Vicar of Buichu.

Regiae, Marcellus Daubeehies, Apostolic Vicar of Bangueolo.

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Zeugmatensem in Syria, John Me Eleney, Apostolic Vicar of Jamaica.

Gauriensem, Emmanuel Llopis Iborra.

Ibusense, Anthony Cardona Riera, already Bishop of Cherson in Crete.

Ciudad Rodrigo, Jesus Enciso Viana, already Bishop of Elusa.

Barbastrense, Arthur Tabera Araoz, already Bishop of Lyrbitan.

Geaense, Joseph Clement Maurer, Auxiliary to the Most Reverend Abel Isidore Antezana y Roias, Archbishop of La Paz in Bolivia.

Sitifis, Andrew Parenty, Auxiliary to the Most Reverend Victor John Perrin, Bishop of Atrebatensis.

[*Latin ed. p. 276*]

Acts of the Apostolic See - Official Commentary 276 I I I - REPORT ON CAUSES. The Most Reverend Cardinal Clemens Micara, Prefect of the Sacred Congregation of Rites, having obtained the permission of the Most Blessed Father, delivered a discourse on the life and miracles of the Blessed Anthony Mary Claret, Archbishop of Traianopolis, Founder of the Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, and Vincent Mary Strambi, Bishop of Macerata and Tolentino, of the Congregation of the Passion, Confessors; as well as the Blessed Mary Goretti, Virgin and Martyr, and Mary William Emilia De Rodat, Founders of the Institute of Religious Women of the Holy Family, and Mary Anna of Jesus de Paredes, Virgins. He also recounted the acts which, after a careful examination, the Sacred Congregation of Rites deemed worthy to be admitted and approved in the cause of the Beatification and Canonization of the aforementioned Blesseds and Blesseds. Upon the completion of the report, the Most Holy Lord Pope individually inquired of the Most Reverend Fathers Cardinals, and each Cardinal Father declared his opinion. IV - REQUEST FOR THE PALLIA. Then, through their Procurators, the request for the Pallia was made for the Metropolitan Churches: of the Name of Jesus, also known as Cebuana, and of Bordeaux. II - PUBLIC CONSISTORY. Immediately thereafter, in the same Consistory Hall, there was a public Consistory for the solemn conclusion of the causes of Canonization of the Blessed Anthony Mary Claret, Archbishop of Traianopolis, founder of the Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, and Vincent Mary Strambi, Bishop of Macerata and Tolentino, of the Congregation of the Passion, Confessors, as well as the Blessed Mary Goretti, Virgin and Martyr, Mary William Emilia De Rodat, Founders of the Institute of Religious Women of the Holy Family, and Mary Anna of Jesus de Paredes, Virgins. The Most Reverend Aloysius Philip Re, Camillus Corsanego, Francis Xavier Parisi, Paul Guidi, and John Baptist Ferrata, Advocates of the Sacred Consistory Hall, respectively presented the lives, virtues, and miracles of the aforementioned Blesseds, and urged

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the customary procedure for their canonization.

[*Latin ed. p. 277*]

From the Acts of Pope Pius XII, page 277: The Reverend Father Anthony Bacci, Secretary for Apostolic Affairs, standing to the left of the pontifical throne, after the Reverend Fathers had prostrated themselves before His Holiness, responded in the name of His Holiness with these words: "If there is no time more opportune than this to present examples of sanctity for imitation, it is entirely fitting that this occur during the year in which we are all invited not only to correct our own imperfections, but also to strive for a more perfect form of life. The causes, which you have presented with such urgency and eloquence, as is your custom, bring to light outstanding examples of virtue, and if men contemplate these, they cannot fail to feel a strong desire to eagerly follow in the footsteps of these blessed souls, according to their own condition. We are speaking of holy prelates, who, in times of great turmoil, vigorously defended the rights of God and the Church, and who guided the flock entrusted to them through pastures of salvation, by diligent labor and pastoral care; and also of virgins, who were endowed with extraordinary purity and other virtues; of whom one, through her martyrdom, consecrated her angelic innocence with her abundant blood. Therefore, this present age has much to learn, to venerate, and to imitate! Since, however, everything has now been thoroughly examined and legitimately proven, the August Pope gladly grants these requests. Nevertheless, he desires that the customs and institutions of the Apostolic See be diligently observed in this matter, and that he will not pronounce a definitive judgment on each individual cause until he has consulted those who have been convened for this purpose, according to the established custom, at a semi-public Consistory to be held on the 27th of this month. These are the things which I have come to communicate to you in the name and with the authority of the Supreme Pontiff!"

III. SEMI-PUBLIC CONSISTORY: On Tuesday, the 27th of March, 1950, a semi-public Consistory was held in the usual hall of the Apostolic Palace at the Vatican, concerning the canonization of the Blessed Anthony Mary Claret, Archbishop, Founder of the Congregation of the Missionary Sons of the Immaculate Heart of Mary, and of the Blessed Vincent Mary Strambi, Bishop, of the Congregation of the Passion, Confessors; as well as the Blessed Mary Goretti, Virgin and Martyr, and...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary by Maria Gulielma Aemilia De Rodat, Foundress of the Institute of Religious Women of the Holy Family, and Maria Anna Jesus de Paredes, Virgins. To this undertaking, the Most Blessed Father added the following preface: "VENERABLE BROTHERS, The causes concerning the Blesseds Anthony Mary Claret and

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Vincent Mary Strambi, as well as the Blesseds virgins Mary Goretti, martyr, Maria Gulielma Aemilia De Rodat, and Maria Anna de Paredes, for their inscription in the number of the Saints in Heaven, have been diligently conducted before the Sacred Council, so that it now appears certain that they have attained eternal happiness in Heaven, and that they are truly worthy of the honors of sanctity. Furthermore, two Consistories were held concerning this matter, one secret, the other public. Therefore, nothing remains except that, according to the custom of the Apostolic See, we ask you all, who are present in this most ample assembly, to offer the light of your counsel to Our mind. Therefore, favor us, each according to the rank of your dignity, to communicate to Us, with religious devotion, what you think concerning this matter. After receiving the votes of those present, the Supreme Pontiff added these words: "We are very pleased to hear you all agreeing together. Know also that We are also eager to declare these five Blesseds to have attained the highest pinnacle of sanctity in Heaven, since We believe that this will not only be conducive to the honor of the Catholic Church, but will also be very beneficial to Christians of every order. For it is evident that the nature of mortals is such that they are more easily and powerfully drawn to virtue by outstanding and excellent examples than by the very evangelical precepts. Now that all things have been duly completed which are required in these causes, We decree and determine that solemn ceremonies of this kind will be carried out, with God's help, in the Basilica of the Vatican during the course of the Holy Year." In the meantime, in order that these things may proceed happily, and...

[*Latin ed. p. 279*]

Acta Pii PP. XII, 279, contribute greatly to the glory of God and the salvation of men. Therefore, together with you, Venerable Brothers, let us earnestly implore God, and do not cease from prayer. Concerning all of these matters, so that legal acts may be completed, at the request of the Advocates of the Consistorial Court, and with the assistance of the Apostolic Protonotaries, the customary procedure is followed. HOMILY OF OUR MOST HOLY FATHER, delivered on the Solemn Feast of Easter at the Vatican, during the solemn Masses celebrated in the Basilica. VENERABLE BROTHERS, BELOVED SONS, While today we commemorate the Divine Redeemer, rising triumphant from death, the words of the Apostle of the Gentiles, writing about Christ, full of supreme wisdom, come to Our mind: "Who was delivered up for our sins, and rose again for our justification." For He, freely accepting His sufferings and shedding His most precious blood to the point of death, expiated our sins and restored us, redeemed from the servitude of the devil, to the freedom of the sons of God. Moreover, when He ascended victorious from the tomb, He not only strengthened and confirmed the faith of the Apostles and ours, He not only invited us, by His example, to strive with Him towards Heaven, and He showed us,

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with His glorious and radiant body, something of the eternal beatitude to be attained, but He also poured forth His divine graces abundantly, and He gave to the Church established by Him, so that all men, who, willing to obey the precepts handed down, might be nourished by heavenly grace and be brought back to the newness of life. Therefore, as the Angelic Doctor acutely and clearly observed, "as regards the efficiency, which is through divine power, both the Passion of Christ and the Resurrection are the cause of justification... but as regards the example, properly, the Passion and death of Christ are the cause of the remission of sin, through which we die to sin; the Resurrection, however,..." Rom., I, V, 25.

[*Latin ed. p. 280*]

Acts of the Apostolic See - Official Commentary 280. Christ is the cause of the newness of life, which is through grace, or righteousness. Therefore, we all, who, through the passing days, and especially through the sacred week, remembering with piety the pains and sorrows of Jesus Christ, are in a particular way stirred up to cleanse the blemishes of the soul and to abolish our sins—which, indeed, was the cause of the divine Redemption—today, in this heavenly light of Easter, diffused with joy, we are called to that restoration and renewal of life, to which the very mysteries celebrated so sweetly invite us. We are the mystical body of Jesus Christ; therefore, just as the glory of the Head has increased, so too is the hope called forth in the body. "As Christ rose from the dead..., so also in newness of spirit let us walk." And just as "Knowing that Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over him," so, moved by His example and nourished by His grace, not only do we lay aside "the old man, who is corrupted according to the desire of error," but also "we are renewed in the spirit of our mind, and we put on the new man, who, according to God, is created in justice and holiness of truth."

These beautiful exhortations of the Apostle of the Gentiles seem particularly fitting for these Paschal solemnities of the Holy Year, as all the Christian world—with the spiritual treasures of the Church—is not only called to expiate its sins, but also to be led back to a more perfect form of life, and also to strive, as far as it is able, that others, cleansed of the stains of guilt and freed from errors and prejudices, may willingly and joyfully approach Him who is the one way, the truth, and the life. Let all understand that true peace cannot be had by souls, by peoples, or by nations, unless all things are arranged in that right order which comes from the evan...

[*Latin ed. p. 281*]

Acta Pii PP. XII 28: Ex praeceptis gelicis orta, divina gratia confirmatur et refovetur. Quod Christus Apostolis dixit, meditantur: "Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled: nor let it be afraid." Quot crimina, quot

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discordiae, quot caedes ac bella — ut summa cum tristitia sciendum est — ex eo profecta sunt, quod homines rectum illud iter dereliquerunt, quod Divinus Redemptor suae lucis fulgore ostendit suoque profuso sanguine sacravit. Ad illud igitur est privatim, publice regrediendum. Atque intenta considerandum est mente solidam non posse pacem Civitates moderari, nisi primum civium animos temperet ac dirigat. Oportet igitur turbidos pravosque appetitus fortiter cohibere, illosque obedientes facere rationi, rationem autem Deo divinaeque legi. Hac de re optime quidem, quamvis ethnicus, nos docet summus Romanus orator: "His... perturbationibus, quas in vitam hominum stultitia quasi quasdam furias immittit atque incitat, omnibus viribus atque opibus repugnandum est, si volumus hoc, quod datum est vitae, tranquille placideque traducere." Horum autem "maiorum in una virtute posita sanatio est." Vigeat igitur in animis, efflorescat in domestico conventu, triumphet in civili societate christiana virtus, ex qua solummodo sperare licet illam morum renovationem ac rectam ordinatamque rerum publicarum instaurationem, quae in bonorum omnium est votis. Christus, ut probe nostis, non tantum — quod philosophi faciunt — virtutem nos docet, sed ad eam etiam operose adipiscendam suo exemplo nos admonet, superna gratia sua voluntatem nostram roborando excitat, ac caelestis felicitatis proposito praemio, nos allicit ac permovet. Si eum omnes sequantur, interna illa serenitate frui possunt, quae gaudii perfectio est.

[*Latin ed. p. 282*]

The Acts of the Apostolic See – Official Commentary 282: To endure hardships, vexations, and the injustice of men; for the same will happen to them as once happened to the Apostles, who « And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. » And furthermore, if all truly possess that inner peace of the true name, which is founded on divine law and nourished by divine grace, then, without doubt, that which is « ordered concord » – with hatreds extinguished, desires calmed, and a better distribution of wealth accomplished through the reasons of justice and charity – can happily arise among citizens, peoples, and nations. We implore this from the Divine Redeemer, whom we remember today as risen from the conquered death, and we say to you, Venerable Brothers and beloved sons, repeating those beautiful words of the Apostle to the Gentiles, most fitting for this solemn day: « Rejoice, be perfect, be consoled, be of one mind, live in peace, and may God, who is peace and love, be with you. Amen. »

1 2 13 14

APOSTOLIC CONSTITUTION CONCERNING TUKUYIJ (MBEYA)

The Apostolic Prefecture of Tukuyu is raised to the rank of Apostolic Vicariate, bearing the name (MBEYA).

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PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For lasting memory, it is fitting that the Apostolic See elevate to a higher degree of dignity that Church, even as it arises among infidel peoples, in which Catholic affairs have experienced considerable growth. This we have gladly received, that the Apostolic Prefecture of Tukuyu in Africa, in the British East, through the diligent efforts, with God's help, of the members of the Society of African Missions, to whom that mission was entrusted.

1 3 Acts of the Apostles, V, 41.

1 9 St. Augustine, On the City of God, Book XIX, Chapter 13.

14 II Corinthians, XIII, 11.

[*Latin ed. p. 283*]

Acta Pii PP. XII 283. Therefore, with the counsel of the venerable Brothers Our Cardinals, who preside over the Holy Congregation for the Propagation of the Faith, and in order that it may be fitting, and with full knowledge and by the plenitude of Our Apostolic authority, We elevate, erect, and establish that Apostolic Prefecture, within the same boundaries, into an Apostolic Vicariate. Since the Ordinary must reside in the city of Mbeya, therefore, this Vicariate shall henceforth be called Mbeyaënsis. The missionaries who have worked so diligently there until now shall continue to work there in the future, for Our pleasure and that of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate of Mbeyaënsis, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers with which other Vicariates and their prelates are commonly endowed, and We subject them to the same burdens and obligations with which others are burdened. We will and command that all of these things, as above stated and established, be considered valid and shall remain so, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, as if they were presented in their original form. To no one shall it be permitted to infringe upon or contradict this decree of elevation, erection, constitution, modification, commission, statute, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the fourteenth day of July, in the eleventh year of Our pontificate.

For [His] Holiness,

F. Card. MARCHETTI SELVAGGIANI,

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P. Card. FÜMASONT BIONDI,
8. Collegii Decanus.
8. C. de Propaganda Fide Praefectus.
Franciscanus Albertus Hannibal Serafini,
Loco [in place of] *ß Plumbi Reg.* [Lead Seal of the Registry],
in Cane. Ap., vol. LXXVIII, n. 2.
- A l. Trussardi.
Ferretti, Proton.
Proton. Apost.
Apost.

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Official Commentary 284. APOSTOLIC LETTERS CONCERNING THE ABBEY TEMPLE OF FLORIACENSE, WHICH HAS BEEN BESTOWED WITH THE DIGNITY AND TITLE OF A MINOR BASILICA, DEDICATED TO SAINT BENEDICT, ABBOT, LOCATED IN THE TOWN OF (SAINT-BENOÎT-SUR-LOIRE) WITHIN THE DIOCESE OF AURELIANENSIS. POPE PIUS XII, for the perpetual memory of the matter: "The flowers have appeared in our land, the time of pruning is come," these divinely inspired words may, in some way, be referred to that most fertile region of Galliae, namely, Aurelianensis, situated on the banks of the fruitful river Liger, from which the holy Patriarch Benedict's monks, in the seventh century, laid the first foundations of a small "Floriacense" monastery, with a small chapel added, whose titular saint and Queen is the Virgin Mary, surrounded by "flowers of roses" and "lilies of the valley," as the Church mystically sings. In the following years, this humble monastery became a most celebrated house of monks, and from that time onward, certain relics of Saint Benedict have been venerated there with piety and devotion. And indeed, with a change of name and the construction of a very large abbey, and in the tenth century, a wonderfully built church, a splendid example of human ingenuity and charity, no less than of piety and holiness, "flowers" appeared there, and immediately flourished. For the monks, through the divine liturgy and the sacred ministrations to souls, as well as through human letters, taught in their most renowned schools and preserved in the Floriacense library, and furthermore, through rustic and artisanal works, they produced "fruits of honor and honesty," and their monastery, like a shining star, spread and nourished rays of light widely in the surrounding regions, and, as tireless soldiers of Christ, they never ceased to strive through the centuries. In all these endeavors, both spiritual and temporal, the Abbey Church itself was always a source of support, indeed, an incentive. This church, with its immense size and austere Romanesque-Gothic architecture, a fortified fortress of the Faith, the most desirable haven of Hope, and an unfailing increase of Charity among

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the Christian people, immediately appeared and remained steadfast. Its history has been accompanied by the various vicissitudes of the region of Aurelianensis and its people, indeed, of almost all of Galliae, for the Floriacense Church has suffered so many upheavals, so many fires, so many wars, so many incursions by heretics, as has the people subject to it, so that the bonds of charity between the monks and the faithful have become very close.

[*Latin ed. p. 285*]

The acts of Pope Pius XII record that, with the help of God and the divine Benedict, after overcoming very grave difficulties, they worked with great zeal and dedication to rebuild and complete the church, and to adorn it with embellishments, so that it seemed, as if raised from its own ashes, to defy the injuries of men and things with its solidity. This church, consecrated in the year 1118, was sanctified by the presence of Saint Bernard of Clairvaux; the Popes of Rome have often graced it with their presence, and have bestowed upon it their generosity; the Kings of France, for whom it was most dear, and also some commendatory abbots, among whom that Cardinal from "Richelieu" seems worthy of mention, for the particular artistic works completed there; therefore, the church of Fleury had attained such renown and fame, both for its magnificent and ornate choir, for its high central aisle, and finally, for its ancient crypt, that it aroused the admiration of all. To these other artistic embellishments, a certain mystical delight was always added, which even now sweetly and gently invites the minds to contemplate heavenly things, so that from distant provinces, countless faithful, following the example of pilgrims, have come and continue to come to venerate the relics of Saint Benedict. Finally, in our own times, especially in the year 1947, in the very fourteenth century after the blessed passage of Saint Benedict, the church, restored to its former splendor by the Benedictine monks after the infamous French suppression, was joyfully welcomed by all. Given these circumstances, our beloved son Emmanuel Caronti, Abbot General of the Casinensis Congregation of the Order of Saint Benedict, in his own name and that of his advisors, with the approval and support of some Abbots of France, presented us with petitions, asking us to deign to elevate the aforementioned Abbey Church of Fleury to the dignity of a Minor Basilica. We, having carefully considered the signs of piety, the historical and artistic works with which it excels above others, and desiring that it may, more and more each day, bring forth spiritual fruits for the Christian people, have judged it pleasing to grant these requests. Therefore, having heard our Venerable Brother Clement, Cardinal Micara, Prefect of the Sacred Congregation of Rites, of the Holy Roman Church, with certain knowledge and mature deliberation, and with the fullness of our Apostolic power, by the force of these present letters, and in perpetuity, we elevate

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the Abbey Church of Fleury, dedicated to God in honor of Saint Benedict, Abbot, and located in the town of "Saint-Benoît-sur-Loire," within the boundaries of the diocese of Orleans, to the dignity and honor of a Minor Basilica, with all the privileges pertaining thereto.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - An official commentary on the laws and rights properly pertaining to this title. Contrary things notwithstanding. We decree these present Letters to be firm, valid, and efficacious, and to remain and endure perpetually; to produce and obtain their full and complete effects; and to fully suffice for those to whom they pertain, or may pertain, now and in the future; and that it should be rightly judged and defined, and to be declared void from this moment and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of July, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal for public affairs of the Church. GILDO BRUGNOLA, Office of Pontifical Affairs, for the dispatch of Diplomatic Affairs. II. SAINT MICHAEL THE ARCHANGEL, CHIEF BEFORE GOD, PATRON OF THE WHOLE ITALIAN PUBLIC, FOR THE DEFENSE OF ADMINISTRATION, DISCIPLINE, AND SECURITY, IS DECLARED. PIUS PP. XII. For the perpetual memory of this matter. — It is the will of the Provident God, as human reason itself teaches and as sacred documents confirm, to govern the world with laws and to bring and bring about justice among men, so that the good may be protected from evil, and that the evil, while guarded and observed, may never be deprived of their liberty, but may become good, so that it may come to pass that "Who will have all men to be saved and to come to the knowledge of the truth," as God reveals. Concerning this perpetual struggle between good and evil, Almighty God entrusted this task to Saint Michael the Archangel, whose name means "Who is like God?" and expresses and denotes "the strength of God." For He, who was constituted by God as Leader and Prince of the Angelic host, was commanded to resist the Prince of Darkness and his satellites; then to cast out that eternal enemy of God from the heavenly Paradise into Hell; and finally, to defend that woman who "is clothed with the sun, and the moon is under her feet, and on her head a crown of twelve stars," as she appears in the Apocalypse, not without a great struggle; and finally, to diligently and bravely keep "souls" safe in Heaven, for the greater glory of God. In no other way, as the good...

[*Latin ed. p. 287*]

Acta Pii Pp. XII 287, and it may be fittingly called, and is similar to the heavenly Kingdom, that in this earthly City, that is, in human

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society, which needs strength and fortitude to foster justice and to protect the good, and which relies on the support of laws. Therefore, it is not surprising that the Prefects of public order in Italia, carefully considering the grave expense and the burden for the common good and the benefit of the citizens, and deeply concerned about the physical and spiritual protection of the soldiers, have constantly invoked Saint Michael the Archangel as the heavenly Patron of public security before God. Indeed, Christian armies, by an ancient and praiseworthy custom, with the favor and confirmation of the Supreme Pontiffs, are accustomed to choose and dedicate heavenly Patrons who, in times of adversity, and even in dangers, protect all and each of them and grant them the victory they desire. Among these, none appeared more suitable and more agreeable for the preservation of public security than that heavenly Prince of the Angelic Host, namely, Saint Michael the Archangel, who is endowed with strength against the "powers of darkness," as Scripture says. Since this is so, the Venerable Brother Charles Albert Ferrerò di Cavallerleone, titular Archbishop of Trapezus, Ordinary Military for Italia, accepting the aforementioned vows, in order that the spiritual well-being of those who safeguard public order and security, whether officials or soldiers, may be promoted, and that they may be protected against those who violate the laws of the citizens, presented to Us petitions so that We would deign to declare Saint Michael the Archangel as the heavenly Patron of the entire Administration for the protection of public security. Furthermore, following in the footsteps of Our Predecessors, the Roman Pontiffs, We have decided, with a willing heart, to grant approval to such vows and prayers, in order to increase and strengthen, and to defend, the aforementioned protection and assistance. Wherefore, having heard the Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of the present Letters, perpetually and in the manner of Italia, We declare Saint Michael the Archangel to be the principal heavenly Patron of the entire Administration for the protection of public security, and We make and establish him as such, with all and each liturgical privileges and honors added, which rightly belong to the principal heavenly Patrons of Coetus. Contrary to anything to the contrary notwithstanding. These things We decree, We establish, We decide, that the present Letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and shall be, or may be, fully effective for those to whom they pertain, now and forever.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - An official commentary; thus, it is to be judged and defined correctly; and it shall be null and void from this mo-

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ment forward if anything contrary to these matters should be attempted by anyone, with or without authority, knowingly or unknowingly. Given from the Palace of Gandolfo, under the seal of the Fisherman, on the twenty-ninth day of the month of September, in the feast of Saint Michael the Archangel, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, to the Pontifical Diplomats: GILDO BRUGNOLA, Office of Pontifical Affairs. III. THE BLESSED VIRGIN MARY, CALLED "VIRGO FIDELIS," IS DECLARED THE CELESTIAL PATRONESS OF THE ENTIRE ITALIAN MILITARY CORPS, WHICH IS CALLED "ARMA DEI CARABINIERI." PIUS PP. XII. For the perpetual memory of this event. — It is no secret that the ancient armies of Europe, inflamed by the Christian faith, diligently cultivated all virtues, powerfully and gently encouraging the soldiers' souls to the pursuit of a more humane life. Among these, the virtue of Fidelity shone forth constantly as a foundation and principle, by which soldiers, firmly bound to their Prince and to the institutions of the fatherland, willingly and knowingly prefer the common good to their own private good. We do not believe that this virtue of Fidelity has been lost or forgotten in these times or in our own; and, even as the years passed, with the outbreak of grave wars and civil conflicts, and with the overthrow of secular institutions, Fidelity remained steadfast in the good and security of the Fatherland. The Italian soldiers, commonly called "Carabinieri," who, since the year 1814, were wisely established in the Piedmont region to defend the State against the upheavals of the innovators, have provided a brilliant example of this virtue, having faithfully and diligently observed that noble name, which in the Italian language sounds "Nei secoli fedele" (faithful through the centuries). And so, that these remembered soldiers might remain more steadfast in their duty, and that the pre-eminent virtue of their Fidelity might adhere more and more to the Most High God,

[*Latin ed. p. 289*]

Acta of Pope Pius XII, 289: The priests, along with the soldiers, at the urging and under the guidance of the Military Ordinary for Italy, inspired devotion towards the Most Blessed Virgin Mary, to whom the title "Virgo Fidelis" is given, as invoked in the Litanies of Loreto. Therefore, and not without spiritual benefit, in the barracks of these soldiers, through tables displaying images, the Venerable Brother Charles Albert Ferrerò di Cavallerlèone, Archbishop with the title of Trapezus, Military Ordinary for Italy, whom we praised above, in Rome, last year, on the feast day of the Presentation of the Blessed Virgin Mary in the Temple, solemnly presented and declared the Virgin Mary, to whom the name "Virgo Fidelis" is given, as their heavenly Patroness. In the first year, the highest leader of this same military order, together with the councilors and other leaders, heeding the fervent wishes of the options and all the soldiers, the aforementioned

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Prelate made supplications to us, so that We might deign to confirm and properly declare this Marian protection or patronage for the Italian soldiers, commonly called "Carabinieri." Furthermore, the same Archbishop added his prayers to ours, so that, both out of the highest devotion to the Virgin Mary and also for the sake of that cohort of soldiers, which, during the most recent war raging even in the lands of Africa, offered the ultimate sacrifice in life at the place called "Qulqabert," on that very day, that this feast might be permitted to be celebrated annually on the twenty-first day of November, in order to remember them piously and sanctify their memory. Having carefully considered all of this, so that such piety of the soldiers and the military should not lack a fitting reward, indeed, to foster it even more and to increase devotion to God and His Mother day by enough, so that each of them, as the same Virgin Mary seems to indicate in her images, may be "faithful until death" to God and to the Fatherland, we gladly deem it fitting to accept these wishes and prayers. Therefore, having heard our Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the force of the present document, and in perpetuity, We confirm, establish, and declare the Most Blessed Virgin Mary, to whom the title "Virgo Fidelis" is added, as the principal heavenly Patroness among the entire Italian military group, whom they call "Arma dei Carabinieri d'Italia," with all the liturgical honors and privileges attached that properly belong to the principal patrons of groups, and furthermore, with the faculty of celebrating this feast annually in the barracks of the soldiers in memory of those soldiers, on the twenty-first day of November. All contrary things to the contrary notwithstanding. These things We decree, establish, and decide, and We declare that the present documents shall remain firm, valid, and effective forever.

[*Latin ed. p. 290*]

Acts of the Apostolic See - Official Commentary 290, to remain in force; to produce and obtain their full and complete effects; to fully assist those to whom they pertain or may pertain, now and in the future; and thus to be rightly judged and defined; and to be declared invalid from now on and void, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Palace of Gandulf, under the seal of the Fisherman, on the eleventh day of the month of November, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Public Affairs of the Church, to be delivered to the Pontifical Diplomats: Regarding the declaration of Beatification of the Venerable Servant of God, Paula Elizabeth, in the world Constantia Cerioli Buzecchi-Tassis, Foundress of the Institute of the Holy Family in Bergamo. PIUS PP. XII For the perpetual memory

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of this event. The Doctor of the Gentiles and Apostle teaches us that the wisdom of the world is very different from the wisdom of God, writing first to the Corinthians: "The wisdom of this world is foolishness with God," and a little before: "For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God." This, indeed, seems to apply wonderfully to the Venerable Servant of God, to whom we have today solemnly decreed to grant the honors of the Blessed. Those who examine her life carefully will clearly see how great is the truth hidden in these words, divinely inspired: God alone was the one who, beyond human expectation, guided her soul, imbued with a desire for the cloistered life, through the harsh paths of this

world, and who, through many trials, made known the way; before God, moreover, alone, truly converted her countless divine gifts, gathered by her into one inheritance, into works for the good of the eternal salvation of souls; God alone, finally, through the inexplicable and lasting sacrifice of His Servant, brought joy to so many boys and girls, miserably orphaned by their parents. These divine...

[*Latin ed. p. 291*]

The reasons and actions, moreover, become more evident and clearer, if we carefully compare the life of the Venerable Servant of God, about whom we are speaking today, with the life of Saint Jane Frances de Chantal: both were endowed with noble lineage; both were distinguished by their obedience as brides and then by their holy widowhood; and both, finally, instructed by the spirit and examples of Saint Francis de Sales, were foundresses of religious congregations.

In the town of "Soncino," located within the territory of Cremona, but closer to the region of Bergamo, on the twenty-third day of January, in the year one thousand eight hundred and sixteen, during the vigil of the feast of Saint Francis de Sales, Constantia was born to the Counts Francis Cerioli and Francisca Corniani, and she was baptized on the fifth day with the lustral and salutary water.

At the age of eight, she received the Sacrament of Penance, shedding many pious tears, and shortly thereafter, she received Confirmation and for the first time attended Holy Communion, with such piety and purity, and with such moderation of spirit, that she seemed like an angel. Afterwards, first in her paternal home and then in the excellent monastery of the Visitation for nuns in the town of "Alzano Maggiore," in the territory of Bergamo, she conformed herself to the holy examples and was instructed in the institutions, "and she rejoiced as a giant running his course" towards sanctity, which, after eight years, having successfully completed her studies and returned to her parents, she never abandoned.

She who made such spiritual ascensions in her heart, offered herself as a victim and sacrifice to obedience, thanks to the grace of God, when her par-

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ents, entirely unsuitably, urged her to marriage. If this marriage, whether because of the advanced age of the man, or because of his increasingly frail health, or because of the untimely death of three children, seemed to human prudence to be unwise, nevertheless, it produced such fruits of holiness before God, she so heroically proved her virtues, and she brought forth such riches, and converted them into good works for the salvation of souls, that, as God willed it, a divine plan became apparent, rather than human convenience or judgment.

In the year one thousand eight hundred and thirty-five, Constantia Cerioli, being nineteen years of age, was joined in marriage to the noble Caietano Buzecchi-Tassis, an elderly widower and the universal heir of the Countess Teresia Tassis. She bore three sons, but they were cut off by death in their youth, of whom the first, Charles, was most distinguished for his morals and piety, and he lived until the age of sixteen, and, with death already pressing upon him, he foretold to his mother a new spiritual motherhood, and a very fruitful one.

And so it happened. For, almost twenty years after her marriage, her spouse died, leaving her all his fortune. The Venerable Servant of God, then, to Peter Aloysius Speranza,

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - An official commentary for the Bishop of Bergamo, who, with encouragement, initiated a great work for rural girls, and later also for boys, orphans, to be raised and educated in the village of "Oomonte," relying solely on God, and beginning humbly and wisely. Subsequently, in the year 1857, after having been received by the same Bishop, and having made three vows, Paula Elisabeth, having been clothed in the habit, founded the Institute of the Holy Family in Bergamo, and became its Foundress and Mistress. For, moved by God, she desired that both the Sisters and the girls and boys should conform to the piety and customs of the Nazareth Family; she desired, bearing in mind the gentleness of Saint Francis de Sales, that all, living a rural life, might be drawn more and more to love and worship God; and she desired, as was the case with the most ancient monastic way of life, that all might greatly esteem "labor," never separated from the pious habit of "prayer." Adhering to these teachings, and overcoming many difficulties, she wrote the "Rule" or "Directory" of the Institute, which was subsequently approved by the Bishop of Bergamo and the Apostolic See. Thus, two societies were founded, both by the Handmaid of God, one for girls, and one for boys, of whom she was the Mother and spiritual Parent to all. However, both were led in a short time, not by old age, but by illness, to the end of their lives. On the twenty-fourth day of December, in the year 1865, having not yet completed her fiftieth year, she died in the village of "Oomonte" in the Bergamo region, and returned her pious and most pure soul to God. She was immediately recognized as

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a saint, not only by her Sisters and the children, but also by the Bishop of Bergamo, by the priests, and by the entire people. As the memory of Paula Elisabeth Cerioli and the fame of her sanctity grew more and more with the passage of time, after her death, ordinary proceedings were initiated in the Bergamo Curia, according to custom, and the cause for the granting of the honors of the Blessed to the Handmaid of God was begun before the Congregation of Sacred Rites, so that, on the fourteenth day of May, in the year 1919, Benedict XV, our predecessor, may he rest in peace, signed with his own hand the Decree of Introduction of the Cause. After the Apostolic judicial investigations into the life and works of the Handmaid of God were completed according to the law, and after all other things were duly carried out, We Ourselves, by Decree issued on the second day of July of the year 1942, declared that the Venerable Handmaid of God had attained the heroic degree of virtues. Subsequently, the question of two miracles was raised, which were said to have been granted by God through her intercession, and by Decree...

[*Latin ed. p. 293*]

From the Acts of Pope Pius XII, page 293, published on the twenty-seventh day of the month of November of the preceding year, We declared, by Our authority, that the truth of the matters contained therein was established. Since a judgment had been rendered concerning the heroic virtue and the miracles performed, it remained only to consider whether the Venerable Servant of God should be safely reckoned among the Blessed in Heaven. This matter was brought up for discussion by Our Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, the Present Relator in the Cause, in the General Congregations, which were held before Us on the sixth day of the month of December of the past year; and all those present, both Cardinals and officials of the Sacred Rites and Consultors, responded with unanimous consent in the affirmative. We, however, in this matter of such importance, refrained from revealing Our mind until We sought the counsel of the Fathers. And after We had done this, finally, on the eleventh day of the month of December, the third Sunday of the Sacred Advent, in the year nineteen hundred and fifty-nine, after the Holy Eucharist had been duly celebrated, with Our Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, Prefect of the Congregation for Sacred Rites, and also the Relator or Promoter of the Cause, and with the Venerable Brother Alfonso Carinci, Archbishop titular of Seleucia in Isauria of the same Congregation, and also with Our beloved son Salvatore Natucci, General Promoter of the Holy Faith, by Our Apostolic authority, We decreed that the solemn Beatification of the Venerable Servant of God, Paula Elisabeth Cerioli, Widow of Buzecchi-Tassis, might proceed without further delay.

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Therefore, in accordance with these things, fulfilling the wishes of the Institute of the Sacred Family, founded in Bergamo, as well as the wishes of the Bishops, clergy, and faithful of the Bergomensis diocese, by the force of these present letters and by Our Apostolic authority, We grant that the Venerable Servant of God, Paula Elisabeth Cerioli, Widow of Buzecchi-Tassis, may henceforth be called by the name of Blessed, and that her body, or relics thereof, may be presented for public veneration of the Christian faithful, although not in the solemn celebrations. Furthermore, by the same Our authority, We grant that the Office for the Commemoration of Non-Virgins may be recited annually, with proper readings approved by Us, and that the Mass for the same Commemoration may be celebrated with proper prayers, also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass may take place only in the Cremonensi diocese, where the Blessed herself was born, and in the Bergomensis diocese, in which she passed away; as well as in temples and chapels located throughout the world.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - An Official Commentary concerning the Bergomensem Institute of the Holy Family, which is to be observed by all the faithful who are obliged to recite the canonical hours; and, with regard to Masses, by all priests in the aforementioned churches or chapels, in which the feast of the same Blessed Virgin is celebrated, provided that it is convenient. Finally, We decree that the solemnities of the Beatification of the Venerable Paula Elizabeth Oerioli, of the family of Buzecchi-Tassis, be celebrated in the aforementioned churches or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning the prohibition of cults, and all other contrary things. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites, and are sealed with the seal of the same Congregation, be given the same full credence in judicial disputes as would be given to the expression of Our will, as set forth in these Letters. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of March, the fourth Sunday in Lent, in the year 1950, in the twelfth year of Our Pontificate. By the special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Congregation for Affairs of the Church, entrusted with the dispatch of Pontifical documents. LETTER I TO THE Reverend Father Ephraem Blandeau, General Moderator of the Order of St. John of God, four centuries elapsed since the death of the Founder of the same Order. PIUS PP. XII, Beloved son, health and the Apostolic Blessing. — Four centuries

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ago, when your Founder felt himself to be near to death, moved by fervent charity, he rose from his bed and, kneeling, pressed the image of the Divine Redeemer hanging on the cross to his yearning breast; and, thus positioned, he passed away peacefully to the heavenly home. Then, as you know, the foundations of your Order were only laid.

[*Latin ed. p. 295*]

The Acts of Pope Pius XII numbered 295; and the small remaining sum, deprived of so great a benefactor, seemed to discourage the members. Yet, human endeavors often falter in adverse circumstances, and sometimes even miserably fail; but those endeavors which are the works of God, having been aroused by His inspiration, overcome every kind of difficulty with His present help, and receive new growth. This, which the history of the entire Catholic Church demonstrates, is also clearly taught by the annals of your Order. Indeed, the religious society which John of God founded, nourished by divine charity, has prospered happily, having surpassed the boundaries of many nations, and has widely spread its aid to the poor and the sick. Therefore, it is fitting for you today, celebrating this four-hundredth anniversary, to offer immortal thanks to God for so many and such great benefits received; it is fitting to recall with pious minds the illustrious examples of your Founder, so that you may draw encouragement and inspiration to emulate his ardent charity and to promote his beneficial works. The path to attaining and practicing Christian virtue has not been without its obstacles, as you well know; He Himself also had to acquire it through daily toil and the most strenuous effort: thus, aided by the grace of the Most High and moved by an unwavering will, He progressed with ever greater zeal, reaching the summit of exalted sanctity; and thus, He was transformed, as if into an angel of the sick and the poor, to the astonishment of all. You know in the same way how diligently he strove, with all his strength, to alleviate every kind of misery, infirmity, and distress. For he was indeed compelled by the highest love, he not only healed the diseases of the body, but also gave bread to the hungry, clothing to the naked and shivering, and a home to the elderly and abandoned, as much as he could; but he also imparted heavenly light and divine consolations to their souls, and raised them up with the hope of attaining eternal blessedness. He has left this to you as a sacred inheritance. Therefore, strive above all, and we do not doubt that you will, to emulate those Christian virtues with which your Founder so greatly shone; for in this way you will be able, as you are certainly convinced, to benefit others as well, and to care for bodies, but also for souls, in a salutary way. These are the wishes, beloved sons, these paternal hopes, which We express for you, taking advantage of the opportunity of these anniversary celebrations, and We commend them to God with prayers for their fulfillment. And We believe that you can best

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observe the Holy Year that We have instituted.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - The official commentary urges you to proceed with diligence, so that, as we confidently hope, you may emulate the most illustrious examples of John de Deo, your father. Meanwhile, may the Conciliatrix of Heavenly Grace be with you, and may Our special benevolence be a witness to the Apostolic Blessing, which We impart with abundant charity to you, beloved son, and to all your religious community, and to all those who are entrusted to your care in hospitals and other institutions. Given in Rome, at Saint Peter's, on the fifteenth day of the month of February, in the year 1950, in the eleventh year of Our Pontificate. PIUS PP. XII.

TO THE MOST EXCELLENT CAESAR BUCCOLERI, ARCHBISHOP OF MUTINA: UPON THE COMPLETION OF TWO CENTURIES SINCE THE DEATH OF LUDOVICUS ANTONIUS MURATORI.

PIUS PP. XII, Venerable Brother, greetings and Apostolic Blessing.

Two centuries have elapsed since Ludovicus Antonius Muratori passed from this mortal life to eternity, and not only his town of Cattolica, not only Mutina and all of Italy, but also all those who desire to reverently celebrate the memory of this great man, who combined the splendor of human learning with the brilliance of virtue, but above all, the Catholic Church desires it, rejoicing that it sees its worthy priest elevated to such a high pinnacle of glory through common esteem. He devoted his entire life, until the very end of his old age, to the tireless investigation of truth, knowing well that whatever is discovered through diligent inquiry is like a trace of the divine mind. And history, in particular, "the teacher of life, the herald of antiquity" (Cicero, De Oratore, I, 9), has him as a most studious, discerning, and diligent devotee, so much so that he seems to have truly brought a new approach to this important discipline, adapting the norms of the critical art in a more rigorous manner. He diligently transcribed many ancient writings, which lay unknown or neglected, or known only to a few, in various archives of Italy, noted them with discerning judgment, and published them in a coherent series. Thus, through immense labor, he brought to light works of great importance, to which the following titles were given: "Scriptores Rerum Italicarum," "Antiquitates Italicae medii aevi," "Novus thesaurus veterum inscriptionum," and "Trattato delle antichità Estensi."

[*Latin ed. p. 297*]

Acta Pii PP. XII 297 si)) ; <(Having exerted such great influence in illustrating Italian affairs and events, that no one surpassed him (Leo XIII, Epist. Saepenumero, A.L., vol. III, page 269). From these abundant sources of literary monuments, he himself drew nourishment, with which he composed the Annals of Italy in the vernacular, a work truly worthy of great

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praise. In the construction of these buildings of such magnitude, he proposed to himself certain standards, and, as far as human understanding and human judgment allow, he diligently observed them, as the greatest Roman orator has transmitted in this type of writing: "that the first law of history is to dare not say anything false; then to dare not omit anything true, so that there may be no suspicion of partiality in writing, nor any appearance of flattery." Indeed, having been endowed by nature with a severe character, he made himself even more severe by devoting himself long into the night to those higher studies which he so passionately loved; and just as he kept the truth that shone upon him open and clear, so he kept errors, deceptions, and falsehoods closed and hidden. Thus, his temperament, like that of all mortals, could be deceived and misled; nevertheless, he was utterly horrified by the adulteration of truth, which he recognized. For this very reason, he shunned that inflated style of writing, then prevalent, and avoided long, complex sentences, and words of excessive length, which were often in use; and he defined his own style of writing as being simple, yet forceful, yet clear. Therefore, it easily happened that his fame spread widely throughout Italy and then throughout Europe, and grew more and more each day, and that learned men from various nations corresponded with him; these letters, given by him, and dealing with numerous subjects, of great importance, have now been published in fourteen volumes. From this method of writing about historical events, many writers of that time took his example; and they drew many other documents from the archives, which they commented on with great learning. And although, later, due to subsequent changes in public affairs, studies of this kind were somewhat neglected, they began to flourish again in the 19th century, and those authors who engaged in them seemed to be joining themselves to the revived Muratorian art. Although our author shines especially in the field of history, almost no branch of divine or human knowledge was hidden or unfamiliar to his open and versatile mind, and nothing was unknown to him; and he devoted himself to all things with the greatest diligence. Therefore, he also published books on theological, philosophical, moral, legal, and even physical subjects, not without merit; and as he was endowed with a priestly spirit,

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis — An official commentary, burning with steadfast and vivid piety, he also wrote about the liturgy and about promoting and regulating divine worship among the people. However, in sacred disciplines, although not commonly endowed with a particular doctrine, he revealed certain opinions which were deemed less correct. Nevertheless, being most devoted to this Apostolic See, he affirmed more than once that whatever the Vicar of Jesus Christ had decided in this matter, he would accept it with a bowed head and a humble spirit. Indeed, as he himself

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writes: "Certainly, the Roman Pontiffs are the judges of Catholic doctrine" ("De ingeniorum moderatione," 1, 1, chapter XII); and therefore, "Whatever the Roman Pontiff decrees concerning dogma, it must be believed" (Ibidem, 1, I, chapter XVIII). Furthermore, he openly professed that if he knew of anything in his writings that deserved censure by the authority of the Supreme Pontiff, he would readily and humbly correct it (Cf. Epistolario di L. A. Muratori, edited and curated by Matteo Campori, volume XII, letter 6017, page 5549). Our predecessor of blessed memory, Benedict XIV, remembering "the name of Ludovico Antonio Muratori, editor of many books received with widespread approval" (Epist. Dum, dated July 31, 1748), after criticizing some of his opinions, added the following: "How much has been offered to Us by rivals and accusers! And We have abstained, and will abstain, from condemning their works" (Ibidem). Indeed, that most learned Pontiff knew that he had been a worthy priest and had never intended to deviate from the integrity of the Catholic faith and morals; therefore, he not only held him in high esteem, but also loved him with paternal affection (Cf. Epist. Dilecto Filio Ludovico Antonio Muratori, dated September 25, 1748: "The fact is as follows"). Although many of Ludovico Antonio Muratori's works were written in Latin, he also published several writings expressed in Italian. He did this with the intention of more easily and widely spreading sound learning and promoting correct education and piety to all. It pleases Us not only to celebrate with you the auspiciousness of this secular event in the life of this great writer, but also to touch upon something that shines with no less brilliance from his soul. He was indeed a most upright administrator of the sacred rites, conspicuous for his piety, and with such an ardent apostolic zeal that, although burdened with so many and such labors, he diligently cared for the flock entrusted to him. Born with humility and educated in human letters and sacred disciplines through the grace of Christian charity, and subsequently raised to such a high pinnacle of glory, he held nothing older, nothing sweeter, than to be with...

[*Latin ed. p. 299*]

Acts of Pope Pius XII, 299: To communicate his wisdom to the people and to alleviate their poverty and to soothe their sorrows. In the small court, or parish, entrusted to him, he founded a Congregation of Charity, so that it might assist the needy according to their ability; and he also established a Sodality for the advancement of Spiritual Exercises for the clergy, for he knew very well how much this contributed to the healthy and salutary formation of priestly souls. He partly rejected, and partly completely restored, the buildings of the curia, and enriched them with sacred furnishings. He was diligent in imparting and explaining Christian precepts to the people; and he zealously cared for the proper instruction of children and young people. Whenever someone from his flock was seriously ill, he was there at

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their bedside, almost like an angel of consolation, and he not only refreshed their souls with the gifts of grace, but also sweetly raised their spirits with the hope of attaining the heavenly homeland. It was truly a sight to behold a man, renowned throughout Italy and throughout Europe, and so occupied with so many labors, diligently and actively fulfilling the humble office of a priest, finding solace in that, more than in the more arduous pursuits of literary studies. Therefore, it is entirely fitting to remember him among you with due praise; for let all see how human ingenuity, joined with a firm will and virtue, can contribute to the investigation of truth and to the restoration of the glories of the homeland; let the ministers of the sacred rites see how much it is necessary to join the study of the arts and sciences with the sanctity of the best of morals. Therefore, this secular commemoration of yours, as we confidently believe, will not be a vain thing, but, by setting forth the most excellent merits of Ludovico Antonio Muratori in its light, it will stir the hearts of all to those most excellent purposes, which are for the honor and glory of Religion and of the Fatherland. These things we have written to you in our most affectionate letter, to signify them to you and to yours; and in the meantime, we impart to you, Venerable Brother, and to the entire flock entrusted to your care, the Apostolic Benediction, as a pledge of the blessings of heaven and of our paternal benevolence. Given at Rome, near Saint Peter, on the fifteenth day of the month of February, in the eleventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary III TO THE MOST REVEREND DOM MAURUS DE CARO, ABBOT OF THE TERRITORIAL ABBEY OF SANTISSIMA TRINITÀ DI CAVA DE' TIRRENI, UPON THE COMPLETION OF THE NINTH CENTURY SINCE THE DEATH OF SAINT ALPERIUS, ABBOT. PIUS PP. XII, Beloved son, health and the Apostolic Blessing. — From your most devoted letters, recently sent to us, we learned that you earnestly desire to celebrate the completion of the ninth century with fitting commemoration, from which Saint Alperius, Abbot, the founder of this monastery of Cava de' Tirreni, after a life entirely dedicated to all virtues, until extreme old age, ascended to eternal blessedness. We praise the plan you have initiated, which we consider to be fruitful; and wishing in some way to share in your joy, we gladly write these words, which we are confident will be pleasing to you all. Indeed, when considering the outstanding merits and the illustrious examples of this Saint, not one voice, not one admonition will occur to you, which, moved and stirred by them, will awaken you to that evangelical perfection which you have promised to attain according to your institute. He, indeed, born into a noble family, first undertook civil duties with honor; but when, having been sent as an envoy to the Emperor by the Prince of Salerno, he fell gravely ill on his journey, illuminated by heavenly light and guided

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by a certain divine impulse, he vowed to renounce the secular world and to dedicate himself entirely to God. Therefore, he went to Cluny, and devoted himself to the discipline of Saint Odilo; under whose guidance "he began to seek heavenly things with great desires, who had previously appeared diligent and zealous in worldly matters. Fleeing the world with all his intention, he so quickly progressed that he reached the citadel of holy conversation, and attained the summit of perfection through great labors" (Hugo Venusinus Abbas, Rerum Italicarum scriptores, New edition, Volume V I, Part V, Bologna 1941, page 6). Conformed to these virtues, he returned to his homeland, and, fleeing the noise of the world, he withdrew to the mountains in the valley of Metella, and there founded the monastery of Cava de' Tirreni, "devoted only to God alone, and desiring to please Him alone" (Ibidem). Moved by the fame of his sanctity, many came to him: many willingly entered the order of this man's life institute; among whom were not a few—as Our Predecessor, the blessed Victor III—who were distinguished by singular virtue and doctrine. Therefore, dedicated not only to the contemplation of divine things, but also burning with an apostolic zeal, he was the author that many, from the snares of error and the allurements of vice, were led to the right path and to

[*Latin ed. p. 301*]

301. To attain Christian perfection, souls are drawn by the heavenly grace that aspires to it. Thus, he arrived at the end of his earthly life, full of merit; and his death, rather than being a death, was the beginning of true life. You also, as you well know, live in a world that needs, just as much as the one in which St. Alferius, your founder, lived, the renewal of Christian morals. Therefore, turn your attention to him, and to his outstanding examples. First, diligently and carefully apply his virtues to yourselves; then, strive zealously, each in your own way, to encourage others, as many as you can, to actively pursue the goals of a more holy life. May these be, as we paternally hope and pray, the most salutary fruits of these secular festivities. Furthermore, we desire that, while you celebrate this blessing, you not lack some testimony of Our benevolence; therefore, We grant to you that, on whichever day you prefer, with the sacred pontifical rites performed, and with those present, you may bestow upon them a plenary indulgence, according to the established conditions, and according to the norms of the Apostolic Constitution "Quo primum," n. V I I, dated the tenth day of July, in the year 1949. As a pledge of heavenly graces and a witness of Our charity, We freely impart to you, beloved son, to the monks and students of this monastery, and to all those who are subject to your authority, the Apostolic Blessing, in the Lord. Given in Rome, at St. Peter's, on the twenty-fourth day of February, in the eleventh year of Our pontificate. PIUS PP. XII TO THE MOST EXCELLENT D. ANGEL JOSEPH RONCALLI, ARCHBISHOP TIT. OF MESEMBRIA AND APOSTOLIC NUNTIUS IN GALLIA:

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TO CELEBRATE THE TWENTY-FIFTH ANNIVERSARY OF HIS EPISCOPATE. PIUS PP. XII Venerable Brother, greetings and the Apostolic Blessing. — It will bring you singular joy, on that auspicious day which will soon arrive, on the feast of St. Joseph, when you will happily complete the twenty-fifth year, since you were raised to the dignity of archbishop and adorned with that honor. Many and outstanding are the merits that you have thus far earned for the Church and for this Apostolic See. After having been entrusted with the sacred office in the diocese of Bergamo, and after having held the position of professor in...

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Commentarium Officiale. With diligent observation, you, inflamed with zeal for souls, and distinguished by outstanding piety, have diligently served as the President of the National Council for the dioceses of Italiae within the Pontifical Missionary Societies. Twenty-five years ago, you were appointed among the sacred prelates, first as an Apostolic Visitor in Bulgaria, then as an Apostolic Delegate in that same nation, then in Greece and the Turkish Republic, and finally as an Apostolic Nuncio in Gallia. To you, Venerable Brother, you have consistently and usefully contributed to the service of the Holy See, and continue to do so. Therefore, we gladly congratulate you on this forthcoming joyful event, and we earnestly implore God to protect you for a very long time, keeping you safe for the Church, and to generously reward your cares and labors with heavenly gifts and consolations. In the meantime, that the celebration of these happy events may yield greater fruit for souls, we freely grant you, that on whichever day you prefer, after the Sacred pontifical rite has been performed, in the presence of the faithful, you may, in our name and by our authority, bestow a plenary indulgence upon them, observing the particular regulations pertaining to the Sacred Jubilee. Therefore, as a witness to the divine gifts and to our special charity, we impart to you, Venerable Brother, and to your family and to your fellow laborers, our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the ninth day of the month of March, in the year 1950, in the twelfth year of Our Pontificate. PIUS PP. XII.

ADDRESS To the parish priests of Rome and to those conducting the sacred exercises of the Lenten season.

Welcome, beloved sons, who – under the invisible but effective guidance of your and Our most beloved Cardinal Vicar – have gathered here to ask for and receive the Blessing of the Bishop of Rome, the Successor of Peter, for encouragement and inspiration in your apostolate during the Lenten season. Special consideration is due to the parish priests, zealous collaborators in the vineyard of the Lord in Rome, and to those conducting the sacred exercises of Lent. The extraordinary duties and the unique nature of the Holy Year compel us – although, to Our regret, we are indebted to

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all for the love of Christ – to a…

*Given on the 2nd day of the month of March, in the year 1950.

[*Latin ed. p. 303*]

Acta Pii PP. XII 30, "ornamento" of Our discourses. However, among these, there must be a place for a brief, yet fervent word to you and to the souls entrusted to your care. The City [Roma] and the world are under the sign of the Great Jubilee. This Jubilee signifies strength and grace for individuals, for the Church, and for humanity. It is a year of intimate reflection in the light of eternal truths. A year, for many, of regained peace between heaven and earth, between God and man. A year of deepening religious devotion for all those to whom the demands and allurements of the world have disturbed or obscured the vision of the "necessary things." A year of vivifying manifestation of the "Communion of Saints," the communion of graces and love, founded in Christ, between the Church militant, the Church suffering, and the Church triumphant, forming the inexhaustible treasure of the Church, which is generously offered to all who approach it with hunger and thirst for justice. A year of strengthening and increasing Catholic unity, thanks to the personal, sensitive, and tangible contact of the visible head of the Church with the faithful, who, in greater numbers and over incomparably greater geographical distances than in the past, flock to Rome, to the See of Peter. In such a year, to ascend to the pulpits of the Eternal City, in order to prepare souls, through the rigor of Lenten penance, for the jubilant "Alleluia" of Easter and the outpouring of graces of Pentecost, is a mission that must fill every apostolic heart with ineffable joy, with fervent zeal, with ardent love, ready for every sacrifice.

Of INEFFABLE JOY: If, for a converted sinner, according to the divine word of the Redeemer, there is greater rejoicing in heaven than for ninety-nine just men who have no need of repentance, how could your heart fail to tremble with gratitude and blessedness at the thought that your word, illuminated by the Spirit of God and made fruitful by the grace of the Lord, may become for many of your brothers and sisters an impetus towards that return, which is one of the great aims of the Holy Year?

The Rome of today is no longer that of the past, the Rome of our fathers and grandfathers, which, without prejudice to its position and its central religious and spiritual mission, had a...

[*Latin ed. p. 304*]

The Acts of the Apostolic See - Official Commentary 304, with a composure and a peace that distinguished and set it apart from other metropolises. In today's Rome, with nearly two million inhabitants, of whom not a few, especially in the suburbs, live in miserable conditions, very little of that composure and peace remains. To sow the good seed of Christ amidst gusts of wind, amidst the agitations and the dissipation of the crowds, in a soil

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parched by so many purely temporal concerns, encumbered by the thorns of passions, avarices, and rivalries, is a very arduous task, which, although not barren of consolations and joys, also reserves disappointments and bitterness for the diligent sower. To escape from this state of affairs, from the demands it poses, from the miseries it produces, there is only one way: to take refuge in that joy of one's vocation, which springs from deep faith and is constantly nourished by it, and which, day by day, hour by hour, makes the priest know and experience the greatness and happiness of his mission, especially when the weight of his duties begins to overwhelm him; thus he can say with the Apostle of the Gentiles: "We are sad, yet always rejoicing; we are poor, yet we make many rich; we have nothing, and we possess all things."

Always rejoicing: with these words of St. Paul on your lips and in your hearts, ascend the pulpits of the Eternal City in the joy of the Holy Year. And this joy, nourished by supernatural motives, and the apostolic work inspired and inflamed by it, will bring victories to the Roman soil and to the hearts of the Romans, of which you and we can be proudly and piously proud before God and before the eyes of Christendom.

WITH FERVENT ZEAL: To be in charge of souls and on the pulpits of great cities means – today more than ever – to be at the forefront of the army of Christ. It means being among those upon whom, more than others, rests the *pondus diei et aestus*; among those to whose supernatural spirit, to whose proven experience, to whose unconditional fidelity and dedication, the fate of the Church and the flock of Christ is entrusted more than to others. And when to your zeal, to your vigilance, to your preaching, the spiritual heritage of a City, which is called Rome, is entrusted, then you know what the prophetic admonition of the first Bishop of the City also means for you and for your listeners: "They were prophets in their words, but fools in their deeds."

[*Latin ed. p. 305*]

Acta Pii PP. XII 305: "Pharisaei in populo, sicut et in vobis erunt, magistri mendaces, qui introducunt sectas perditionis." In the city of Rome, before the eyes of the entire world, a formidable encounter takes place between the defenders and the deniers of the Christian faith. This soil, which already witnessed the struggle between the old Caesarism and the young Christianity, has once again become a spiritual arena, where not only the highest goods of Christian life are at stake, but also the fundamental presuppositions of human dignity itself. Therefore, when you stand on the pulpit before your Roman listeners, speak to them in the spirit of the first Pope, and be filled and imbued with the unquenchable zeal for the good of souls, which made his mission victorious, against all human expectations. Let those who listen to you feel and experience that this spirit and this zeal of Peter also has, even today, a large number of followers among the

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ministers of the sanctuary and the heralds of the Gospel, who are ready for anything; and be convinced that the people of our Roman diocese will respond to you with the same fidelity, and that even many of those who had already fallen victim to the seductions of false prophets will find the way back.

OF ARDENT AND GENEROUS LOVE: The world of today, unaccustomed to genuine love, having become a servant of hatred and discord, is a terrible proof of the truth of Cicero's saying: "Utque ab utilitate, sic nulla homine nascatur." No pestilence, no earthquake, no famine, no conspiracy, no epidemic, no calamity originating from the forces of nature, can be compared to the unimaginable accumulation of suffering that man, closed off to love, and dominated by hatred, inflicts upon his fellow men. He who, as an apostle of the Gospel, as a herald of eternal truths and the good news, stands before the world, can and must act only in the name of love. The Pauline saying, "aes sonans aut cymbalum tinniens," applies more inexorably to any other, than to the preacher whose words lack the anointing of charity. There may be preachers who lack the gift of eloquence. An apostolate without eloquence is possible. An apostolate without love is a contradiction.

[*Latin ed. p. 306*]

Acts of the Apostolic See - Official Commentary 306, concerning tradition. Therefore, always have before your eyes the words of a great Roman, of a great Pope: "He who does not have charity towards another ought in no way to undertake the office of preaching."

Beloved sons! It has been a profound joy for Us to begin the splendid series of beatifications and canonizations of this great Jubilee Year with the glorification of one of those heroic priestly figures, whom Providence is wont from time to time to send and bestow upon the center of Christendom. On the day of his beatification, and during the subsequent triduum, Catholic Rome demonstrated what it is to those who, in difficult and troubled times, know how to be its animators, counselors, and guides. The humble, simple Vincenzo Pallotti, entirely dedicated to the cause of the poor, whose apostolate of truth and love in Rome had seemed to have fallen into a regrettable oblivion, has now brought to his native city and among his fellow citizens a triumph of recognition, which honors not less the hearts of the Romans than He to whom this gratitude was directed. On the day when his mortal remains were carried through the streets of the city, which had already witnessed his zeal, Rome paid tribute to its simple but great son with a demonstration of reverent admiration, which overshadows all earthly honors. May the example of this Apostle of Rome, whose preaching was always directed to the "unum necessarium," and whose fruit was his confessional, eagerly sought and surrounded by extraordinary effects of grace, be a light and comfort to you in the exercise of your ministry. May

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the spirit of Vincenzo Pallotti be renewed in each of you, and may it give to your Lenten apostolate, with divine grace, that irresistible flood of love, of which the doubting, uncertain, wandering, and suffering humanity of today so desperately needs. In this confident expectation, we invoke upon you all the light and the powerful assistance of God, and, as a pledge of the most favored heavenly blessings, we impart to you from our heart Our paternal Apostolic Benediction.

* St. GREGORY M., Homilies on the Gospels, 17, n. 1; Migne, PL, vol. 76, col. 1139.

[*Latin ed. p. 307*]

Sacred Congregational Acts 307

SACRED CONGREGATION CONSISTORIAL

SALISBURGENSIS-LINCIENSIS.

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The faithful residing in a portion of the Salzburg archdiocese, comprising at present nineteen houses, do not attend their own parish, commonly called "Berndorf," but rather attend the parish of Perwang, which is closer to them, located in the Linz diocese. For this reason, it was recently proposed that these faithful be separated from the aforementioned parish of Berndorf and be joined to the parish of Perwang, in the Linz diocese. Furthermore, Our Most Holy Lord Pope Pius XI, after carefully considering the matter, with the consent of the Ordinaries of both dioceses, decreed that the aforementioned requests be accepted. Therefore, by the authority of this Consistorial Decree, it is decreed that the aforementioned territory, comprising at present nineteen houses, be separated from the Salzburg archdiocese and permanently joined to the Linz diocese, so that the boundaries of the Salzburg archdiocese and the Linz diocese may coincide with the civil boundaries.

To ensure the execution of this, His Holiness has appointed the Most Reverend Father John Dellepiane, Archbishop of Stauropoline, Apostolic Nuncio in Austria, and has granted him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office to carry out the aforementioned task. He is instructed to send, as soon as it is permissible, an authentic copy of the completed execution to this Sacred Congregation Consistorial.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 10th day of the month of December in the year 1949.

Fr. A. IOANNES Card. PIAZZA, Secretary.

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L. © S. Benedictus Renzoni, Assistant.

[*Latin ed. p. 308*]

Acts of the Apostolic See – Official Commentary, Session II. Of the Territory of S. Martini in Monte Pannoniae, pertaining to the Veszprém Diocese. Decree concerning the alteration of boundaries.

The faithful *pago* (district) of Nagytelep, belonging to the parish of Kiskajàr within the territory of the Territorial Abbey of S. Martini in Monte Pannoniae, petitioned the Apostolic See that said *pago*, due to its great distance, be separated from the aforementioned parish and incorporated into the neighboring parish of Lovàszpatona in the Veszprém Diocese. Furthermore, this Sacred Consistorial Congregation, by virtue of the special faculties granted to it by His Most Holy Father, Pope Pius Divine Providence XI, having considered the matter with due deliberation, with the consent of the Ordinary of the Territorial Abbey of S. Martini in Monte Pannoniae and the Ordinary of Veszprém, and having received the aforementioned petitions with benevolence, decreed as follows.

Therefore, by the authority of the present Decree, the same Sacred Congregation declares that the aforementioned *pago* of Nagytelep shall be separated from the Territorial Abbey of S. Martini in Monte Pannoniae and permanently added to the Veszprém Diocese, as requested.

Moreover, in order to ensure the execution of the foregoing, the Sacred Consistorial Congregation has deemed it fitting to appoint the Most Reverend Bartholomew Badalik, Bishop of Veszprém, and to grant him the necessary and appropriate faculties for this purpose, including the power to delegate any person holding an ecclesiastical office to carry out the aforementioned task, and to send, as soon as it is permissible, to this Sacred Consistorial Congregation an authentic record of the completed execution.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the first day of February, in the year 1950.

Fr. A. IOANNES Card. PIAZZA, Secretary.

L. © S. Benedictus Renzoni, Assistant.

[*Latin ed. p. 309*]

The Sacred Congregation for the Oriental Church 309. SACRED CONGREGATION FOR THE ORIENTAL CHURCH. DECREE CONCERNING THE LIMITS OF THE VICARIATE OF EGYPT. With the Motu Proprio "Sancta Dei Ecclesia," of March 25, 1938, concerning the entire territory of the Kingdom of Egypt, the Sacred Congregation for the Oriental Church was granted jurisdiction. Consequently, that part of the Vicariate Apostolic of Khartoum, which hitherto belonged to the Sacred Congregation for the Propagation of the Faith, and which lies within the boundaries of Egyptian territory, remains under the jurisdiction of the Sacred Congregation for the Oriental Church. For this reason, that Our Lord, with Divine Providence,

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may more diligently promote the salvation of souls and the unity of the sacred administration, in an Audience on November 12 of the past year, having granted an audience to the Cardinal Prefect of the Sacred Congregation for the Oriental Church, and after favorable deliberation with the Sacred Congregation for the Propagation of the Faith, He deigned to decree and command that the boundaries of the Vicariate Apostolic of Egypt be defined, so that they correspond to the civil boundaries between Egyptian and Sudanese territory. Therefore, the new boundaries of the Vicariate Apostolic of Egypt, according to the accepted geographical tables, extend from the 22nd degree of north latitude from the Libyan Desert to the 33rd degree of longitude; then, following a small curved arc within Sudanese territory, they follow the agreed-upon and non-straight line, which, traversing defined and distinct locations in the desert, reaches the Red Sea approximately twenty thousand paces south of the Tropic of Cancer. All of which His Holiness has ordered to be established and made publicly known in the present Decree, notwithstanding any contrary provisions. Ratified in Rome, from the offices of the Sacred Congregation for the Oriental Church, on December 16, 1949. 6B E. Card. TISSERANT, Archbishop of Porto and Santa Rufina, Prefect. L. S. F. Valeri, Archbishop of Ephesus, Assistant.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary 310. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. CONCERNING DE KODOK (MALAKAL). DECREE: The Apostolic Prefecture of De Kodok shall henceforth be called "Malakalensis."

Whereas, within the boundaries of the English Sudan and Egypt, the Apostolic Prefecture of De Kodok, entrusted to the Society of the Missions of St. Joseph of Mill Hill for foreign missions, no longer corresponded to the realities of the situation; therefore, the Most Eminent and Reverend Fathers Cardinals, presiding over the government of this Sacred Congregation for the Propagation of the Faith, in plenary sessions held on the eleventh day of the month of July, deliberated concerning the change of the name of said Prefecture.

After mature deliberation and consideration, in accordance with the custom of this Sacred Congregation of calling missions by the name of the seat of their respective Ordinary, it was deemed fitting that the aforementioned Prefecture of De Kodok should henceforth be called "Malàkalensis," by the name of the city of Malakal, where the Ordinary resides.

The judgment of the Most Eminent Fathers, having been reported in audience on the fourteenth day of the same month by the Most Reverend Secretary of this Sacred Congregation, His Eminence, the Most Holy Father, Pope Pius XII, graciously accepting it, approved and confirmed it, and ordered the present Decree to be drawn up concerning the matter.

Given from the offices of the Sacred Congregation for the Propagation

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of the Faith, on the fourteenth day of July, in the year of Our Lord 1949.

P. Card. FUMASONI BIONDI, Prefect.

L.©S.

Celsus Costantini, Archbishop titular of Theodos, from the Secretariat.

[*Latin ed. p. 311*]

The Sacred Congregation for the Propagation of the Faith, 311 II, concerning the Vicariate Apostolic of Urundi (KITEGAENSIS), DECREE: The Vicariate Apostolic of Urundi shall henceforth be called the Vicariate Apostolic of (KITEGAENSIS).

After deliberations had taken place among the Most Reverend and Venerable Fathers, members of this Sacred Congregation for the Propagation of the Faith, regarding the erection of the Vicariate Apostolic of Ngozi, a northern portion of the territory separated from the Vicariate Apostolic of Urundi, and since, due to these circumstances, the name of the Vicariate of Urundi no longer corresponded to the realities, the same Most Reverend Fathers, in the plenary sessions held on July 11th of the current year, in which those deliberations were held, decided to change the name of the Vicariate of Urundi after the contraction of its territory. Therefore, after mature deliberation, and in accordance with the custom of this Sacred Congregation regarding the naming of Vicariates Apostolic, to the extent possible, from the seat of its Ordinary, it was judged that the Vicariate of Urundi should henceforth be called the "Kitegaènsem," from the name of the city of Kitega, where the Apostolic Vicar resides.

This opinion of the Most Reverend Fathers, having been reported to the Most Holy Pope Pius XII by the undersigned Secretary of this Sacred Congregation, on the 14th day of this month and year, the Supreme Pontiff, graciously accepting, approved and confirmed it, and ordered that the present Decree be issued concerning the matter.

Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th of July, in the year of Our Lord 1949.

[Signature] Card. FUMASONI BIONDI, Prefect.

[Signature] L. Celsus Costantini, Archbishop titular of Theodos, from the Secretariat.

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary 312

SACRED CONGREGATION FOR RITES

OF THE CANONIZATION OF BLESSED MARY GORETTI, VIRGIN AND MARTYR

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CONCERNING THE MIRACLES, and concerning which miracles, after the veneration granted by the Apostolic See, there is evidence in the case and to the effect of what is being considered.

The most wise God, rich to all who invoke Him (Romans 10:12), who is nourished among the lilies (Song of Songs 2:16), in whom there is no partiality (Romans 2:11), has adorned the most humble girl, Mary Goretti, who did not shine with any earthly splendor, but was enriched with the gifts of the Holy Spirit, with the palm of martyrdom and the lily of virginity, presenting her as an example of heroic fortitude and purity to all the faithful, especially to young women, of whom, in these our times, not a few, attracted by the vanities of the world, rashly expose their souls to ruin.

The honors of beatification were conferred upon this heroine in the year 1947, gathering and confirming the admiration and devotion of the faithful throughout the world. Therefore, many have sought her intercession in their needs, as is evident from the numerous graces and also the miracles obtained through her intervention by God.

From these, two were selected by those concerned, which occurred a few days after the beatification in this city, for consideration in her canonization, and of which this decree speaks.

I. Joseph Cupo, a worker, in the fields near Rome, on May 8th of the year 1947, while removing earth from a pile, a large stone, from the top of the pile, struck his right foot so violently that he was overcome by the pain; his foot swelled: he returned home.

Meanwhile, a terrible hematoma caused excruciating pain, which, despite all favorable circumstances, could not be relieved after twenty days. Joseph, who was devoted in his religion to Blessed Mary Goretti, invoked her several times: it was half past two o'clock in the afternoon of the same day that the misfortune occurred. He fell asleep. He himself testifies that he saw Blessed Mary, holding the palm of martyrdom and the lily in her hand, appear to him, and at the same time, he felt relief from the pain and swelling in his foot.

[*Latin ed. p. 313*]

The Sacred Congregation of Rites is hereby informed. After approximately thirty hours, he awoke and found his foot completely healed, astonishing his wife and the others. The following day, perfectly healed, he returned to his work. He continued to enjoy his restored health. No physician visited the sick man except after his healing, within this very short period of time. A certain minister of the sick declared that this swelling had truly been a hematoma, a diagnosis confirmed by two experts in the field, and fully corroborated by our own medical college. These experts unanimously acknowledge that this healing is to be attributed solely to God.

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1. Anna Grossi Musumarra, in Rome, in the month of April of the year 1947, was afflicted with a severe exudative pleurisy, which worsened in the following days. On May 4th, Anna began to invoke the protection of Blessed Mary, and she devoutly swallowed a petal from the flowers placed near the body of the Blessed in the Basilica of Saints John and Paul; the following day, her fever completely and permanently subsided. The physician, unaware that the Blessed had been invoked, proclaimed a miracle. Two experts in the field and the medical college of our Sacred Congregation fully confirm the diagnosis, prognosis, and judgment made by the physician. Regarding both healings, a process was initiated in the City [Rome]. When the medical college's support for the miraculous nature was presented to the Pre-Preparatory Assembly, on May 17th of this year, the Preparatory session was convened, and on December 6th, before His Most Holy Excellency Pope Pius XII, the Cardinal Prefect of the Sacred Congregation, and the Promoter of the Cause, proposed a question for discussion: Whether and concerning which miracles, after the granting of the devotion to the aforementioned Blessed by the Apostolic See, there is evidence and whether they occurred and took effect.

Most Blessed Father, after hearing the votes of the Roman Cardinals, Prelates, and Consultor Fathers, He postponed giving a judgment, in order to implore heavenly assistance through prayer in this matter of such importance. He chose this Sunday of the Third Sunday of Advent to open His mind. Therefore, having summoned the undersigned Cardinal, Prefect of the Sacred Congregation, and Promoter of the Cause, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Myself, Secretary, after the most devout celebration of the Holy Mass Sacrifice, He declared: It is established that, through the instant and perfect intercession of Blessed Mary Goretti, two miracles occurred: the complete healing of Joseph Cupo from a severe hematoma in his left foot, and the healing of Anna Musumarra from a severe exudative pleurisy.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 11th of December, in the year 1949, the Third Sunday of the Sacred Advent. SB C. Card. MICARA, Archbishop, Prefect. h. ©S. t A. Carinci, Archbishop, Secretary. II. CONCERNING THE CANONIZATION OF BLESSED ANTHONY MARY CLARET, CONFESSOR, POPE, FOUNDER OF THE CONGREGATION OF MISSIONARIES, SONS OF THE IMMACULATE HEART OF MARY. CONCERNING THE QUESTION: Whether, with the approval of two miracles granted after the Apostolic See granted the same Blessed person the right to be venerated, the solemn canonization of him can proceed. Besides other most important and permanent gifts, the most merciful Redeemer bestowed three upon His

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Church: the Eucharist, the Blessed Virgin Mary, and the Roman Pontiff. Through the Eucharist, we more closely participate in the divine life of Christ Himself; we have been given the most benign Mother in the Blessed Virgin, to whom we can confidently turn in all our trials, needs, and desires for sanctification; and we glory in having the Roman Pontiff as an infallible teacher of faith and morals, to whom, by faithfully obeying, we are certain to be led to the heavenly port. Indeed, how much Blessed Anthony Mary Claret made of these three gifts is clearly evident when recalling his holy life. For he was so fervent in his devotion to the Eucharist that it became his very life, so that he could use the words of the Apostle: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." He wished to honor the Congregation of Missionaries, founded by him, with the title of Sons of the Immaculate Heart of the Blessed Virgin, whose devotion he never ceased to instill in his children in Christ. From both of these devotions, he drew all his strength and efficacy in preaching the word of God, bringing countless souls to Christ everywhere. Finally, concerning the rights, prerogatives, especially...

[*Latin ed. p. 315*]

The Sacred Congregation of Rites, on the 315th occasion, vigorously defended the infallibility, in the Council of the Vatican, on May 31st, in the year 1870, declaring itself ready, as it said, to shed its own blood for this doctrine as well, just as it had already shed it for the faith and ecclesiastical discipline in the place mentioned above, Holguin, which left a large scar on his face. These three things were so firmly fixed in his heart that, nearing death, he often recalled them. Having departed from the City, he traveled to France, and, disregarding the threats of his enemies, he hid himself among the Cistercian monks in the Monastery of Saint Mary of the Cold Fountain, and on October 24th of the year 1870, he peacefully rested. As the fame of his sanctity grew more and more, canonical inquiries were carried out with ordinary authority, and, by the mandate of Leo XIII, of blessed memory, the cause for canonization was introduced before this Sacred Congregation on December 4th, 1899. After the Apostolic processes were celebrated, the virtues were approved on January 6th, in the year 1926, and two miracles were approved on February 18th, in the year 1934, and shortly thereafter, it was decreed that the process could proceed to beatification, which was solemnly celebrated on February 25th of the same year. Four years later, on July 6th, the cause was resumed for canonization, and, with the necessary formalities observed, two miracles were approved on January 12th of this year by His Holiness Pope Pius XII. Finally, in order to prove that all that is prescribed by the sacred canons in these causes has been duly observed, the following question was raised for discussion: Whether, with the approval of two miracles after the same Blessed One

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has been granted veneration by the Apostolic See, the process can proceed to the solemn canonization of him. This question was proposed by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, to His Holiness in the General Congregation on February 28th of the past month. The Cardinals, Official Prelates, and Consultor Fathers, with unanimous consent, gave their affirmative vote. However, the Most Blessed Father, having deliberated for a time, so that he might more clearly know the will of God through fervent prayers, opened his mind and chose a day to pronounce his final judgment. Wherefore, the Most Reverend Cardinals Alexander Verde and the undersigned, Prefect of the Sacred Congregation, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, were summoned, and, after the Holy Sacrifice was most reverently celebrated, he declared: "The process can proceed to the solemn canonization of the Blessed Anthony Mary Claret."

[*Latin ed. p. 316*]

Acts of the Apostolic See - Official Commentary 316. This decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 5th of March, in the year of Our Lord 1950.

[Signature] O. Card. MICARA, Prefect, Archbishop of Velletri.

[Signature] L.8S. f A. Carinci, Archbishop of Seleucia, Secretary.

III. CONCERNING THE CANONIZATION OF THE BLESSED MARY WILLIAM EMILIA DE RODAT, VIRGIN, FOUNDRESS OF THE CONGREGATION OF SISTERS OF THE HOLY FAMILY.

ON THE QUESTION OF WHETHER, with the approval of two miracles having been granted after the Apostolic See granted veneration to the aforementioned Blessed, it is possible to proceed to the solemn canonization of her.

The Blessed Mary William Emilia de Rodat, devoted to the Holy Family of Nazareth, to Jesus, Mary, and Joseph, inspired by the Holy Spirit, having rejected the comforts of life and worldly riches, dedicated herself entirely to the care of the sick, the relief of the poor, and especially to the education and instruction of young girls, together with several pious women whom she joined with her, and, gradually, overcoming numerous difficulties, established an Institute which she wished to be called the Holy Family. This, with God's favor, has spread wonderfully throughout the world, and abundantly brings forth fruits of souls for the Church of God. In carrying out this work, she attained the goal of Christian perfection, so that, after her precious death, which occurred on the 19th of September in the year 1852, consideration was promptly given to promoting the cause of her Beatification. This achieved such a happy outcome that on the 7th of March of the year 1871, Pope Pius IX, of blessed memory, signed with

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his own hand the commission for the introduction of the cause; and, with the approval of Leo XIII, on the 29th of May of the year 1901, a decree was issued stating that she possessed heroic virtues; and, on the 17th of March of the year 1940, two miracles were approved, and, furthermore, a decree was issued permitting the celebration of the solemnities of Beatification, and on the 9th of June of the year 1940, at the command of His Holiness, Pope Pius XII, her altar was honored.

Nor is this enough. For scarcely two years having passed, several remarkable healings occurred through her intercession, which were seen to have been granted by God, and therefore, on the 6th of December of the year 1942, the cause of Canonization was resumed.

[*Latin ed. p. 317*]

The Sacred Congregation of Rites, 317. Concerning two of these, canonical inquiries have been completed, which have demonstrated that they are to be attributed to a divine miracle, as is evident from the decree issued by this Sacred Congregation on January 12th of this year. However, in order that it may be legally established that all that is prescribed by law for Canonization has been duly observed and that practice has been followed, it is necessary to obtain the opinion of the Cardinals of Rome, of the official Prelates, and of the Consultor Fathers, before the Supreme Pontiff, on the following question proposed by the Most Reverend Cardinal: Whether, with the approval of two miracles having been granted after the granting of the same Blessed One veneration by the Apostolic See, it is permissible to proceed to the solemn Canonization of her. This was proposed by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, in the General Congregation before His Most Holy Name, Pope Pius XII, on the 28th of last month, to which all present responded with unanimous and favorable support. The Blessed Father, however, delayed eliciting his final judgment for some time, as is customary, in order that, in rendering this weighty judgment, he might offer further prayers. Therefore, on the aforementioned day, the Most Reverend Cardinals Alexander Verde, Promoter of the Cause, and the undersigned Prefect of the Sacred Roman Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and, after the most sacred Mass was devoutly celebrated, he pronounced: That Emilia Tuto may proceed to the solemn Canonization of the Blessed Mary of Rouillac, Guilelma. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 5th of March, in the year of Our Lord 1950.

[Signature] Card. MICARA, Prefect.

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[Signature] H. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 318*]

3 1 8 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (SOFIO - P. B. S. DI VILLAMARINA)

Since the actual place of residence of Mr. Charles Pes Villamarina is unknown, we summon him, in this cause, to appear, either in person or through a duly appointed procurator, before the Seat of the Tribunal of the Sacred Roman Rota (in Rome, at the Palazzo della Cancelleria) on June 24, 1950, at the tenth hour, to resolve the disputed matter, or to affix his signature below, and to set a date for the hearing of the cause before the Rota.

Does the marriage in this case involve a nullity?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Pes Villamarina, must, insofar as possible, ensure that he is informed of this edictal summons.

* Albertus Canestri, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, March 23, 1950.

O. Bejan, Notary.

[French Translation: As the place of current residence of Mr. Charles Pes Villamarina, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 24, 1950, at 10 o'clock, to resolve the doubt mentioned below, or to affix his signature, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Charles Pes Villamarina must, insofar as possible, inform him of this summons.]

[*Latin ed. p. 319*]

Diarium Romanae Curiae 319

DIARIUM ROMANAE CURIAE

Wednesday, March 19, 1950. The Holy Father received in a solemn Audience His Excellency, Dr. JOSEPH HAEFOTJCHE, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Lebanon, for the presentation

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of his Credentials.

Saturday, March 18, 1950, the Holy Father received in a solemn Audience His Most Serene Highness, PRINCE RANIERI III, Sovereign Prince of Monaco.

SACRED CONGREGATION OF RITES

Tuesday, February 28, 1950, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the General Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes: concerning the process for the Canonization of the Blessed Anthony Mary Claret, titular Archbishop of Traianopolis, Founder of the Congregation of the Missionaries, Sons of the Immaculate Heart of the Most Blessed Virgin Mary; Guglielma Emilia De Rodat, Foundress of the Institute of the Sacred Family; Anna Maria De Paredes, Virgin; concerning the miracles of the Venerable Servant of God, Mary De Mattias, Foundress of the Handmaids of the Most Precious Blood; concerning the martyrdom of the Venerable Alberic Crescitelli, Apostolic Missionary, killed in China in 1900.

Tuesday, March 14, 1950, in the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Mary Domenica Mazzarello, Virgin, Co-foundress of the Institute of the Daughters of Mary Help of Christians.

Tuesday, March 28, 1950, in the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the

[*Latin ed. p. 320*]

Acts of the Apostolic See - Official Commentary 320. Blessed Emilia de Vialar, Virgin, Founder of the Institute of the Sisters of Saint Joseph of the Apparition. In an ordinary session, the Most Eminent and Reverend Lords Cardinals and the Reverend Theological Consultors also discussed the resumption of the Cause of Canonization of Blessed Anthony Baldinucci, Priest of the Society of Jesus.

NECROLOGY

October 4, 1949. Most Reverend Uamtaonan (Wang Tao-nan), Bishop of Fengsiang.

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February 26, 1950. Most Reverend Arnoz Ignatius, titular Bishop of Busiri, Apostolic Vicar of Bulawayo.

February 28. Most Reverend Marquez y Toriz Joseph Ignatius, Archbishop of Angelopoli.

March 10. Most Reverend Sigala Mark, Archbishop of Athens.

March 14. Most Reverend Da Silva Gomes Emmanuel, titular Archbishop of [unspecified see].

March 17. Most Reverend Contardo Prudence, titular Bishop of Cabasa.

March 23. Most Reverend Girard Julius, titular Bishop of Bulla regia, Apostolic Vicar of the Delta of the My [River].

April 1. Most Reverend Byrne Christopher Edward, Bishop of Galveston.

April 5. Most Reverend Fahey Leo Fabian, titular Bishop of Ipso.

April 8. Most Reverend Doorly Edward, Bishop of Elphin.

April 11. Most Reverend Louvard Theophile Mary, Bishop of Coutances.

April 12. Most Reverend da Rocha Atticus Eusebius, Archbishop of Curi- [unspecified city].

April 13. Most Reverend McGräth Joseph Francis, Bishop of Baker.

April 14. Most Reverend Morrison James, Archbishop and Bishop of An- [unspecified city].

April [unspecified date]. Most Reverend Alves Martins Joseph, titular Bishop of Bela.

April [unspecified date]. Most Reverend Janssens Louis, titular Bishop of Acarasso.

April [unspecified date]. Most Reverend van Cauwenbergh John, titular Bishop of Sinao- [unspecified city].

April [unspecified date]. Most Reverend [unspecified name], Bishop of Tigonish.

[*Latin ed. p. 321*]

Year. and Vol. XXXII, 1st May 1950 (Series II, Vol. XVII) - No. 6

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF PIUS XII

IN THE SOLEMN CANONIZATION OF BLESSED MARIA GULIELMA EMILIA DE EODAT, VIRGIN, IN THE VATICAN BASILICA ON THE TWENTY-THIRD OF APRIL, MDCCLXXX.

In response to the urgent request made by the Reverend Fathers of the

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Sacred Congregation of Rites, under the Most Eminent Prefect, Monsignor Micara, and by the Most Reverend Monsignor Bacci, Secretary, at the instigation of the Holy See, His Holiness, Clemente, Reverend Prefect of the Congregation for Affairs of the Holy See, responded in this manner: Already, the Supreme Pastor of the Church is about to pronounce the sentence by which Blessed Emilia de Rodat will be adorned with the honors of the Saints. Let us hear the oracle of Peter, living in the veneration of Pius; and let this be a new invitation to all to renew their own lives with Christian virtue, especially through the Sacrament, which is about to be celebrated this year. Then, the Most Holy Lord, with heads bowed in reverence from all nations, Himself seated in the Cathedra, wearing the mitre, solemnly pronounced, with the fullness of the Apostolic office: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation, and by the grace of God, We declare, pronounce, and define that Blessed Maria Guilelma Emilia de Eodat, who lived a life of most pure faith, holiness, and virtues, and whose life and example are worthy of imitation by all, and whose intercession is most pleasing to God, is henceforth to be numbered among the Saints. We decree that her office be celebrated every year on the day of her death, that is, on the twenty-third day of April, and that her name be inscribed in the Roman Martyrology, and that she be venerated by the faithful throughout the world.

[*Latin ed. p. 322*]

322. Acta Apostolicae Sedis — The official commentary, frequently requested, and with the counsel of Venerable Brothers, Our Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City; We declare and define Blessed Mary William Emilia of Rodat, a Virgin, to be a Saint, and We add her to the Catalogue of Saints, decreeing that her memory ought to be devoutly observed each year on the anniversary of her birth, namely, on the nineteenth of September, by the entire Church. In the name of the Father, and of the Son, and of the Holy Spirit. HOMILY OF OUR MOST HOLY LORD. VENERABLE BROTHERS, BELOVED SONS: The Church, from its divine Founder, has received this: that at every age, heroes of sanctity should arise from its maternal bosom, who will be equal to the times and, with a prompt, eager, and active spirit, meet the needs that arise. However, at the beginning of the nineteenth century, after the French Revolution and the long wars that followed it, not only did countless ruins devastate almost all of Europe, but many Catholic institutions were either completely destroyed or severely damaged. With great joy, it was seen that a strong band of men and women, outstanding in Christian virtue, were striving with great effort to repair the damages. Among these, Mary William Emilia of Rodat shines with particular brilliance, who, born

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into a noble family, from a very young age felt a certain heavenly impulse to despise the fleeting and vain pleasures of this world and to more quickly attain the perfection of the evangelical life. After having experienced the institution of sacred virgins, guided by the counsel of her own conscience and not without a certain heavenly inspiration, she knew that she was called to enter another path. For she saw many who were...

[*Latin ed. p. 323*]

Acta Pii PP. XII 323: "Throughout the streets, young girls were often found wandering, and frequently they were led to such a state that they lost their innocence and, alas, abandoned the precepts of religion, compelled by a love that surpassed all understanding, she resolved, along with a few companions, to undertake the care of these girls; and she not only taught them the first elements of learning, but also, above all, sought to cultivate and form them in Christian virtue. From this, that religious Society began, which, guided by wise rules and laws established by her, spread widely throughout France, throughout other regions of Europe, and even in overseas lands, bringing great benefit to the Church and to civil society. Like a strong and flourishing tree, nourished and fertilized by the dew of divine grace, it divided into two branches: one devoted to young women dedicated to God, who, within the sacred enclosure, devote themselves primarily to contemplation of heavenly things, and cleanse themselves and others through prayer, penance, and expiation; the other embraces religious companions who dedicate themselves to the education of young people, who alleviate, in a certain way, the infirmities of body and soul, who act as mothers to orphans, and who strive to relieve every kind of misery and to raise them to a higher hope. While we recall the life of this saintly woman and the wonderful undertakings she initiated, while we remember what she herself, with the favor of divine grace, accomplished; what the Society founded by her accomplished; and what other religious institutions, which are almost countless and which, over the course of centuries, flourish and bear salutary fruit, have accomplished, we cannot but affirm, with a raised voice, that the Church, and indeed civil society itself, owe much to these women of every order. If these did not exist, if the Eternal God did not constantly inspire them with his supreme breath, and did not sustain them with his help, who could adequately take their place? Therefore, let all learn not only to adorn them with due praise, not only to help them as far as they are able, and to gladly participate in their works and duties, but also to..."

[*Latin ed. p. 324*]

324 Let them also, according to their own condition, strive for the perfection of virtue, from which alone it is permissible to receive such salutary benefits. Let these holy virgins take pride in the great dignity to which they have been called, namely, to serve Him to whom to serve is to reign; for he

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who has dedicated his life to such a manner will attain eternal happiness in Heaven; and he who, compelled by divine love, has renounced the fleeting and perishable pleasures of this world, will one day attain the reward of everlasting blessedness. Therefore, let their daily actions correspond diligently and carefully to the nature of the dignity they have accepted. This holy woman founded a Holy Society of the Holy Family, which she wished to be commended and dedicated under a special title. In this Nazareth Family, if the nuns, who live in common, can see the excellent form of sanctity which they should imitate, they also have within it, for all Christians, incomparable examples to follow. Therefore, let them eagerly and with a steadfast spirit follow these holy footsteps. And since domestic life is "as it were, a training ground for the republic," if the sons, the mothers, and the fathers of families imitate Jesus, Mary, and her most chaste Spouse, then, without a doubt, human society can be healed at its roots, and better and happier times can arise. May this be granted to us by the Holy Emilia of Rodat from her throne of glory through her prayers. Amen.

1. APOSTOLIC LETTERS CONFERRING TITLES AND PRIVILEGES TO THE BASILICA MINOR OF THE CHURCH OF THE BLESSED VIRGIN MARY AT PACE, IN THE CITY OF PACE, PRINCIPAL CITY OF BOLIVIA.

PIUS PP. XII

For the perpetual memory of the matter. — Pacha, the most illustrious principal city of the Bolivian Republic, is celebrating the singular memory of its four-hundredth anniversary of its foundation, and therefore, both for the city itself and for its...

[*Latin ed. p. 325*]

The Acts of Pope Pius XII, page 325, relate that men presiding over the religious and civil affairs of a nation strive to determine the most auspicious day on which to celebrate a solemn occasion. Recently, the current President of the Bolivian Republic, along with the Most Reverend Brother Abel Isidorus Antezana y Roias, Archbishop of Pacensis, and the Governor of the city of Pacensis, humbly and earnestly requested Us, on behalf of themselves and all the citizens, to deign to elevate the Cathedral of Pacensis, dedicated to the Virgin Mary of Peace, from which the city derives its name, to the rank and honor of a Minor Basilica. To these requests, We, who in the year 1943 elevated the diocese of Pacensis to the metropolitan see, readily and gladly responded, resolving to grant the wishes of so many petitioners, and to conspicuously manifest Our paternal benevolence towards the Government and the people of Bolivia, and in particular towards the faithful of the city and archdiocese of Pacensis, and to be present in some way during the upcoming centennial celebrations. Moreover, the Cathedral of Pacensis, which We have mentioned, appears fully worthy of the honor

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requested, given its antiquity, architecture, artistic works, sacred furnishings, the beauty and value of its objects, the splendor of its sacred rites and ceremonies, which surpass those of the other sacred buildings in the city of Pacensis. Indeed, as We have been informed, it began to be built on the same site where, in the year 1556, eight years after the founding of the city of Pacensis, the mother church was constructed, which in the year 1608, when Our Predecessor, Paul V, erected the diocese of Pacensis, was adorned with the title and honor of a cathedral. This building was then completely demolished in the year 1825, with the strong support of Andrea a Sancta Cruce, the President of the Republic, and with the assistance of Emmanuele Sanauva, a priest from the Order of the Friars Minor, who served as the architect, and the ground was leveled and cleared, and new foundations were laid. Subsequently, due to the prevailing war and the ill will of public officials, the work was interrupted several times, until, five years later, it was resumed, and, with the new and definitive design of the building conceived by Francisco Vespignani, Architect of the Sacred Apostolic Palace, and with the support of all the highest officials of the Bolivian Republic, it was brought to completion. Finally, with God's help, in the year 1932, Augustus Sieffert, then Bishop of Pacensis, solemnly blessed the new sacred building, with Daniele Salamanca as the President of the Republic. In the year 1939, the Most Reverend Brother Abel Isidorus Antezana y Roias, Archbishop of Pacensis, duly consecrated it. Although the building is not yet completely finished and perfected, the temple itself, which, as they say, is built in the Greco-Roman style, shines with its size, precious stones and metals, as well as various paintings. Nor can we pass in silence the stained glass windows depicting sacred images and the library.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - The Official Commentary describes these regions with depictions in color: especially admirable is the large stained-glass window in the central apse, in which is seen the Image of the Most Holy Virgin of Peace, the titular saint of the Church and patroness of the city and archdiocese, surrounded by a crown of angels, who offers a small box, made with angelic hands, to Saint Ildefonso, Archbishop of Toledo, as a certain pious tradition of the metropolitan church of Toledo recounts, which also has the same Most Holy Virgin of Peace as its patron, instituted by King Alfonso VI, from the tenth century, after childbirth, with the Virgin herself assisting in a notable victory against the Mahometans. The image of the Pacifera Regina [Queen of Peace] itself, which is now seen in the aforementioned cathedral church of Mineo, is venerated with great devotion by the faithful, both of the city, the archdiocese, and the entire Bolivian territory, due to the miracles associated with it. Given these circumstances, and so that the memory of the lasting peace, achieved after long and bloody internal conflicts, may be preserved in this city, which

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under the name and patronage of the glorious and powerful Queen of Peace, was founded on October 20th of the year 1548, by Alonso de Mendoza, acting on the orders of Peter de la Gasea, the King's representative, We have joyfully approved the prayers offered to Us. Therefore, having heard the Venerable Brother Clement, Our Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic power, by the force of these present letters and in perpetuity, We adorn the aforementioned metropolitan church, dedicated to God in honor of the Blessed Virgin Mary of Peace, in the city of Puebla, the capital of Bolivia, with the title, privileges, and honors of a Minor Basilica. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully apply to the aforementioned cathedral and metropolitan church, now and in the future; and that they shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given from the Palace of Gandulf, under the Fisherman's ring, on the eighth day of the month of October, in the year 1948, the tenth year of Our pontificate. By special mandate of the Most Holy, for the Cardinal Secretary of State, DOMINICUS SPADA, of the Apostolic Briefs.

[*Latin ed. p. 327*]

Acta Pii PP. XII 327 II. APOSTOLIC PROVICTURATE FOR KOREA IS ESTABLISHED BY POPE PIUS XII. For the perpetual memory of this matter. — We must not only acknowledge, but also strive to foster, the efforts and care generously bestowed by missions, which are very distant from this See of Peter, for the propagation of the Faith; and, so that their administration may prosper more, we must, without delay, most lovingly support them. Indeed, since missions are of great benefit in the regions of the Korean peninsula for their own growth and progress, We, embracing these pastors with Our benevolence, having heard Our beloved son, Peter, Presbyter of the Holy Roman Church, Cardinal Fumasoni-Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, have decided to establish an Apostolic Vicariate for the regions of Korea. Wherefore, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present letters, We establish, constitute, and erect an Apostolic Vicariate for Korea, and We place its seat in the city commonly called "Seoul," fully confident that this new Vicariate will provide better and more for the benefit of these missions and the good of the faithful. These things We decree, ordaining that these letters shall remain forever valid and effective; that they shall have and

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obtain their full and complete effect; and that they shall be fully observed by all to whom they pertain, now and in the future; and that whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, contrary to these things, shall be considered null and void. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the seventh day of the month of April, in the year 1949, in the eleventh year of Our pontificate. By the special mandate of the Most Holy Father, to the Most Reverend Cardinal from the Secretariat of State, IOANNES BAPTISTA MONTINI, Substitute of the Secretariat of State.

[*Latin ed. p. 328*]

Acta Apostolicae Sedis - Official Commentary 328

III. THE PAROCHIAL CHURCH OF "GUANARE," LOCATED WITHIN THE TERRITORY OF THE DIOCESE OF BARQUISIMETO, OR THE SHRINE OF BLESSED MARY VIRGIN, "OF COROMOTO," PATRONESS OF THE REPUBLIC OF VENEZUELA, DECORATED WITH THE TITLE OF BASILICA MINOR.

PIUS PP. XII.

For the perpetual memory of this event.

— In these times, when we are afflicted by such great sorrows, in this time when impious men dare to wage war against God and against Christ His Son, with diabolical zeal and lamentable madness, we are most sweetly and particularly consoled when we know that all the faithful of the Catholic world fervently venerate and follow with filial love the Most Holy Mother of God, Help of Christians and solace of the afflicted. Among these, it is fitting to mention the Venerable Bishops and beloved sons, priests, nobles, and the entire people of the Venezuelan nation, whose piety towards the Blessed Virgin Mary, known as "of Coromoto," has grown so much in recent years that the aforementioned shrine and parish church, located in the region of "Guanare," in the district of "los Cospes," has been frequented by pilgrims more and more each day, and on the first day of the month of March, in the year 1942, all the Bishops of the Republic of Venezuela, gathered together in a quinquennial assembly, unanimously declared and chose her as the principal Patroness of the entire nation. This election, We, through similar Apostolic Letters dated October 7, 1944, approved and confirmed with great joy of heart.

However, this was not enough to satisfy the fervent piety of the Venezuelan people towards the Virgin Mary, so that now the Most Reverend Brother Raphael Ignatius Arias Blanco, Bishop of Saint Christopher in Venezuela and Apostolic Administrator of the Diocese of Barquisimeto, expressing the ancient and ardent desires of other Bishops, of the clergy,

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and of the entire people of the Republic, earnestly requested Us to raise the parish church of "Guanare," where, renowned for miracles, the image of the Blessed Virgin Mary "of Coromoto," which We have mentioned, has been venerated by the faithful for many centuries, to the dignity of a Minor Basilica, deigning to do so through Our benevolence.

To these requests, We readily and willingly agreed, since it has been reported to Us that the aforementioned church or shrine, with its architecture and size, its works of art, its decoration, and its magnificence, draws to it, filled with faith, piety, and filial love, a great number of faithful from all regions of the nation, constantly.

[*Latin ed. p. 329*]

From the Acts of Pope Pius XII, page 329, they will seek the most powerful help of the Mother of God. Therefore, that this beloved people of Venezuela may have a new and greater increase in their devotion to Mary, by a papal bull, with certain knowledge and mature deliberation, We, by the fullness of Our Apostolic authority, by the tenor of these letters and in a perpetual manner, adorn the parish church, or sanctuary, "of Guanare," within the territory of the diocese of Barquisimeto, where the image of the Blessed Virgin Mary "of Coromoto," Patroness of the Republic of Venezuela, is venerated, with the title and dignity of a Minor Basilica, with all the rights and privileges that belong to that title. Notwithstanding anything to the contrary. These things We decree, We establish, We ordain, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, now and henceforth, shall fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of May, in the year 1949, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for the Affairs of the Church, the papal seals are affixed and the documents are dispatched.

[*Latin ed. p. 330*]

Acts of the Apostolic See - Official Commentary 330 ACTS 8 8. SACRED CONGREGATION OF THE COUNCIL. DECREE CONCERNING THE PROHIBITION OF CLERICS AND RELIGIOUS FROM ENGAGING IN BUSINESS AND COMMERCE. From numerous documents, it is clear that, at all times, clerics called by the Lord to the service of the Church have been strictly prohibited, under severe penalties and censures, from engaging in secular affairs, especially business and commerce. Indeed,

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the Apostle himself, in his first letter to Timotheum (chapter II, verse 4), already declared: "No man, being a soldier to God, entangleth himself with secular businesses." Therefore, it is not surprising that the Council of Tridentina (Session XXII, chapter I, concerning reforms) did not hesitate to decree concerning these crimes: "That those things which have been frequently and prudently established by the Supreme Pontiffs and by the Holy Councils concerning the avoidance of secular affairs by clerics... should, in the future, be observed by them with the same penalties or greater, as the Ordinary shall determine." Thus, the Code of Canon Law, adhering entirely to this, establishes, with regard to the matter, in canon 142: "Clerics are prohibited from engaging in business or commerce, either by themselves or through others, whether for their own benefit or for the benefit of others." This prohibition also applies to religious, according to canon 592. Moreover, the same Code provides for this prescription with special sanctions in canon 2380, adding: "Clerics or religious who engage in business or commerce, either by themselves or through others, in violation of the prescription of canon 142, shall be subject to appropriate penalties by the Ordinary, according to the gravity of the offense." In order that ecclesiastical discipline on this matter may be more firm and uniform, and that abuses may be prevented, the Most Holy Pope Pius XI deigned to decree that all clerics and religious of all rites of the Latin Church, with the exception of members of recent secular institutes, who engage, either by themselves or through others, in any kind of business or commerce, even banking, whether for their own benefit or for the benefit of others, in violation of the prescription of canon 142, as in this case, shall, as guilty of this crime, incur excommunication latae sententiae by the Apostolic See.

[*Latin ed. p. 331*]

The Holy Congregation of Rites, in a special manner, shall investigate these matters, and, if the circumstances warrant, they shall be subject to the penalty of degradation. Furthermore, those superiors who, through their office and ability, have not prevented such offenses, shall be removed from office and declared unfit for any position of governance or administration. For all those whose actions are attributable to deceit or negligence, the obligation to repair the damages caused always remains, notwithstanding any contrary provisions. Given in Rome, on the 22nd day of the month of March, in the year 1950. IOSEPH Cardinal BRUNO, Prefect. L. . © S. F. Roberti, Secretary.

THE HOLY CONGREGATION OF RITES

REGARDING THE CANONIZATION OF BLESSED MARIA GORETTI, VIRGIN AND MARTYR: CONCERNING A DOUBT.

Can the process for the canonization of the aforementioned Blessed pro-

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ceed, given the approval of two miracles, after the veneration of her relics has been granted by the Apostolic See?

Oh, great and wondrous portent, which has moved the world to admiration! A simple girl, who had not yet completed her twelfth year of life, from the poorest of farming families, preferred to die rather than to lose her chastity. We call her Maria Goretti, who, on the 5th of July in the year 1902, bravely resisted a lecherous young man, who had attempted to violate her on more than one occasion, but who, after being forcibly thrown to the ground, was struck with fourteen stab wounds, and, heroically forgiving her murderer, died the following day. The people proclaimed her a martyr; a martyr, approved by the Supreme Pontiff, and on the 25th of March in the year 1945, this Holy Congregation declared it, and the honors of beatification were granted to her on the 27th of April in the year 1947. And yet, it is not enough. For the wise God, especially for the youth, seeks to heal...

[*Latin ed. p. 332*]

Desiring to solemnly offer a most excellent example of virtue through canonization, and having, shortly after the beatification, witnessed two miracles, which occurred through her intercession, as evidenced by the decree issued by this Sacred Congregation on December 11th of the past year, it was deemed necessary to present a question to the Cardinals of Rome and other Consultors, in order to ensure that all things were in perfect accordance with the law: Whether, with the approval of two miracles following a suitable period, it is permissible to proceed to the solemn canonization of the aforementioned Blessed; that is, to the pontifical acts, first in the Consistory, and then definitively. This question was proposed by the undersigned Cardinal, Prefect of the Sacred Roman Congregation and Promoter of the Cause, in the General Congregation before His Most Holy Lordship, Pope Pius XII, on December 13th, and all those present gave their affirmative consent. The Most Blessed Father, however, considered it necessary to pause for a time, so that his mind might be illuminated by greater understanding through prayer. He chose this day to express his ultimate judgment. Therefore, the undersigned Cardinal, Prefect and Promoter, summoned the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, to him, and, after devoutly celebrating the holy Mass, he declared: It is permissible to proceed to the canonization of Blessed Maria Goretti. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 12th, of the year 1950.

[Signature] C. Card. MICARA, *Ep.* Velitern., Prefect.

[Signature] L. © S. f A. Carinci, Archbishop, Secretary.

II. REGARDING THE CANONIZATION OF BLESSED MARIA ANNA DE PAREDES, VIRGIN, CONCERNING THE QUESTION OF WHETHER AND OF WHICH MIRACLES IT IS ESTABLISHED, AFTER THE APOS-

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TOLIC SEE HAS GRANTED VENERATION TO THE AFORESAID BLESSED, IN THE CASE AND FOR THE PURPOSE IN QUESTION.

Saint Bernard, commenting on the words of the Bride: "My beloved to me, and I to him who feedeth among the lilies" (Song 2:16), writes: "Who is the Bride, and who is the Bridegroom? This is our God, that is, we ourselves, ... among the lilies,"

[*Latin ed. p. 333*]

The Sacred Congregation of Rites, number 333, considers this. But how great is the difference! Either she glories exceedingly, or He loves exceedingly. How admirable it is that she claims this intention as her own, saying: "My beloved is mine, and I am his"; and not content with this, she continues to glory, as if in equal measure, repaying in kind: "And I am his." O, what boldness is in a pure heart and a good conscience! (Sermon 68 on the Song of Songs). The beloved is fed among the lilies. Great is he who has been able to build three or four lilies in his land, amidst so much thorn and tribulation. Moreover, if I can join continence to this first innocence, I shall consider myself rich... But I am a king if I can add a third to these, patience... "For temptation is the life of man" (Sermon 70, end). Truly, in Blessed Mary Anne, not only these three virtues, but also all the others shone forth, emitting such a sweet fragrance that, deservedly, they compared her name to that of the lilies of Quito. Jesus, her beloved Spouse, who is fed among the lilies, established a pleasing dwelling in her heart; and she, in turn, gave herself entirely to Him, daring to repay His immense love with wisdom. Thus it happened that, imitating the example of her beloved Spouse, she attained the summit of Christian perfection and deserved the honors of Beatification with miracles, being declared blessed in the year 1853 by Pope Pius IX, and from the year 1850, through Apostolic letters with the Fisherman's seal, she received indulgences. The cause for canonization, having been resumed by Pope Leo XIII, may God bless him, on April 22, 1903, the Apostolic process was completed in the Conches court, concerning two marvelous healings that occurred in that city; the legal validity of which was recognized by a decree issued on April 4, 1948, concerning which this decree speaks. I. Carmela Martínez Cordova, wife of Aloysius Elsitdiè, had suffered a trauma to all the internal organs of the abdomen, with gastrointestinal distension and a belly so pendulous that it almost reached the knees; and this unfavorable diagnosis, as far as healing was concerned, was not only doubted by the doctors, but also by experts and by the very doctor of our Sacred Congregation, who unanimously declared it. However, on June 17, 1945, while the relics of Blessed Mary Anne were being carried in solemn procession through the streets of Conches, Carmela fervently invoked her for healing. Upon returning home, she felt healed. In the following days, after a careful examination, the doctor recognized that everything was restored to its proper place. This kind of

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healing cannot be attributed to the forces of nature, nor can it be obtained by surgical means; the doctor, the experts, and the medical council unanimously affirm this.

[*Latin ed. p. 334*]

Acts of the Apostolic See - Official Commentary 334 I I. The boy Ferdinandus Crespo Toral, six years of age, on June 14th of the year 1944, was afflicted with acute appendicitis, as several physicians declared, indeed, he required immediate surgical intervention, so that, if possible, his life might be saved. The physicians, along with the official experts and the medical college of this Sacred Congregation, confirm the diagnosis and, consequently, the unfavorable prognosis. Indeed, the boy's mother, devoted to the Blessed Virgin Mary Anne, had scarcely placed a small relic of her in the boy's bosom, and immediately he perfectly recovered. The physicians proclaim a miracle, as do the experts by profession and the medical college N. C. After these healings, two experts by profession and the medical college of this Congregation, after a rigorous examination, expressed their opinion, a preparatory meeting was held on November 8th of the previous year, to which the General, before the Most Holy Father Pope Pius XII, succeeded on December 13th; in which the Reverend Cardinal Benedictus Aloisi Masella, Promoter of the Cause, proposed the question to be debated: Whether and concerning which miracles there exists evidence in this case, and to what effect. The Reverend Cardinals, Official Prelates, and Fathers Consultors each expressed their vote. The Most Blessed Father postponed issuing his final judgment to this day, so that, in this matter of such importance, he might more clearly recognize divine approval through fervent prayers. Therefore, He summoned the Reverend Cardinals, the Promoter of the Cause, and the undersigned Prefect of the Sacred Roman Congregation, as well as the Reverend Father Salvator Natucci and myself, the Secretary, and, after offering the sacred sacrifice with religious devotion, declared: That two miracles, wrought by God through the intercession of the Blessed Virgin Mary Anne Paredes, namely, the healing of a Carmelite nun, Martínez, with a pendulous abdomen, of Elsitdiè, and the instantaneous and perfect healing of the boy Ferdinandus Crespo Toral from acute appendicitis, are established. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 12th of the year of Our Lord 1950. ffc C. Card. MICARA, E p. Velitern., Prefect. h. fr S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 335*]

Sacra Romana Rota 335: Causes which were heard in the Tribunal of the Sacred Roman Rota in the year 1949, of which the definitive judgment is published only in the dispositive part.

I. ROMANA – NULLITY OF MARRIAGE on the grounds of coercion

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and fear.

Rota Panel: A. Fidecicchi, presiding; F. Brennan; D. Staffa.

Defender of the Bond appointed: O. Bejan.

Advocate: I. Benedetti.

Question: "Does the nullity of the marriage in this case exist?"

Judgment of January 4th: "Affirmative."

II. MELITEN – NULLITY OF MARRIAGE on the grounds of exclusion of the procreation of legitimate offspring.

Rota Panel: A. Wynen, presiding; G. Heard; A. Canestri.

Defender of the Bond appointed: F. Romita.

Promoter of Justice: I. Pendola.

Advocate: R. Romano.

Question: "Does the nullity of the marriage in this case exist?"

Judgment of January 13th: "Affirmative."

III. TAURINEN – NULLITY OF MARRIAGE on the grounds of exclusion of good faith.

Rota Panel: G. Heard, presiding; A. Canestri; I. Teodori.

Defender of the Bond appointed: S. Gomez.

Advocate by mandate of gratuitous legal aid: I. Galassi.

Question: "Does the nullity of the marriage in this case exist?"

Judgment of January 22nd: "Negative."

IV. ROMANA – NULLITY OF MARRIAGE on the grounds of coercion and fear.

Rota Panel: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan.

Defender of the Bond appointed: Ch. Vijverberg.

Advocate by mandate of gratuitous legal aid: I. Galassi.

Question: "Does the nullity of the marriage in this case exist?"

Judgment of January 22nd: "Affirmative."

V. VIGLEVANEN – NULLITY OF MARRIAGE on the grounds of a condition imposed.

Rota Panel: A. Wynen, presiding; G. Heard; A. Canestri.

Substitute for the Defender of the Bond: I. Stella.

Advocates: P. A. D'Avack; A. Mittiga.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary: Question: "Whether the Royal Decree of March 1, 1948, should be confirmed or rejected in this case." Decree of January 27: "It should be rejected, and therefore it does not establish the nullity of the marriage in this case." VI. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: D. Staffa,

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presiding; I. Pasquazi, P. Mattioli. Defender of the Bond appointed: O. Bejan. Advocates appointed for gratuitous assistance: I. A. Ferrari. Question: "Whether the nullity of the marriage is established in this case." Decree of January 28: "Negatively." VII. MELITE - NULLITY OF MARRIAGE due to the excluded good of procreation. Royal Tribunal: H. Caiazzo, presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: P. Tocanel. Advocates: I. B. Nicola, H. Napoleoni. Question: "Whether the nullity of the marriage is established in this case." Decree of January 29: "Negatively." VIII. HISPALIS - NULLITY OF MARRIAGE due to lack of consent. Royal Tribunal: A. Jullien, Dean, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: S. Alvarez-Menendez. Advocate: I. Ojetti. Question: "Whether the nullity of the marriage is established in this case." Decree of January 29: "Affirmatively." IX. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Royal Tribunal: A. Jullien, Dean; A. Wynen, I. Pasquazi, presiding. Defender of the Bond appointed: F. Romita. Advocate: H. Graziani. Question: "Whether the nullity of the marriage is established in this case." Decree of February 3: "Negatively." X. TAURINUM - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: E. Wagner. Advocates: H. Faleari, C. Bernardini, F. Ligi. Question: "Whether the nullity of the marriage is established in this case." Decree of February 5: "Negatively." XI. TAURINUM, or ALEXANDRINA - NULLITY OF MARRIAGE based on imposed conditions. Royal Tribunal: A. Jullien, Dean; A. Wynen, I. Pasquazi, presiding. Defender of the Bond appointed: Advocate: B. Pellegrini, Ch. VijVerberg.

[*Latin ed. p. 337*]

The Sacred Roman Rota, Case 337: "Whether there exists a nullity of marriage, in this case." Judgment of February 9th: "Affirmative."

XII. Vicariate Apostolic of DELTAENILI - Nullity of marriage due to coercion and fear.

Rota Panel: H. Caiazzo, presiding; A. Fidecicchi; G. Doheny.

Defender of the Bond: P. Tocanel.

Advocate appointed for gratuitous assistance: P. Rutili.

Question: "Whether there exists a nullity of marriage, in this case."

Judgment of February 12th: "Affirmative."

XIII. BOSTON - Nullity of marriage due to impediment of indissolubility.

Rota Panel: A. Wynen, presiding; G. Heard; A. Canestri.

Defender of the Bond: I. Casoria.

Advocate: P. Ciprotti.

Question: "Whether there exists a nullity of marriage, in this case."

Judgment of February 12th: "Affirmative."

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XIV. ROMA - Nullity of marriage due to coercion and fear.

Rota Panel: G. Heard, presiding; A. Canestri; I. Teodori.

Substitute Defender of the Bond: I. Stella.

Advocate: I. Limongelli.

Question: "Whether there exists a nullity of marriage, in this case."

Judgment of February 19th: "Affirmative."

XV. BABYLON, of the SYRIANS - Nullity of marriage due to coercion and fear.

Rota Panel: A. Jullien, Dean; D. Staffa; I. Pasquazi, presiding.

Defender of the Bond: C. Da Silva.

Advocate appointed for gratuitous assistance: C. Bernardini.

Question: "Whether the judgment of the Rota of November 19, 1946, should be confirmed or rejected, in this case."

Judgment of February 22nd: "To be confirmed, and therefore, that there exists a nullity of marriage, in this case."

XVI. Vicariate Apostolic of EGYPT - Nullity of marriage due to coercion and fear.

Rota Panel: I. Teodori, presiding; H. Caiazzo; B. Filipiak.

Defender of the Bond: P. Tocanel.

Advocate appointed for gratuitous assistance: R. Szenwic.

Question: "Whether there exists a nullity of marriage, in this case."

Judgment of February 24th: "Affirmative."

XVII. ROMA - Nullity of marriage due to coercion and fear.

Rota Panel: D. Staffa, presiding; I. Pasquazi; P. Felici.

Defender of the Bond: I. Moretti.

Advocate: A. Merlo.

Question: "Whether there exists a nullity of marriage, in this case."

Judgment of February 25th: "Affirmative."

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[*Latin ed. p. 338*]

Acta Apostolicae Sedis - Official Commentary 338

XVIII. TERGESTINA, or VENETIA - Declaration of the Nullity of Marriage due to coercion and fear, and due to the exclusion of the good of posterity.

Rota Turn: A. Wynen, presiding; G. Heard; A. Canestri.

Defender of the Bond: P. Tocanel.

Advocate: G. laut.

Question: "Whether the nullity of the marriage can be declared in this case."

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Sentence of February 26: "Negative."

XIX. BERYTEN, of the MARONITE rite - Declaration of the Nullity of Marriage due to consanguinity.

Rota Turn: F. Brennan, presiding; A. Fidecicchi; I. Pasquazi.

Defender of the Bond: G. Oesterle.

Advocate, by mandate of gratuitous patronage: C. Bernardini.

Question: "Whether the nullity of the marriage can be declared in this case."

Sentence of February 28: "Negative."

XX. AUXIMANA, or FLORENTINA - Declaration of the Nullity of Marriage due to the exclusion of the sacrament.

Rota Turn: A. Jullien, Dean; P. Felici, presiding; B. Filipiak.

Defender of the Bond: O. Bejan.

Advocate: F. Cartoni.

Question: "Whether the nullity of the marriage can be declared in this case."

Sentence of February 28: "Negative."

XXI. LAUDSANNE, GENEVA, FRIBOURG - Declaration of the Nullity of Marriage due to the exclusion of the good of posterity.

Rota Turn: A. Wynen, presiding; G. Heard; A. Canestri.

Defender of the Bond: I. Casoria.

Advocate, by mandate of gratuitous patronage: V. Trocchi.

Question: "Whether the nullity of the marriage can be declared in this case."

Sentence of March 10: "Negative."

XXII. VERONA - Declaration of the Nullity of Marriage based on the grounds of coercion and fear.

Rota Turn: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan.

Defender of the Bond: S. M. Vitale.

Advocate: M. A. Pacelli.

Question: "Whether the nullity of the marriage can be declared in this case."

Sentence of March 11: "Negative."

XXIII. ASTI, or TURIN - Declaration of the Nullity of Marriage due to coercion and fear, and due to the exclusion of the good of faith.

Rota Turn: D. Staffa, presiding; I. Pasquazi; P. Felici.

Defender of the Bond: F. Fournier.

Advocates: C. H. Emprin Guardini; R. Romano.

Question: "Whether the nullity of the marriage can be declared in this case."

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Sentence of March 15: "Negative."

[*Latin ed. p. 339*]

Sacra Romana Rota 339 XXIV. N. N. - NULLITY OF MARRIAGE, based on the impediment of the husband's impotence. Turnus Rotalis: G. Heard, presiding; A. Wynen; A. Canestri. Substitute Defender of the Bond: A. Del Corpo. Advocates: I. Spinelli, F. Della Rocca. Question: "Whether the marriage is null in this case." Judgment of March 16th: "Affirmative, the husband being forbidden to enter into any other marriage without the consent of the Holy See." XXV. FERRARIEN. - NULLITY OF MARRIAGE, based on the exclusion of the common good of procreation. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Appointed Defender of the Bond: Burchardus a Wolfenschiessen. Advocates: A. Angelini Rota, C. Bernardini. Question: "Whether the marriage is null in this case." Judgment of March 17th: "Negative." XXVI. LAUSANNE. - GENEVA. - FRIBOURG. - NULLITY OF MARRIAGE, based on the exclusion of the common good of procreation. Turnus Rotalis: A. Jullien, Dean; A. Wynen; B. Filipiak, presiding. Appointed Defender of the Bond: F. Fournier. Advocate: F. Della Rocca. Question: "Whether the marriage is null in this case." Judgment of March 21st: "Affirmative." XXVII. ROMANA - NULLITY OF MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Substitute Defender of the Bond: A. Del Corpo. Advocates: I. Carrara, P. Ciprotti. Question: "Whether the marriage is null in this case." Judgment of March 21st: "Affirmative." XXVIII. ROMANA - NULLITY OF MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: G. Heard, presiding; A. Canestri; I. Teodori. Appointed Defender of the Bond: I. Casoria. Advocate: R. Romano. Question: "Whether the judgment of the Turnus Rotalis of February 21st, 1948, should be confirmed or overturned in this case." Judgment of March 26th: "To be overturned, and therefore, the marriage is declared null in this case." XXIX. NEAPOLITANA - NULLITY OF MARRIAGE, based on the exclusion of the common good of the sacrament. Turnus Rotalis: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Appointed Defender of the Bond: R. Bidagor. Advocate: C. Bernardini.

[*Latin ed. p. 340*]

Acta Apostolicae Sedis – Official Commentary 340. Question: "Does nullity of marriage exist, in this case?" Decision of March 26th: "Negative."

XXX. MEDIOLANEN. – Nullity of marriage due to coercion and fear. Rotational Panel: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: H. Felice. Advocate: C. Corsanego. Question: "Does nullity of marriage exist, in this case?" Decision of March 26th: "Negative."

XXXI. PARISIEN. – Nullity of marriage due to exclusion of good faith. Rotational Panel: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of

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the Bond appointed: F. Fournier. Advocate: F. Cartoni. Question: "Does nullity of marriage exist, in this case?" Decision of March 28th: "Negative."

XXXII. PARISIEN. – Nullity of marriage due to exclusion of the sacramental good and the good of procreation. Rotational Panel: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Question: "Does nullity of marriage exist, in this case?" Decision of March 29th: "Negative."

XXXIII. ROMANA – Nullity of marriage due to exclusion of the good of procreation. Rotational Panel: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: P. Oraziani. Advocate: H. Tocanel. Question: "Does nullity of marriage exist, in this case?" Decision of March 30th: "Negative."

XXXIV. FLORENTINA – Nullity of marriage due to clandestine circumstances. Rotational Panel: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Does nullity of marriage exist, in this case?" Decision of March 31st: "Negative."

AQUILANA – Nullity of marriage due to a condition imposed. Rotational Panel: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: Burchardus a Wolfenschiessen. Advocate: C. Bernardini.

XXXV. Question: "Does nullity of marriage exist, in this case?" Decision of April 5th: "Negative."

[*Latin ed. p. 341*]

Sacra Romana Rota, XXXVI. N. N.. - Concerning the Declaration of Nullity of Marriage, 341, due to the impotence of the man, and concerning a dispensation granted. Turnus Rotalis: A. Jullien, Dean, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: S. Gómez. Advocate appointed by gratuitous patronage: F. Cartoni. Doubts: I. "Whether the Rotal sentence of November 8, 1946, should be confirmed or rejected?"; and, to the extent that it is affirmative regarding the second part: II. "Whether counsel should be given to the Most Holy Council concerning a dispensation from a marriage that is valid but not consummated, in this case." Sentence of April 6: Regarding I. "The sentence is to be confirmed, or it does not appear that there is a nullity of the marriage." Regarding II. "Negatively."

XXXVII. BONAËREN. - Concerning the Declaration of Nullity of Marriage, based on coercion and fear. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: Ch. Vijverberg. Advocate: F. Della Rocca. Doubt: "Whether there appears to be a nullity of the marriage, in this case." Sentence of April 9: "Negatively."

XXXVIII. NOVARIEN. - Concerning the Declaration of Nullity of Marriage, due to simulated consent, due to the excluded good of good faith. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of

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the Bond appointed: I. Sirna. Advocates: I. E. Ferrari; R. Romano; C. H. Emprin Guardini. Doubt: "Whether there appears to be a nullity of the marriage, in this case." Sentence of April 9: "Negatively."

XXXIX. ROMANA - Concerning the Declaration of Nullity of Marriage, due to the excluded good of procreation. Turnus Rotalis: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: A. Cairoli. Advocate appointed by gratuitous patronage: R. Szenwic. Doubt: "Whether there appears to be a nullity of the marriage, in this case." Sentence of April 11: "Affirmatively, but it is forbidden to the man to enter into other marriages, unless he first explicitly issues a written declaration before the Ordinary of the place, confirmed by oath, that he recedes from all his wrongful intentions and firmly intends to contract a new marriage according to Catholic doctrine, namely one that is indissoluble, and ordered for the procreation of children, without any contrary intention or condition."

XL. ARGENTINA. - Concerning the Declaration of Nullity of Marriage, due to the excluded good of procreation. Turnus Rotalis: A. Wynen; I. Teodori, presiding; H. Caiazzo. Defender of the Bond appointed: P. Tocanel. Advocate: M. D'Alfonso. Doubt: "Whether there appears to be a nullity of the marriage, in this case." Sentence of April 11: "Negatively."

[*Latin ed. p. 342*]

342 From the Acts of the Apostolic See - Official Commentary, Volume XLI. TURIN. Concerning the exclusion of the good of the offspring. - NULLITY OF MARRIAGE. Turnus Rotalis: A. Fidecicchi, presiding; Ponens, F. Brennan; D. Staffa. Defender of the Bond appointed: O. Bejan. Advocates: P. A. D'Avack. Doubts: I. "Does nullity of the marriage exist in this case?"; and to the extent that it is negative: II. "Should the Most Holy Congregation be consulted regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of April 12th: Regarding I: "Negative"; regarding II: "Affirmative, with the prohibition of proceeding to new marriages without the consultation of the Holy See."

XLII. BERYTUS. - NULLITY OF MARRIAGE of Maronites, based on the grounds of force and fear, and also on the grounds of affinity. Turnus Rotalis: A. Jullien, Dean; Ponens, P. Felici; B. Filipiak. Defender of the Bond appointed: G. Oesterle. Advocates: P. Guidi, C. Bernardini, for the plaintiff; M. Mantovani, by mandate of gratuitous patronage, for the defendant. Doubt: "Does nullity of the marriage exist in this case?" Sentence of April 12th: "Negative."

XLIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Turnus Rotalis: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: A. Schönegger. Advocate: R. Romano. Doubt: "Does nullity of the marriage exist in this case?" Sentence of April 21st: "Negative."

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XLIV. ROME. - NULLITY OF MARRIAGE based on the grounds of force and fear. Turnus Rotalis: A. Wynen; A. Canestri, presiding; I. Teodori. Defender of the Bond: I. Stella. Advocates: F. Cartoni, F. Bersani. Doubt: "Should the sentence of the Turnus Rotalis of July 13, 1946, be confirmed, or overturned, in this case?" Sentence of April 23rd: "It is to be overturned, and therefore, nullity of the marriage does not exist in this case."

XLV. INTERAMNA. - NULLITY OF MARRIAGE due to the exclusion of the good of the faith, due to consent. Turnus Rotalis: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: H. Raco. Advocate by mandate of gratuitous patronage: I. A. Ferrari. Doubt: "Does nullity of the marriage exist in this case?" Sentence of April 25th: "Negative."

XLVI. ROME. - NULLITY OF MARRIAGE based on the grounds of force and fear. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi.

[*Latin ed. p. 343*]

The Sacred Roman Rota, Case 343: Defender of the Bond appointed: O. Bejan. Advocate appointed by gratuitous patronage: M. D'Alfonso. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of April 25th: "Affirmative."

ROMA, XLVII. NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Jullien, Dean; P. Felici, Assessor; B. Filipiak. Defender of the Bond appointed: F. Ruffini. Advocate: E. Fournier. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of April 25th: "Negative."

FLORENTINA, XLVIII. NULLITY OF MARRIAGE due to coercion and fear, due to the excluded good of procreation. Rotal Court: A. Fidecicchi, Assessor; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of April 26th: "Affirmative."

XLIX. N. N. - NULLITY OF MARRIAGE due to the husband's impotence. Rotal Court: A. Jullien, Dean; D. Staffa, Assessor; I. Pasquazi. Defender of the Bond appointed: P. Bersani. Advocate: F. Tocanel. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of May 6th: "Negative."

L. N. N. - SEPARATION. Rotal Court: H. Caiazzo, Assessor; A. Fidecicchi; F. Brennan. Promoter of Justice: I. Pendola. Advocates appointed by gratuitous patronage: P. Guidi, for the plaintiff; Th. Mauro, for the defendant. Doubt: "Whether, and in what manner, and due to whose fault, and under what conditions, there is a place for separation concerning the marital bed and cohabitation, in this case." Sentence of May 9th: "Affirmative, that is, there is a place for separation perpetually concerning the marital bed and cohabitation, in this case, according to canons 1129, 1130, namely, due to the husband's adultery; temporarily, due to the husband's

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fault, according to canon 1131, or due to the wife's abandonment by the husband and the injuries inflicted upon the wife by him."

TAURINEN, LI. NULLITY OF MARRIAGE due to the simulation of consent, due to the excluded good of procreation. Rotal Court: A. Jullien, Dean; A. Wynen; B. Filipiak, Assessor. Defender of the Bond: I. Stella. Advocates: C. H. Emprin Guardini; R. Romano.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Commentarium Officiale.

Question: "Does the nullity of the marriage exist, in this case?"

Sentence, dated May 11th: "Negative."

LII. LUGANEN. - NULLITY OF MARRIAGE due to lack of consent.

Rota Court: I. Pasquazi, Presiding; P. Felici; B. Filipiak.

Advocate for the Validity of the Bond: R. Bidagor.

Advocate appointed by gratuitous patronage: V. Trocchi.

Question: "Does the nullity of the marriage exist, in this case?"

Sentence, dated May 12th: "Negative."

LUI. VERSALIEN. - NULLITY OF MARRIAGE due to a condition imposed.

Rota Court: A. Wynen, Presiding; A. Canestri; G. Doheny.

Advocate for the Validity of the Bond: F. Fournier.

Advocate: M. D'Alfonso.

Question: "Does the nullity of the marriage exist, in this case?"

Sentence, dated May 19th: "Affirmative."

LIV. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation.

Rota Court: A. Jullien, Dean; A. Wynen; B. Filipiak, Presiding.

Advocate for the Validity of the Bond: S. Gómez.

Advocate: F. Cartoni.

Question: "Should the sentence of the Rota Court of June 12, 1948, be confirmed, or overturned, in this case?"

Sentence, dated May 21st: "It should be confirmed, and therefore the nullity of the marriage does not exist, in this case."

LV. N. N. - NULLITY OF MARRIAGE due to the impotence of the man.

Rota Court: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi.

Substitute Advocate for the Validity of the Bond: A. Del Corpo.

Advocate: V. Trocchi.

Question: "Does the nullity of the marriage exist, in this case?"

Sentence, dated May 23rd: "Affirmative, the man being forbidden from entering into another marriage, without the consultation of the Holy See."

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LVI. N. N. - NULLITY OF MARRIAGE due to the impotence of the man.

Rota Court: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan.

Substitute Advocate for the Validity of the Bond: A. Del Corpo.

Advocate: B. Pellegrini.

Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?"

Sentence, dated May 27th: Regarding I: "Affirmative, the man being forbidden from entering into another marriage." Regarding II: "Provided for in the first [question]."

[*Latin ed. p. 345*]

Sacra Romana Rota LVII. Case of MILETEN, concerning the NULLITY OF MARRIAGE, due to coercion and fear, and due to simulated consent. Panel: I. Pasquazi, presiding; G. Doheny; P. Mattioli; Turnus Botalis. Defender of the Bond: F. Fournier. Advocate: R. Romano. Questions: I. "Whether a new instance of judgment should be admitted, according to canons 1989 and 1903 of the Code of Canon Law, in this case"; and, if affirmative: II. "Whether the judgment of the Rota of August 9, 1945, concerning the matter of coercion, should be confirmed or annulled"; III. "Whether the same judgment of the Rota of August 9, 1945, concerning the matter of simulated consent, should be confirmed or annulled." Judgment of May 28: Regarding I. "Affirmative"; Regarding II and III. "It should be confirmed, or it does not appear that there is nullity of the marriage, in this case."

LVIII. FLORENTINA. Concerning the NULLITY OF MARRIAGE, due to simulated consent, due to the exclusion of the good of procreation and the good of the sacrament. Panel: A. Wynen, presiding; A. Canestri; P. Mattioli; Turnus Rotalis. Defender of the Bond: Ch. Berutti. Advocate, by mandate of gratuitous patronage: R. Romano. Question: "Whether there appears to be nullity of the marriage, in this case." Judgment of May 28: "Negative."

LIX. N. N. Concerning the NULLITY OF MARRIAGE, due to coercion and fear, and due to the lack of consummation. Panel: F. Brennan, presiding; D. Staffa; I. Pasquazi; Turnus Rotalis. Defender of the Bond: S. Alvarez Menendez. Advocate: A. Capalti. Question: "Whether there appears to be nullity of the marriage, in this case." Judgment of May 30: "Negative."

LX. IANUEN. Concerning the NULLITY OF MARRIAGE, due to the exclusion of the good of procreation. Panel: A. Jullien, Dean; D. Staffa, presiding; P. Mattioli; Turnus Rotalis. Defender of the Bond: A. Gambari. Advocate, by mandate of gratuitous patronage: V. Castiglione Humani. Question: "Whether there appears to be nullity of the marriage, in this case." Judgment of June 3: "Negative."

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LXI. N. N. Concerning the NULLITY OF MARRIAGE, due to the impotence of the man. Panel: A. Canestri, presiding; I. Teodori; H. Caiazzo; Turnus Rotalis. Defender of the Bond: S. Gómez. Advocate, by mandate of gratuitous patronage: I. Torre. Questions: I. "Whether there appears to be nullity of the marriage, in this case"; and, if negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated." Judgment of June 4: Regarding I. "Affirmative, the man being forbidden from entering into another marriage, without the consultation of the Most Holy [Father]." Regarding II. "Consideration is given to the first [point]."

[*Latin ed. p. 346*]

Acta Apostolicae Sedis – Official Commentary 346 LXII. PLATIEN. – NULLITY OF MARRIAGE due to force and fear, on account of the excluded gift of procreation. Turnus Rotalis: A. Canestri, Presiding, I. Teodori, F. Brennan. Defender of the Bond appointed: S. M. Vitale. Advocate: T. Ragusa. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of June 4th: "Negatively." LXIII. N. N. – NULLITY OF MARRIAGE due to the wife's impotence. Turnus Rotalis: A. Canestri, Presiding, I. Teodori, A. Fidecicchi. Defender of the Bond appointed: G. Oesterle. Advocate: G. laut. Doubts: I. "Whether the nullity of the marriage is established, in this case"; and to the extent that it is negative: II. "Whether counsel should be given to the Most Holy Council concerning a dispensation regarding a marriage that is valid but not consummated." Sentence of June 4th: "Negatively in both cases." LXIV. SATIONIS N. N. – NULLITY OF MARRIAGE on the grounds of force and fear, and DISPENSATION – DENIED. Turnus Rotalis: I. Pasquazi, Presiding, P. Felici, B. Filipiak. Defender of the Bond appointed: I. Sirna. Advocates: E. Albertario, R. Ottaviani. Doubts: I. "Whether the nullity of the marriage is established, in this case"; and to the extent that it is negative: II. "Whether counsel should be given to the Most Holy Council concerning a dispensation regarding a marriage that is valid but not consummated." Sentence of June 7th: "Negatively in both cases." LXV. ROMANA – NULLITY OF MARRIAGE due to simulated consent, due to force and fear. Turnus Rotalis: A. Wynen, Presiding, A. Canestri, G. Doheny. Defender of the Bond appointed: S. Alvarez Menendez. Advocates: C. Bernardini, F. Ligi. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of June 9th: "Affirmatively." LXVI. BONI ROMANA – NULLITY OF MARRIAGE due to the exclusion of the good of procreation and of the sacrament. Turnus Rotalis: A. Canestri, Presiding, I. Teodori, H. Caiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F. Cartoni. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of June 11th: "Negatively." LXVII. N. N. – NULLITY

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OF MARRIAGE due to the impotence of both spouses.

[*Latin ed. p. 347*]

The Sacred Roman Rota, number 347, Turnus Rotalis: I. Teodori, Presiding; TL. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: Y. Bartoccetti. Advocate: R. Romano. Doubts: I. "Does it appear that there is a nullity in the marriage, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Sentence of June 11th: "Negative to both."

LXVIII, number SAVONEN or JANUEN. - NULLITY OF MARRIAGE due to the exclusion of legitimate offspring. Turnus Rotalis: A. Jullien, Dean; P. Felici, Presiding; B. Filipiak. Defender of the Bond appointed: P. Palazzini. Advocate by mandate of gratuitous assistance: F. Cartoni. Doubt: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 11th: "Negative."

LXIX, O VETEN. - NULLITY OF MARRIAGE due to clandestine marriage. Turnus Rotalis: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: S. Torre. Advocate: I. Gómez. Doubt: "Should the sentence of the Rota of June 30, 1948, be confirmed, or rejected, in this case?" Sentence of June 11th: "It is to be confirmed, and therefore it is established that there is a nullity in the marriage in this case."

LXX, ROMANA - NULLITY OF MARRIAGE due to simulated consent. Turnus Rotalis: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: A. Del Corpo. Advocate by mandate of gratuitous assistance: V. Trocchi. Doubt: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 13th: "Affirmative, and according to the meaning expressed in the sentence."

LXXI, FLORENTINA - NULLITY OF MARRIAGE due to the exclusion of legitimate offspring. Turnus Rotalis: A. Jullien, Dean; A. Wynen; B. Filipiak, Presiding. Promoter of Justice: I. Pendola. Defender: I. Stella. Advocate: R. Santoro. Doubt: "Should the sentence of the Rota of March 31, 1948, be confirmed, or rejected, in this case?" Sentence of June 17th: "It is to be confirmed, and therefore it is not established that there is a nullity in the marriage in this case."

LXXII, MESSANEN. - JURISDICTIONAL - Regarding the admissibility of an appeal. Turnus Rotalis: A. Jullien, Dean; F. Brennan; D. Staffa, Presiding.

[*Latin ed. p. 348*]

Acts of the Apostolic See - Official Commentary 348. Promoter of Justice: I. Pendola. Advocates: M. Mantovani, for the plaintiff; C. Bernardini and F. Bersani, for the religious institutes. Question: "Whether an appeal against the interlocutory judgment of the Royal Court of June 30, 1943, is

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admissible, in this case." Judgment of June 17: "Negative, that is to say, an appeal is not admissible against the interlocutory judgment of the Royal Court of June 30, 1943, which declared the action for spoliation to be admissible from the commencement of the judicial action before the Royal Court, according to canon 1698 § 2."

LXXIII. Case concerning coercion and fear, due to lack of consent. PANOEMITANA - NULLITY OF MARRIAGE. Royal Court: A. Canestri, I. Teodori, P. Mattioli, presiding. Defender of the Bond appointed: F. Carpino. Advocate appointed by gratuitous legal aid: H. Graziani. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of June 18: "Negative."

LXXIV. N. N. - DISPENSATION REGARDING A VALID MARRIAGE. Royal Court: A. Jullien, Dean, A. Wynen, P. Felici, presiding. Defender of the Bond appointed: F. Romita. Advocates: A. Russo, H. Graziani. Question: "Whether advice should be given to the Most Holy Father regarding a dispensation concerning a valid and unconsummated marriage, in this case." Judgment of June 22: "Negative."

LXXV. ARRETINA - NULLITY OF MARRIAGE on the grounds of coercion and fear. Royal Court: A. Jullien, Dean, B. Filipiak, presiding, P. Mattioli. Defender of the Bond appointed: I. Sirna. Advocate appointed by gratuitous legal aid: I. A. Ferrari. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of June 22: "Negative."

LXXVI. IANUEN. - NULLITY OF MARRIAGE on the grounds of coercion and fear. Royal Court: A. Wynen, A. Canestri, presiding, I. Teodori. Defender of the Bond: I. Bernardini. Advocate: C. Stella. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of June 25: "Affirmative."

LXXVII. ARRETINA - NULLITY OF MARRIAGE due to a condition imposed. Royal Court: I. Teodori, presiding, H. Caiazzo, I. Pasquazi. Defender of the Bond appointed: G. Oesterle. Advocates: A. Catalani, R. Romano.

[*Latin ed. p. 349*]

Sacra Romana Rota 349: "Whether, in a certain case, the nullity of a marriage is to be declared." Decision of June 25th: "Negative." LXXVIII. BUFF ALEN. - Nullity of marriage based on coercion and fear. Rotal Court: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: S. Vitale. Advocate appointed by gratuitous patronage: B. Costa Albesi. Question: "Whether, in a certain case, the nullity of a marriage is to be declared." Decision of June 27th: "Negative." LXXIX. FLORENTINA - Nullity of marriage based on coercion and fear. Rotal Court: A. Fidecicchi, presiding; F. Brennan; P. Mattioli. Defender of the Bond appointed: G. Oësterle. Advocate: F. Cartoni. Question: "Whether, in a certain case, the nullity of a marriage is to be declared." Decision of June 28th: "Negative." LXXX.

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FIRMANA - Nullity of marriage based on coercion and fear. Rotal Court: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: O. Bejan. Advocate appointed by gratuitous patronage: M. Mantovani. Question: "Whether, in a certain case, the nullity of a marriage is to be declared." Decision of June 28th: "Affirmative." LXXXI. ARGENTINA. - Nullity of marriage due to the excluded good of procreation. Rotal Court: H. Caiazzo, presiding; A. Fidecicchi; P. Mattioli. Defender of the Bond appointed: F. Fournier. Advocate: M. D'Alfonso. Question: "Whether, in a certain case, the nullity of a marriage is to be declared." Decision of July 2nd: "Negative." LXXXII. TURIN. - Nullity of marriage due to a condition imposed. Rotal Court: A. Wynen, presiding; A. Canestri; P. Mattioli. Defender of the Bond appointed: P. Tocanel. Advocates: C. Bernardini; H. Paleari. Question: "Whether, in a certain case, the nullity of a marriage is to be declared." Decision of July 2nd: "Affirmative." LXXXIII. HISPALIS. - Nullity of marriage due to lack of consent. Rotal Court: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: S. Alvarez Menendez. Advocate: I. Ojetti. Question: "Whether the Rotal decision of January 29th, 1949, is to be confirmed or rejected, in this case." Decision of July 2nd: "To be confirmed, and therefore, to declare the nullity of..."

[*Latin ed. p. 350*]

Acts of the Apostolic See - Official Commentary 350, concerning the impediment to marriage, in the case where, although forbidden, a man is permitted to enter into another marriage only before the Ordinary of the place, under oath, promising that he will provide the marital consent according to the law (canon 1081 § 2). LXXXIV. ALEPPO. OF THE ARMENIANS - CONCERNING A DEBT. Royal Tribunal: I. Pasquazi, Presiding; P. Felici, B. Filipiak. Promoter of Justice: I. Pendola. Advocates: P. Ciprotti, for the plaintiff; P. Guidi, for the defendant. Question: "Whether and what sum of money, in what denomination, and by what title, is due from the Armenian Convent of Bzommar to Mr. George Nacouz." Judgment of July 5th: 1) "The Convent of Bzommar owes to Mr. George Nacouz: a) for the share, a loan having been received, the sum which is sufficient to redeem four hundred (400) Turkish gold coins, according to the value of Turkish gold coins on the day that the plaintiff received the sum offered to him by the Convent of Bzommar, consisting of 6483 paper sheets; b) for the loan: one-twentieth of the entire share, as calculated above, deducting the loan already paid, from the date of the loan to April 17, 1942, on which date a portion of the share was returned; and one-twentieth of the share still to be returned, according to the decision in a), from April 17, 1942, to the date of the total repayment of the share. 2) The plaintiff shall subsequently return to the Convent of Bzommar the sum of 6483 paper sheets already received." LXXXV. VIENNA. - CONCERNING THE NULLITY OF MARRIAGE due to the excluded indissolubility. Royal Tribunal: A. Canestri, Presiding; I.

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Teodori, G. Doheny. Defender of the Bond appointed: P. Tocanel. Advocate under gratuitous patronage: T. Mauro. Question: "Whether the judgment of the Royal Tribunal of February 21, 1940, should be confirmed, or overturned, in this case." Judgment of July 7th: "It is to be confirmed, or it does not appear that there is nullity of the marriage, in this case." LXXXVI. TURIN. - CONCERNING THE NULLITY OF MARRIAGE due to coercion and fear, due to the excluded good of posterity. Royal Tribunal: A. Canestri, Presiding; I. Teodori, H. Caiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F. Bersani. Question: "Whether there appears to be nullity of the marriage, in this case." Judgment of July 7th: "Affirmative." LXXXVII. ROME - CONCERNING THE NULLITY OF MARRIAGE due to lack of consent. Royal Tribunal: I. Teodori, Presiding; H. Caiazzo, D. Staffa. Defender of the Bond appointed: R. Bidagor.

[*Latin ed. p. 351*]

Sacra Romana Rota 351. Advocates: I. B. Ferrata, C. Bernardini, for the plaintiff; C. Corsanego, H. Napoleoni, for the defendant. Question: "Whether the judgment of the Rota of July 13, 1946, should be confirmed, or annulled, in this case." Judgment of July 8: "That it should be annulled, and therefore that the marriage is declared null, in this case." LXXXVIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Tribunal: A. Jullien, Dean, A. Wynen, I. Pasquazi, Assessors. Defender of the Bond appointed: I. Oasoria. Advocates: P. Guidi, A. D'Alessandri. Questions: I. "Whether the marriage is declared null, in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of July 9: "Negatively to both." LXXXIX. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: A. Jullien, Dean, A. Fidecicchi, Assessor, F. Brennan. Defender of the Bond appointed: F. Benedetti. Advocate: I. Romita. Question: "Whether the marriage is declared null, in this case." Judgment of July 12: "Negatively." XC. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and regarding a DISPENSATION - for a marriage that is valid. Rotal Tribunal: A. Jullien, Dean, F. Brennan, Assessor, D. Staffa. Defender of the Bond appointed: G. Oesterle. Advocate: P. Oiprotti. Questions: I. "Whether the marriage is declared null, in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of July 12: "Negatively to both." XC. EPODE DIEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: A. Jullien, Dean, D. Staffa, Assessor, I. Pasquazi. Defender of the Bond appointed: P. Capobianco. Advocate, by mandate of gratuitous patronage: H. Graziani. Question: "Whether the marriage is declared null, in this

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case." Judgment of July 15: "Affirmatively." XCII. ROMA - NULLITY OF MARRIAGE due to coercion and fear, due to the exclusion of good faith and the good of the sacrament. Rotal Tribunal: A. Jullien, Dean, B. Filipiak, Assessor, G. Doheny. Defender of the Bond appointed: F. Romita.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis — Official Commentary of the Advocates: M. A. Pacelli, I. Torre. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of July 16: "Negative." XCIII. NEAPOLITANA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: A. Jullien, Dean, P. Felici, Assessor, B. Filipiak. Defender of the Bond appointed: S. Gómez. Advocates: C. and I. Pacelli. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of July 20: "Negative." XCIV. SENEN. from the head of force and fear. - NULLITY OF MARRIAGE. Rotalian Tribunal: A. Jullien, Dean, Assessor, A. Wynen, B. Filipiak. Substitute for the Defender of the Bond: Advocate: N. A. Del Corpo. Patrizi. Question: "Whether the sentence of the Rotalian Tribunal of July 19, 1947, should be confirmed, or annulled, in this case." Sentence of July 25: "To be confirmed, and therefore, there does not exist a cause for the nullity of the marriage, in this case." XCV. NEAPOLITANA - NULLITY OF MARRIAGE from the head of force and fear. Rotalian Tribunal: A. Fidecicchi, Assessor, I. Pasquazi, P. Felici. Defender of the Bond: I. M. Pinna. Advocate by mandate of gratuitous patronage: V. TroccM. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of July 26: "Negative." XCVI. PRAEF. APOST., DEGIBUTI - NULLITY OF MARRIAGE due to the simulation of consent. Rotalian Tribunal: A. Jullien, Dean, A. Wynen, P. Mattioli, Assessor. Defender of the Bond: I. M. Pinna. Advocate by mandate of gratuitous patronage: F. Cartoni. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of July 27: "Affirmative." XCVII. TRANEN, OR BAREN. - NULLITY OF MARRIAGE from the head of force and fear. Rotalian Tribunal: A. Canestri, Assessor, I. Teodori, P. Mattioli. Defender of the Bond: I.M. Pinna. Advocate by mandate of gratuitous patronage: G. Felici. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of July 28: "Negative." XCVIII. ROMANA of the mind and good faith. - NULLITY OF MARRIAGE due to the exclusion of the sacred.

[*Latin ed. p. 353*]

Sacra Romana Rota, 353, Turnus Rotalis: D. Staffa, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: Ch. VijVerberg. Advocate: A. Angelini Rota. Question: "Whether the Rotal sentence of June 16, 1948, should be confirmed, or annulled, in this case." Sentence of July 29: "It is to be confirmed, and therefore, it does not declare the marriage null."

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XCIX. EPOREDIBN. - NULLITY OF MARRIAGE due to violence and fear, due to a condition imposed. Turnus Rotalis: A. Wynen, presiding; I. Pasquazi; P. Mattioli. Defender of the Bond appointed: F. Romita. Advocate by mandate of free legal aid: R. Costa Albesi. Question: "Whether the nullity of the marriage is established, in this case." Sentence of July 30: "Negatively."

C. N. SUPER N. - NULLITY OF MARRIAGE due to the impotence of the man and a dispensation *rato*. Turnus Rotalis: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: G. Cesterie. Advocate: P. Fedele. Questions: I. "Whether the nullity of the marriage is established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage already celebrated but not consummated, in this case." Sentence of July 30: "Negatively to both."

CI. ROTHOMAGEN. - NULLITY OF MARRIAGE based on the grounds of violence and fear. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; P. Felici. Defender of the Bond appointed: I. F. Fournier. Advocate: Benedetti. Question: "Whether the nullity of the marriage is established, in this case." Sentence of August 1: "Negatively."

CIL COLOCEN. - NULLITY OF MARRIAGE based on the grounds of violence and fear. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: P. Tocanel. Advocate by mandate of free legal aid: F. Ligi. Question: "Whether the nullity of the marriage is established, in this case." Sentence of August 1: "Affirmatively."

C U I. ABBAT. NULLIUS DE PERAMIHO - NULLITY OF MARRIAGE also due to the impotence of the woman. Turnus Rotalis: A. Jullien, Dean; A. Wynen, presiding; I. Pasquazi. Defender of the Bond appointed: F. Fournier.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis – Official Commentary of the Advocate appointed by the office of gratuitous patronage: H. Graziani. Question: "Whether there exists a nullity in the marriage, in this case." Decision of August 3rd: "Affirmative." CIV. EBROICEN. – NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotational Panel: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: F. Fournier. Advocate: I. A. Ferrari. Question: "Whether there exists a nullity in the marriage, in this case." Decision of August 5th: "Negative." GV. ROMANA – NULLITY OF MARRIAGE due to the exclusion of good faith and the good of the sacrament, due to the simulation of consent. Rotational Panel: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: O. Bejan. Advocate: I. Torre. Question: "Whether there exists a nullity in the marriage, in this case." Decision of August 5th: "Negative." BERYTEN. CVI. MARONITE – REGARDING THE NULLITY

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OF JUDGMENTS AND THE RESTORATION OF DAMAGES. Rotational Panel: A. Fidecicchi; F. Brennan; D. Promotor Iustitiae: I. Staffa, presiding; Pendola. Advocate appointed by the office of gratuitous patronage: A. Coussa. Questions: I. "Whether there exists an incurable nullity in the judgments of the Tribunal of Beirut of July 9th, 1912, and of the Patriarchal Tribunal of December 31st, 1942, concerning the monetary reparation in this case"; and, to the extent that it is negative: II. "Whether a full restoration should be granted against the aforementioned judgments, according to canon 1905, § 2, n. 4, in this case"; and, to the extent that it is negative: III. "Whether a new instance of judgment is admissible against the aforementioned judgments, concerning the monetary reparation, according to canon 1989, in this case." Decision of October 7th: "Negative to all." CVII. FLORENTINA – REGARDING THE NULLITY OF MARRIAGE due to coercion and fear, due to the condition of indissolubility. Rotational Panel: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: A. Cairoli. Advocate: R. Romano. Question: "Whether the decision of the Rotational Panel of December 16th, 1948, should be confirmed, or overturned, in this case." Decision of October 10th: "It is to be confirmed, and therefore there exists a nullity in the marriage, in this case, but the man is forbidden from entering into another marriage unless, before the Ordinary of the place, under oath, he promises that he will give his matrimonial consent, according to the law (canon 1081 § 2 of the Code of Canon Law)."

[*Latin ed. p. 355*]

Sacra Romana Rota, Session VIII, concerning good order. – NULLITY OF MARRIAGE due to the exclusion of good faith and the sacrament. Turnus Rotalis: A. Jullien, Dean; P. Felici, Judge; B. Filipiak. Defender of the Bond appointed: I. Sima. Advocate appointed by gratuitous patronage: M. D'Alfonso. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 11th: "Negative."

CIX. ROMA concerning the good of offspring. – NULLITY OF MARRIAGE due to coercion and fear, due to the exclusion. Turnus Rotalis: A. Fidecicchi, Judge; F. Brennan; D. Staffa. Defender of the Bond appointed: I. Sima. Advocate: R. Szénwic. Questions: I. "Whether the nullity of the marriage can be established in this case"; and to the extent that it is negative: II. "Whether it is fitting to advise the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of October 11th: Regarding I, "Affirmative." Regarding II, "Provision made in the first [question]." However, the woman should not proceed to new nuptials unless she first promises before the Ordinary, under oath, that she will be duly free from conjugal obligations.

CX. – NULLITY OF MARRIAGE in PARIS, due to the exclusion of good faith. Turnus Rotalis: A. Canestri; I. Teodori; P. Felici, Judge. Promoter of

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Justice: I. Pendola. Defender of the Bond: I. M. Pinna. Advocate: I. B. Ferrata. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 15th: "Negative."

CXI. ROMA – NULLITY OF MARRIAGE due to the exclusion of the good of offspring and good faith. Turnus Rotalis: A. Jullien, Dean; B. Filipiak, Judge; G. Doheny. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous patronage: V. Trocchi. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 17th: "Negative."

CXII. NICE – NULLITY OF MARRIAGE due to a condition imposed. Turnus Rotalis: A. Jullien, Dean; B. Filipiak, Judge; P. Mattioli. Defender of the Bond appointed: F. Fournier. Advocate: B. Pellegrini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 24th: "Affirmative."

[*Latin ed. p. 356*]

Acta Apostolicae Sedis - Official Commentary 356 CXIII. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotal Court: F. Brennan, Presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: P. Tocanel. Advocate: F. Cartoni. Question: "Does the nullity of the marriage in this case exist?" Sentence of October 26th: "Negative." CXIV. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring, the good of faith, and the good of the sacrament. Rotal Court: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: A. Cairoli. Advocate: M. D'Alfonso. Question: "Does the nullity of the marriage in this case exist?" Sentence of October 28th: "Negative." CXV. VALENTINA - DECREE OF SEPARATION. Rotal Court: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Promoter of Justice: I. Pendola. Advocates: I. A. Ferrari, C. Bernardini, for the plaintiff; I. Torre, by mandate of gratuitous legal assistance, for the defendant. Questions: I. "Whether, for what reason, and whose fault, a separation from the marital bed, table, and dwelling should be pronounced in this case"; II. "To which party should the custody of the children be awarded." Sentence of October 29th: Regarding I. "A separation from the marital bed, table, and dwelling is to be pronounced for an indefinite time, due to the fault of the plaintiff husband, because of the cruelties inflicted by him upon the defendant wife, which have made common life excessively difficult." Regarding II. "The custody of both children is to be awarded to the innocent party, that is, the mother, while maintaining the burden already imposed upon the plaintiff to provide, according to the civil laws of the place, for the support of the wife and children." CXVI. MASSAN and POPULONEN, or FLORENTINA - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: A. Jullien, Dean; B. Filipiak, Presiding; G. Doheny. Defender of the Bond appointed: A. Gambari. Advocate by mandate of gratuitous

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legal assistance: V. Trocchi. Question: "Does the nullity of the marriage in this case exist?" Sentence of October 31st: "Negative." CXVII. N. TIONIS SUPER N. - NULLITY OF MARRIAGE due to the husband's impotence and DISPENSATION - GRANTED. Rotal Court: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Parisella. Advocate by mandate of gratuitous legal assistance: R. Costa Albesi. Questions: I. "Does the nullity of the marriage in this case exist?"; and to what extent.

[*Latin ed. p. 357*]

The Sacred Roman Rota, number 357, negative: I, II. "Whether a decision should be rendered concerning a dispensation regarding a marriage that is valid but not consummated, in this case." The judgment of November 12th: To I, "Negative." To II, "Affirmative, forbidding the husband from entering into other marriages without the consent of the Holy See."

XVIII. DUBUQUEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament, and NULLITY OF SENTENCES.

Rota Session: A. Wynen, presiding; G. Heard, A. Canestri.

Promoter of Justice: I. Pendola.

Defender of the Bond: P. Tocanel.

Advocate: R. Romano.

Doubts: I, "Whether the sentences issued in 1927 in the case of A.-B. are valid?" II, "Whether the marriage of A.-B. is null?" III, "Whether the marriage of C.-A. is null?"

The judgment of November 12th: To I, "Affirmative." To II, "Negative." To III, "Affirmative, on account of one head of the bond."

CXIX. TERGESTINA - NULLITY OF MARRIAGE due to the head of force and fear.

Rota Session: I. Teodori, presiding; H. Caiazzo, B. Filipiak.

Defender of the Bond: O. Bejan.

Advocate, by mandate of gratuitous patronage: P. A. D'Avack.

Doubt: "Whether the marriage is null, in this case."

The judgment of November 14th: "Negative."

CXX. ROMANA - NULLITY OF MARRIAGE due to the head of force and fear.

Rota Session: A. Jullien, Dean; B. Filipiak, presiding; G. Doheny.

Defender of the Bond: I. Stella.

Advocates: F. Cartoni, F. Bersani.

Doubt: "Whether the Rota sentence of April 23, 1949, should be confirmed or rejected, in this case."

The judgment of November 19th: "It is to be confirmed, and therefore, it is established that the marriage is null, in this case."

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CXXI. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation.

Rota Session: A. Fidecicchi, presiding; F. Brennan, G. Doheny.

Defender of the Bond: P. Capobianco.

Advocate: P. Fedele.

Doubt: "Whether the marriage is null, in this case."

The judgment of November 22nd: "Affirmative."

GXXII. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband, and of a DISPENSATION REGARDING A VALID MARRIAGE.

Rota Session: F. Brennan, I. Pasquazi, P. Mattioli, presiding.

Defender of the Bond: E. Wagner.

Advocates: C. and I. Pacelli, for the plaintiff; H. Graziani, for the defendant.

Doubts: I, "Whether the marriage is null, in this case?"; and as to...

[*Latin ed. p. 358*]

Acta Apostolicae Sedis — Official Commentary »58 negative: I I. « Whether the decision concerning the dispensation regarding a marriage already celebrated and not consummated, in this case, should be granted ». Decision of November 23rd: To I. « Negative ». To I I. « Affirmative ». XXIII. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: G. Heard, Presiding, A. Canestri, I. Teodori. Defender of the Bond appointed: O. Bejan. Advocates: I. Benedetti, I. Ojetti. Doubt: « Whether the decision of the Rotalian Tribunal of August 6th, 1947, should be confirmed, or overturned, in this case ». Decision of November 24th: « It is to be confirmed, and therefore, it does not consist of the nullity of the marriage, in this case ». CXXIV. - NULLITY of MANTUA concerning an impediment to the bond, MARRIAGE concerning a lack of consent. Rotalian Tribunal: A. Jullien, Becanus, F. Brennan, Presiding, I. Pasquazi. Defender of the Bond appointed: S. Alvarez Menendez. Advocate appointed for gratuitous assistance: G. Felici. Doubt: « Whether the nullity of the marriage exists, in this case ». Decision of November 25th: « Affirmative ». CXXV. FOSSANEN. - NULLITY based on the excluded good of the offspring: MARRIAGE. Rotalian Tribunal: I. Teodori, Presiding, H. Caiazzo, A. Fidecicchi. Defender of the Bond appointed: C. Vijverberg. Advocates: C. H. Emprin Guardini, R. Romano. Doubt: « Whether the nullity of the marriage exists, in this case ». Decision of November 28th: « Negative ». CXXVI. TAURINEN. - NULLITY OF MARRIAGE based on coercion and fear, and on the excluded good of faith. Rotalian Tribunal: H. Caiazzo, Presiding, A. Fidecicchi, F. Brennan. Defender of the Bond appointed: O. Bejan. Advocates: C. H. Emprin Guardini, R. Romano. Doubt: « Whether the nullity of the marriage exists, in this case ». Decision of December 2nd: « Negative ». CXXVII. LIBURNEN. - NULLITY OF

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MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Canestri, Presiding, I. Teodori, F. Brennan. Defender of the Bond appointed: A. Cairoli. Advocate: A. Catalani. Doubt: « Whether the nullity of the marriage exists, in this case ». Decision of December 3rd: « Negative ». CXXVIII. IANUEN. - NULLITY OF MARRIAGE - CONCERNING THE INTEGRAL ESTABLISHMENT.

[*Latin ed. p. 359*]

Sacra Romana Rota 359, Turnus Rotalis: A. Canestri, I. Teodori, P. Felici, presiding. Defender of the bond: I. Stella. Advocates: A. Capalti, I. Trezzi, for the plaintiff; C. Bernardini, for the religious institute. Question: I. "Whether restitution in integrum should be granted against the decree of the Tribunal of Piedmont of February 4, 1948." And, to the extent affirmative: I I. "Whether the petition of October 30, 1947, should be admitted, in this case." Judgment of December 3: "Negative to both."

CXXIX. NULLITY OF MARRIAGE, due to the exclusion of the good of posterity. Turnus Rotalis: A. Wynen, presiding; G. Heard, H. Caiazzo. Defender of the bond: I. Stella. Advocate: R. Romano. Question: "Whether the judgment of the Turnus Rotalis of June 11, 1948, should be confirmed, or overturned, in this case." Judgment of December 10: "To be confirmed, and therefore, there is no question of the nullity of the marriage, in this case."

CXXX. ROMA - NULLITY OF MARRIAGE, on the grounds of force and coercion. Turnus Rotalis: G. Heard, presiding; A. Fideciecbi, F. Brennan. Defender of the bond, appointed: P. Capobianco. Advocate, by mandate of gratuitous legal aid: R. Szenwic. Question: "Whether the nullity of the marriage is established, in this case." Judgment of December 10: "Affirmative."

CXXXI. TURIN - NULLITY OF MARRIAGE, on the grounds of force and coercion. Turnus Rotalis: F. Brennan, I. Pasquazi, presiding; P. Felici. Substitute for the Defender of the bond: A. Del Corpo. Advocate: M. Mantovani. Question: "Whether the nullity of the marriage is established, in this case." Judgment of December 13: "Negative."

CXXXII. POITIERS - NULLITY OF MARRIAGE, due to the exclusion of indissolubility. Turnus Rotalis: F. Brennan, I. Pasquazi, P. Felici, presiding. Defender of the bond, appointed: G. Advocates: H. Graziani, Oesterle, by mandate of gratuitous legal aid, for the plaintiff; D. Lazzarato, for the religious institute. Questions: I. "Whether a further presentation of the cause should be granted, in this case"; and, to the extent affirmative: I I. "Whether the judgment of the Turnus Rotalis of October 16, 1944, should be confirmed, or overturned, in this case." Judgment of December 15: To I. "Affirmative." To I I. "To be confirmed, and therefore, there is no question of the nullity of the marriage, in this case."

CXXXIII. N. N. - NULLITY OF MARRIAGE, due to the impotence of the

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husband. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi, B. Filipiak.

[*Latin ed. p. 360*]

Acts of the Apostolic See - Official Commentary, 360. A Defender of the Bond was appointed: O. Bejan. An Advocate, by mandate of gratuitous assistance, was: F. Bersani. The Question: "Does nullity of the marriage exist, in this case?" The Judgment, dated December 16th: "Affirmative, but the husband is forbidden from entering into another marriage, without the consultation of the Apostolic See."

134. CRACOW. Dispensation concerning the nullity of marriage, due to the husband's impotence, and ratified. The Rotal Session: A. Jullien, Dean; A. Wynen; B. Filipiak, presiding. Defender of the Bond: I. M. Pinna. Advocate, by mandate of gratuitous assistance: A. Angelini. The Questions: I. "Does nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation from a ratified and unconsummated marriage, in this case?" The Judgment, dated December 22nd: Regarding I: "Negative." Regarding II: "Affirmative."

135. TRIESTE. Nullity of marriage, due to the excluded good of procreation. The Rotal Session: A. Jullien, Dean; A. Wynen; B. Filipiak, presiding. Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous assistance: H. Napoleoni. The Question: "Does nullity of the marriage exist, in this case?" The Judgment, dated December 22nd: "Negative."

136. MADRID. Nullity of marriage, due to the simulation of consent. The Rotal Session: A. Canestri; I. Teodori; P. Felici, presiding. A Defender of the Bond was appointed: S. Alvarez Menendez. Advocate: I. Torre. The Question: "Does nullity of the marriage exist, in this case?" The Judgment, dated December 22nd: "Negative."

137. CLAVAREN. Nullity of marriage, due to the simulation of consent, and due to the excluded good of faith. The Rotal Session: D. Staffa, presiding; I. Pasquazi; P. Felici. A Defender of the Bond was appointed: P. Tocanel. Advocate: C. Bernardini. The Question: "Does nullity of the marriage exist, in this case?" The Judgment, dated December 22nd: "Negative."

138. MADRID. Concerning separation. The Rotal Session: A. Jullien, Dean; F. Brennan; P. Mattioli, presiding. Advocate for Justice: I. Pendola. Advocates: I. Torre, for the plaintiff; C. Bernardini, for the defendant. The Question: "Should a temporary separation be granted, and under what conditions, in favor of the wife, due to a grave danger to her, as well as due to the husband's cruelties?"

[*Latin ed. p. 361*]

The Sacred Roman Rota, in its judgment of December 28th: 361, "Affirms the first part, or that it is to be granted, due to the fault of the husband, a separation in favor of the wife, for a grave danger to the body, for an

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indefinite time, as long as, indeed, the grave danger to the person persists, according to the prudent judgment of the Ordinary of the woman." Regarding the second part: "Negatively, or that the separation is to be denied due to acts of cruelty on the part of the husband." OXXXIX. Regarding the disparity of SEBASTIANI FLUMINIS IANUARII – the nullity of marriage due to heresy. Rotal Session: I. Teodori, presiding; H. Caiazzo, G. Doheny. Defender of the Bond: I. Sirna. Advocate: C. Corsanego. Question: "Does the nullity of the marriage exist in this case?" Judgment of December 30th: "Negatively." CXL. BERYTEN. MARONITARUM – the nullity of marriage due to a condition imposed. Rotal Session: A. Jullien, Dean; A. Fidecicchi, F. Brennan, presiding. Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous legal aid: I. Spinelli. Question: "Does the nullity of the marriage exist in this case?" Judgment of December 30th: "Negatively." CXLI. N. N. – the nullity of marriage due to the wife's impotence. Rotal Session: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond: P. Advocate: I. Tocanel, Spinelli. Questions: I. "Does the nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Judgment of December 30th: Regarding I: "Affirmatively, but with the condition that the woman is not permitted to enter into other marriages without the consultation of the Holy See." Regarding II: "Provided for in the first [judgment]." CXLII. NEM CARTHAGINEN, in Columbia – the nullity of marriage due to a condition imposed. Rotal Session: F. Brennan, presiding; I. Pasquazi, P. Mattioli. Defender of the Bond: V. Bartoccetti. Advocate: I. Torre. Question: "Does the nullity of the marriage exist in this case?" Judgment of December 30th: "Negatively."

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary 362 II. Causes which were concluded in the same year 1949, or which, without a definitive judgment, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of libels.

I. ROMANA - Regarding a pension or settlement, before the Most Reverend Doctor William Heard. Since, by a Pontifical rescript of December 9, 1948, the cause was brought before the Cardinal Commission, the Most Reverend Doctor Ponens, by decree of January 13, declares the cause concluded before His Sacred Tribunal and orders that the records be placed in the archive.

II. SAVONEN - Regarding the nullity of marriage, due to the exclusion of the good of posterity, before the Most Reverend Doctor John Teodori. Since no procedural act was performed within the time established by law, the Most Reverend Doctor Ponens, by decree of January 27, declares the appeal abandoned and orders that the records be placed in the archive.

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III. BERYTEN. OF THE MARONITES - Regarding the nullity of marriage, due to force and fear, before the Most Reverend Doctor John Teodori. Since no procedural act was performed within the time established by law, the Most Reverend Doctor Ponens, by decree of January 27, declares the petition abandoned and orders that the records be placed in the archive.

IV. BONONIEN - Regarding the nullity of marriage, due to the impotence of the man, before the Most Reverend Doctor Albert Canestri. Since no procedural act was performed within the time established by law, the Most Reverend Doctor Ponens, by decree of January 28, declares the cause abandoned and orders that the records be placed in the archive.

V. CAIACEN - Regarding rights, before the Most Reverend Doctor Albert Canestri. Since no procedural act was performed within the time limits established by law, the Most Reverend Doctor Ponens, by decree of January 29, declares the cause abandoned and orders that the records be placed in the archive.

VI. VIC. APOST. DE LUANFU - Regarding the nullity of marriage, due to force and fear, and due to lack of consent, before the Most Reverend Doctor Albert Canestri. Since no procedural act was performed within the time limits established by law, the Most Reverend Doctor Ponens, by decree of January 29, declares the cause abandoned and orders that the records be placed in the archive.

VII. FLORENTINA - Regarding the nullity of marriage, due to simulated consent, before the Most Reverend Doctor Albert Canestri. Since no procedural act was performed within the time prescribed by law,

[*Latin ed. p. 363*]

The Sacred Roman Rota numbered 363, Most Reverend Lord, declared the cause abandoned by decree of January 31st, and ordered the records to be returned to the archives.

VIII. FLORENTINA – Regarding the nullity of a marriage, due to force and fear, and due to simulation, before Most Reverend Father Alberto Canestri. Since no procedural act was filed within the time limits established by law, Most Reverend Lord, by decree of January 31st, declared the cause abandoned and ordered the records to be returned to the archives.

IX. ROMANA – Regarding the nullity of a marriage, due to force and fear, and due to a simulated consent, before Most Reverend Father Alberto Canestri. Since no procedural act was filed within the time limits prescribed by law, Most Reverend Lord, by decree of February 3rd, declared the cause abandoned and ordered the records to be returned to the archives.

X. JASEN – Regarding the nullity of a marriage, due to force and fear, before Most Reverend Father Henrico Caiazzo. Since no procedural act was filed for a year or more, Most Reverend Lord, by decree of February 4th,

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declared the petition closed and ordered the records to be returned to the archives.

XI. TAURINEN – Regarding the nullity of a marriage, due to force and fear, before Most Reverend Father Alberto Canestri. Since no procedural act was filed within the time limits prescribed by law, Most Reverend Lord, by decree of February 4th, declared the cause abandoned and ordered the records to be returned to the archives.

XII. AGRIEN – Regarding the nullity of a marriage, due to force and fear, before Most Reverend Father Henrico Caiazzo. Since no procedural act was filed for a year or more, Most Reverend Lord, by decree of February 4th, declared the petition closed and ordered the records to be returned to the archives.

XIII. BARCINONEN – Regarding the nullity of a marriage, an appeal, before Most Reverend Father Arcturo Wynen. Since the case was appealed to the Apostolic Nunciature of Matritensis, and the Supreme Pontiff ordered that the records of the cause be sent to that Tribunal, Most Reverend Lord, by decree of February 4th, ordered that the mandate of the Most Holy [Father] be executed, and simultaneously declared the cause concluded before the Sacred Roman Rota.

XIV. SYRACUSANA – Regarding damages, before Most Reverend Father Guillelmo Heard. The plaintiff having renounced [the case], Most Reverend Lord, by decree of February 7th, declared the cause concluded and ordered the records to be returned to the archives.

XV. VIC. APOST. DANIAE – Most Reverend Father Alberto Canestri. Regarding the nullity of a marriage, Rejection of the petition, before

[*Latin ed. p. 364*]

Acta Apostolicae Sedis - Official Commentary 364. When, within the time limits established by law, no procedural act has been presented, the Reverend Prelate, by decree of February 8th, declares the case abandoned and orders the records to be placed in the archive.

XVI. VARSOVIEN. - Regarding the Nullity of Marriage and Dispensation, before the Reverend Prelate Albert Canestri. When the plaintiff in the case has renounced it, and after the approval of the bond by the Defender of the Bond, the opposing party has not responded within the time established by law, the Reverend Prelate, by decree of February 8th, declares the case closed and orders the records to be placed in the archive.

XVII. MECHLINIEN. - Regarding the Nullity of Marriage, due to the husband's impotence, before the Reverend Prelate Augusto Fidecicchi. Since the Sacred Congregation of Sacraments has already affixed its seal, the Reverend Prelate, by decree of March 7th, remits the case to that Congregation.

XVIII. ROMANA - Regarding the Nullity of Marriage, due to simulated consent, before the Reverend Prelate William Heard. When, for a year or

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more, no procedural act has been presented, the Reverend Prelate, by decree of March 10th, declares the case abandoned and orders the records to be placed in the archive.

XIX. MONACEN. - Regarding the Nullity of Marriage, due to a condition imposed, before the Reverend Prelate William Heard. When, for a year or more, no procedural act has been presented, the Reverend Prelate, by decree of March 10th, declares the case abandoned and orders the records to be placed in the archive.

XX. Regarding the Nullity of Marriage, an Incident, before the Reverend Prelate Francisco Brennan. Having considered the renunciation of the plaintiff, having heard the opposing party, as well as the Defender of the Bond, the Reverend Prelate, by decree of March 11th, declares the case concluded and orders the records to be placed in the archive.

XXI. TAURINEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of posterity, before the Reverend Prelate Joseph Pasquazi. When the plaintiff has renounced her appeal, and the opposing party, to whom the renunciation was lawfully notified, has not declared anything within the time established by law, the Reverend Prelate, by decree of March 15th, decides that the renunciation is to be accepted, and orders the records to be placed in the archive.

XXII. IANUEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of posterity, before the Reverend Prelate Joseph Pasquazi. When, for more than a year, no procedural act has been presented, the Reverend Prelate, by decree of March 16th, declares the case abandoned and orders the records to be placed in the archive.

[*Latin ed. p. 365*]

Sacra Romana Rota 365 XXIII. CAHIREN. - Concerning the nullity of marriage, due to the exclusion of the essential good of the sacrament, before the Reverend Father Doctor William Heard. Since the Defender of the Bond, having examined and considered the proceedings, declared that he did not wish to pursue the appeal in this case, the Reverend Father Doctor presiding, by decree of March 24th, ruled that the case be considered concluded and ordered the records to be placed in the archive.

XXIV. VICTORIEN. - Concerning the separation, before the Reverend Father Doctor Henry Caiazzo. Considering that from the response of the Tribunal of Matritensis it is clear that that Tribunal rendered a judgment for the nullity of the marriage, and that it is established that this judgment was confirmed by the Metropolitan Tribunal of Toletano, the Reverend Father Doctor presiding, by decree of March 24th, ordered that the records of the separation case be placed in the archive.

XXV. ROMANA. - Concerning the nullity of marriage, due to coercion, due to total simulation, and due to the exclusion of the essential good of

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procreation, before the Reverend Father Doctor Joseph Pasquazi. Since no procedural act has been filed for more than one year, the Reverend Father Doctor presiding, by decree of April 21st, declared the appeal abandoned and ordered the records to be placed in the archive.

XXVI. N. 'N. - Concerning perjury, before the Reverend Father Doctor Arcturo Wynen. Since the criminal action has been extinguished according to canon 1703, the Reverend Father Doctor presiding, by decree of April 27th, ordered the records to be placed in the archive.

XXVII. TAURINEN. - Concerning the nullity of marriage, due to coercion and fear, and due to simulated consent, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been filed within the time established by law, the Reverend Father Doctor presiding, by decree of April 27th, declared the appeal abandoned and ordered the records to be placed in the archive.

XXVIII. PARISIEN. - Concerning the nullity of marriage, due to the exclusion of the essential good of procreation, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been filed within the time established by law, the Reverend Father Doctor presiding, by decree of April 27th, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XXIX. FRIBURGEN. - Concerning the nullity of marriage, Rejection of the petition, before the Reverend Father Doctor Arcturo Wynen. Since there is no appearance of a good cause, the Reverend Fathers of turno, by decree of May 11th, declared the rejection of the petition to be confirmed.

XXX. MELITEN. - Concerning penalties, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been filed for more than one year after the dispute has been contested, the Reverend Father Doctor presiding, by decree of July 5th, declared the instance to be perempted and ordered the records to be placed in the archive.

XXXI. MARIANOPOLITANA. - Concerning inheritance, Incident, before the Reverend Father Doctor Ioanne Teodori. Since no procedural act has been filed within the time established by law,

[*Latin ed. p. 366*]

Acta Apostolicae Sedis – Official Commentary 366, Reverend Father Ponens, by decree of July 25th, declares the case abandoned and orders that the records of the cause be placed in the archive.

XXXII. ROME – Regarding the nullity of a marriage, due to a condition imposed, before Reverend Father John Theodori. Since no procedural act was presented within the time established by law, Reverend Father Ponens, by decree of July 25th, declares the appeal abandoned and orders that the records of the cause be placed in the archive.

XXXIII. ROME – Regarding the nullity of a marriage, due to the exclu-

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sion of the good of offspring and good faith, before Reverend Father John Theodori. Since no procedural act was presented within the time established by law, Reverend Father Ponens, by decree of July 25th, declares the appeal abandoned and orders that the records of the cause be placed in the archive.

XXXIV. PARIS – Regarding the nullity of a marriage, due to the exclusion of the good of offspring, before Reverend Father John Theodori. Since no procedural act was presented within the time established by law, Reverend Father Ponens, by decree of July 25th, declares the appeal abandoned and orders that the records of the cause be placed in the archive.

XXXV. BERYTUS (of the Melchites) – Regarding the nullity of a marriage, due to an impediment to the bond, before Reverend Father John Theodori. After the time established by law had elapsed, without any procedural act being presented, Reverend Father Ponens, by decree of July 25th, declares the appeal abandoned and orders that the records of the cause be placed in the archive.

XXXVI. BARCELONA – Regarding a separation, before Reverend Father Augusto Fidecicchi. Since no procedural act was presented for a year, Reverend Father Ponens, by decree of August 9th, declares the appeal abandoned and orders that the records of the cause be placed in the archive.

XXXVII. ROME – Regarding the nullity of a marriage, due to the exclusion of the good of the sacrament, before Reverend Father William Heard. Since no procedural act was presented for a year or more, Reverend Father Ponens, by decree of October 6th, declares the cause abandoned and orders that the records be placed in the archive.

XXXVIII. HOLY SEE IN STRASBOURG – Regarding the nullity of a marriage, due to force and fear, before Reverend Father Albert Canestri. Since no procedural act was presented within the time established by law, Reverend Father Ponens, by decree of November 23rd, declares the cause abandoned and orders that the records be placed in the archive.

XXXIX. CARTHAGE – Regarding the nullity of a marriage, due to the exclusion of the good of offspring, before Reverend Father Bolesław Filipiak.

[*Latin ed. p. 367*]

Sacra Romana Rota 367: If, during the course of a year, no procedural act has been initiated, the presiding Reverend Doctor, by decree of December 6th, declares the case abandoned and orders that the records be placed in the archive.

XL. SANCTI DIDACI: Regarding the nullity of a marriage, due to the exclusion of the good of the offspring, before the Reverend Doctor Bolesław Filipiak. If, during the course of a year, no procedural act has been initiated, the presiding Reverend Doctor, by decree of December 6th, declares the

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case abandoned and orders that the records be placed in the archive.

XLL. PARISIEN: Regarding the nullity of a marriage, due to the exclusion of good faith and the good of the offspring, before the Reverend Doctor Bolesław Filipiak. If, during the course of a year, no procedural act has been initiated, the presiding Reverend Doctor, by decree of December 6th, declares the case abandoned and orders that the records be placed in the archive.

XLII. MATRITEN: Regarding the nullity of a marriage, due to simulated consent, and due to coercion and fear, before the Reverend Doctor Arcturus Wynen. If the plaintiff has passed away, the presiding Reverend Doctor, by decree of December 10th, declares the case concluded and orders that the records be placed in the archive.

XLIII. SENEN, or FLORENTINA: Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Doctor Ioannes Theodori. If the defendant has passed away, and the plaintiff has abandoned the prosecution of the case, the presiding Reverend Doctor, by decree of December 12th, orders that the records be placed in the archive.

XLIV. FLORENTINA: Regarding the nullity of a marriage, due to ignorance of the nature of marriage, before the Reverend Doctor Pericles Felici. The presiding Reverend Doctor decrees, on December 21st, that the renunciation of the appeal is admitted, in accordance with canon 1740 § 2, and for all legal purposes.

[*Latin ed. p. 368*]

Acts of the Apostolic See - Official Commentary 368 III. Citation by edict concerning the nullity of marriage (MANNUCCI - KESSLER). Since the actual place of residence of the Lady Johanna Kessler, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Roman Rota (Rome, Palazzo della Cancelleria) on June 26, 1950, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota. Does the marriage in this case appear to be null? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Johanna Kessler, must take care to inform her of this edictal citation.

* H. Caiazzo, Prefect. From the Chancery of the Tribunal of the Roman Rota, April 15, 1950. O. Bejan, Notary.

[French translation included for context, but not translated.]

[*Latin ed. p. 369*]

Year and Volume XLII, May 1950 (Series II, Volume XVI), No. 7. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF BLESSED ANTHONY

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MARY CLARET, HELD ON THE SEVENTH OF MAY, IN THE YEAR 1950. Upon the urgent request, made with the utmost insistence, by the Consistory, presented by Cardinal Micara, Prefect of the Sacred Congregation of Rites, and by the Principes of the Liturgy, to the Most Eminent Clemente, Secretary of the Sacred Congregation, the Reverend Father Anthony, in the name of his Holiness, responded thus: "Let the Cattolica rejoice, for Spain is a land never barren in sanctity. With a new brilliance, a new star shines from Heaven, adding its light to the splendor of the other stars. Anthony Mary Claret is already such that no one can doubt that he is a Saint. He offers to craftsmen, to priests, to bishops, and to all, a most excellent example to follow." Then, the Supreme Pontiff, seated, pronounced solemnly from the Chair of Saint Peter: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, and of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation..."

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - An Official Commentary, frequently implored by divine assistance, and with the counsel of Venerable Brothers, Our Cardinals of the Holy Roman Church, Patriarchs, Archbishops, and Bishops residing in the City; We declare and define Blessed Anthony Mary Claret, a Bishop, Confessor, to be a Saint, and We add him to the Catalogue of Saints, decreeing that his memory ought to be devoutly commemorated each year on the day of his birth, that is, on the twenty-fourth of October, by the entire Church. In the name of the Father, and the Son, and the Holy Spirit. HOMILY OF OUR MOST HOLY LORD TO VENERABLE BROTHERS, BELOVED SONS: When we recall in our minds the life of the blessed Anthony Mary Claret, we know not whether we ought to marvel more at the purity of his soul, which, from a tender age, like a lily among thorns, was preserved with the greatest care and diligence, or at the ardor of his charity, by which he was compelled to alleviate every kind of misery, or finally, at the indefatigable zeal of his apostolate, by which, moved day and night, and with constant prayers offered to God for the salvation of others, and with countless journeys undertaken, and with sermons breathing divine love, he contributed so much to reforming morals, both privately and publicly, with the evangelical spirit. When he was a young man, he practiced the art of weaving, in order to obey the will of his father; but he shone as an example of Christian virtue among the other workers in the workshop, so that he moved the admiration of all; and scarcely could he withdraw from his laborious work and find rest, but he hastened to the sacred temple; and there, either before the altar of the Holy Sacrament, or before the image of the Virgin Mary, he spent the sweetest hours in prayer and contemplation. Divinely ordained, it was so that, before he was

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advanced to higher things, he might offer outstanding examples of probity and sanctity for others to imitate.

[*Latin ed. p. 371*]

"Acta Pii Pp. XII 371. Post aliquot autem annos, quod in votis semper habuerat, ut nempe se totum Deo maneiparet, id, variis superatis difficultatibus, divina opitulante gratia, tandem aliquando efficere potuit. In sacrum suae Dioecesis seminarium adscitus, sedulo studioseque curavit ut doctrinam alacri cura addisceret, ut statutis disciplinae normis diligentissime obtemperaret, utque potissimum supernis donis animum ornaret suum, ac vividam Iesu Christi imaginem loquendo agendoqüe in se referret. Itaque feliciter evenit ut, emenso studiorum curriculo, ac sacris insignitus ordinibus, in apertum apostolatus campum strenuus miles prosiliret, non humanis, sed divinis opibus armatus; atque inde a sacerdotalis muneris initio salutares fructus ederet uberrimos. Quo quidem in obeundo sacerdotali munere, hoc sibi peculiari modo proposuit, quod ad suorum temporum necessitatibus occurrendum putabat aptissimum. Cum cerneret nempe, vel ob passim diffusam divinorum praeceptorum ignorantiam, vel ob taedium quoddam caelestium rerum in multorum animum irreptum, christianam languescere pietatem, templa deseri, ac civium mores summo cum detrimento pessumdari, peropportunum iniit consilium sacras suscipiendi expeditiones, quas missiones vocant, ut in variis urbibus, oppidis, pagis per statum dierum spatium conciones ad populum haberet. Quibus quidem in habendis concionibus, divina, qua fervebat, caritate eius vultus radiabatur; ac tam vehemens ex ore, ex imo pectore erumpebat eloquium, ut adstantes non raro permoveret ad lacrimas, et — quod potius est — ad melioris sanctiorisque vitae propositum sincero ex animo eliciendum. Itaque factum est ut salutaris quaedam magis quam emendatio, renovatio morum haberetur, quam ipse, mirandis signis Deo donante patratis, efficaciter confirmabat. Cum autem eius sanctitatis fama latius cotidie propagaretur, dignus habitus est, cui Archiepiscopale munus committeretur, in Cubana insula exercendum. Qua in insula, quamvis gravissimas experiretur difficultates perpetuoque subsequentia impedimenta, non laboribus tamen asperrimis, non periculis..."

"After several years, having always held in his heart the desire to dedicate himself entirely to God, he was finally able, through divine grace and after overcoming various difficulties, to achieve this. Having been assigned to the seminary of his diocese, he diligently and studiously devoted himself to learning doctrine, to observing the norms of discipline with the utmost care, and above all, to adorning his soul with heavenly gifts, and to reflecting the vivid image of Jesus Christ in his words and actions. Thus, it happened that, having completed his studies and received the sacred orders, he bravely entered the field of apostolate, armed not with human, but

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with divine, power; and from the very beginning of his priestly ministry, he bore abundant and salutary fruit. In carrying out this priestly ministry, he proposed to himself, in a particular way, what he considered most suitable for meeting the needs of his time. For he observed that, either through the widespread ignorance of divine precepts, or through a certain weariness that had seized the hearts of many concerning heavenly things, Christian piety was languishing, churches were being deserted, and the morals of citizens were being corrupted to a great detriment. Therefore, he conceived the plan of undertaking sacred expeditions, which are called missions, in order to give sermons to the people in various cities, towns, and villages throughout the state, for a period of days. In these sermons, the divine charity with which he burned radiated from his face; and such vehement words burst forth from his mouth and from the depths of his heart, that those present were often moved to tears, and – which is even more important – to a sincere desire to embrace a better and holier life. Thus, it happened that a true renewal of morals, rather than a mere amendment, was brought about, which he himself, with the help of God and through wondrous signs, effectively confirmed. As the fame of his holiness spread more and more widely each day, he was deemed worthy to be entrusted with the archiepiscopal office, to be exercised on the island of Cuba. In that island, although he experienced very serious difficulties and constant obstacles, he nevertheless..."

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - The official record shows that everything the good soldier of Christ had accomplished in Hispania, the best and most courageous pastor was determined to carry out. Suddenly recalled to his homeland, while he was attending the sacred functions of the Queen, and acting as her advisor, he thought of nothing other than how he might better serve the salvation of the penitent in augustae, defend the rights of the Church, and promote the progress of the Catholic religion with all his strength. That most salutary plan, which had been forming in his mind for a long time, namely, to found a Missionary Society dedicated to the Immaculate Heart of the Virgin Mary, he was finally able not only to bring to fruition, but also to establish and enrich with the wisest of laws, so that over time, this same Society would spread happily and successfully throughout Hispania, throughout almost all the nations of Europe, and even in the distant regions of Americae, Africa, and Asia. These are, Venerable Brothers and beloved sons, the principal features of this Saint and a brief description of his undertakings. From them it is clearly evident how great a virtue, how intense an apostolic zeal, Saint Antonius Maria possessed, and how abundant benefits he bestowed upon the salvation of others. If craftsmen, priests, bishops, and indeed the entire Christian people contemplate him, they will surely be moved by his excellent examples, and be spurred on

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to attain that Christian perfection, which, according to their own state in life, is the only means by which appropriate remedies can arise from the present condition of affairs, and better times can be brought about. May the Divine Redeemer and his Immaculate Mother grant this; may this be the most desired fruit of this solemn celebration. Amen.

[*Latin ed. p. 373*]

Acta Pii PP. XII 373 CONSTITUTIONES APOSTOLICAE I ZAMBOANGENSIS (DAVAO): A dioecesi Zamboangensi, provincia civilis (Davao), seiungitur, et nova praelatura nullius Davaënsis erigitur. PIUS, Episcopus, servus servorum Dei, ad perpetuam rei memoriam: Satis certe animarum regimini consulitur, si nimis amplum cuiusvis dioecesis territorium dividatur, et nova exinde dioecesis erigatur, alteri vigilanti concredenda Pastori. Quo motu consilio, venerabilis Pater Aloisius Dei Rosario, hodiernus Episcopus Zamboangensis, ab Apostolica Sede postulavit ut a latissimo suae dioecesis territorio, provincia civilis vulgo Davao, seiungatur, in praelaturam nullius constituenda. Nos vero, praehabito favorabili voto venerabilis Fratris Aegidii Vagnozzi, Archiepiscopi titularis Myrensis et in Insulis Philippinis Delegati Apostolici, pro certo habentes hoc ad fidelium bonum et christianae religionis augmentum cessurum, de venerabilium Fratrum Nostrorum, S. R. E. Cardinalium, Consistorialibus Negotiis praepositorum, consilio, precibus illis annuendum censuimus. Suppleto igitur, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, omnibus mature perpensis ac certa scientia, apostolicae potestatis plenitudine, a praefata dioecesi Zamboangensi totum territorium seiungimus, quod infra provinciae civilis Davao fines continetur, ac novam in eodem territorio Praelaturam nullius erigimus et constituimus, cui nomen erit Davaënsis. Sedem autem novae istius Praelaturae in urbe Davao statuimus, et paroecialem ecclesiam, Deo in honorem divi Petri Apostolorum Principis dicatam, ibi exstantem, ad praelatitiae ecclesiae gradum et dignitatem evehimus, cum omnibus iuribus et privilegiis, quae ad praelatitias eiusmodi sedes et ecclesias spectare dignoscuntur. Novam insuper hanc Praelaturam nullius Davaënsis constituimus metropolitanae Ecclesiae Nominis Iesu.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Commentarium Officiale seu Caebuanae, eiusque Praelatum metropolitico iuri subiicimus Archiepiscopi pro tempore Nominis Iesu seu Oaebuani. Praelatis autem Ordinariis eiusdem Praelaturae omnia tribuimus iura, honores, privilegia et gratias una cum adnexis oneribus et obligationibus, quae ad iuris tramitem ad eos pertinent. Quod vero ad Praelaturae regimen, administrationem, ad Vicarii Capitularis, sede vacante, electionem, ad clericorum et fidelium iura et onera aliaque id genus attinet rite servari iubemus quae sacri canones

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praescribunt. Quod autem clerum peculiariter spectat, statuimus ut, simul ac hae Litterae Nostrae ad exsecutionem demandatae fuerint, eo ipso clerici Ecclesiae illi censeantur adscripti, in cuius territorio legitime degunt. Mandamus denique ut documenta et acta, quae novam hanc Praelaturam respiciunt, ad huius Curiam, in archivo diligenter adservanda, a dioecesis Zamboangensis Cancellaria quamprimum trasmittantur. Ad quae omnia, uti supra disposita et constituta, in exsecutionem mandanda, quem supra memoravimus Delegatum Apostolicum in Insulis Philippinis deputamus, vel eum, qui in exsecutionis actu Delegationi Apostolicae praeerit, eidemque necessarias et opportunas tribuimus facultates etiam subdelegandi, ad effec tum de quo agitur, quemlibet virum in ecclesiastica dignitate constitutum, et ipsi onus imponimus ad S. Congregationem Consistorialem, cum primum fas erit, peractae exsecutionis actorum exemplar authenticum transmittendi. Praesentes autem Litteras et in eis contenta quaecumque, etiam ex eo quod quilibet quorum intersit, vel qui sua interesse praesumant, etiam si specifica et individua mentione digni sint, auditi non fuerint, vel praemissis non consenserint, nullo unquam tempore de subreptionis, vel obreptionis aut nullitatis vitio, seu intentionis Nostrae, vel quolibet alio, licet substantiali et inexcogitato, defectu notari, impugnari, vel in controversiam vocari posse, sed eas, tamquam ex certa scientia ac potestatis plenitudine factas et emanatas, perpetuo validas exsistere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere ; et, si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse ac fore volumus et decernimus, non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus universalibusque Conciliis editis, generalibus vel specialibus Constitutionibus et Ordinationibus Apostolicis et quibusvis aliis Romanorum Pontificum, Praedecessorum Nostrorum, dispositionibus ceterisque contrariis, etiam speciali mentione dignis, quibus omnibus per praesentes derogamus. Volumus denique ut...

[*Latin ed. p. 375*]

The acts of the Sacred Congregation of Propaganda Fide, numbered 375, whether transcribed, excerpted, or even printed, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be accorded the same faith as if these present documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this page concerning dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-

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nine, on the seventeenth day of December, in the eleventh year of Our pontificate.

[Signatures:]

Pro S. R. E.

Cancellario

P. Card. MARCHETTI SELVAGGIANI

Fr. A. I.

Card. PIAZZA

S. Collegii Decanus.

S. C. Consistorialis

a Secretis.

Vincentius Bianchi

Proton. Apost.

Ludovicus Kaas

Proton. Apost.

Loco © Plumbi Reg. in Cane. Ap., vol. LXXVIII, n. 7 4. - A l. Trussardi.

II

PACENSIS IN BOLIVIA (COROCORENSIS)

THE ARCHDIOCESE OF LA PAZ IN BOLIVIA IS DISMEMBERED AND A NEW TERRITORIAL PRELATURE OF COROCORENSIS IS ERECTED.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY.

The supreme office of the apostolate, by which We, though undeserving, are charged in the world, urges Us to diligently strive for the good governance of the Christian people and for the salvation of souls. Therefore, with a willing heart, and after consultation with Our venerable Brothers, the Cardinals of the Holy Roman Church, and with the venerable Brother Joseph,

[*Latin ed. p. 376*]

Acts of the Apostolic See - Official Commentary 376. Burzio, titular Archbishop of Gortyna, in Bolivia, as Apostolic Nuncio, having given a favorable opinion, we have approved the petition of the venerable Brother Abel Isidore Antezana y Bojas, Archbishop of La Paz in Bolivia, who requested that the vast territory of his archdiocese be divided and a territorial prelature be erected therefrom, considering that this would

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contribute greatly to the spiritual well-being of the faithful and to the growth of religion. Wherefore, having completed all that is necessary, and having obtained the consent of all those whose interests are involved, and having carefully considered all matters with certain knowledge, by the fullness of our Apostolic authority, we separate from the aforementioned archdiocese of La Paz in Bolivia the territory of four civil provinces, namely, commonly known as Pacajes, Sicasica, Loayza, and Inquisivi, and we erect and establish therefrom a new territorial prelature, which shall be called Corocorensem, from the city of Corocoro in the Pacajes province. To this new territorial prelature, within the boundaries of the aforementioned civil provinces, the following parishes and vicarages shall belong: from the province of "Pacajes": Corocoro, Calacoto, and Charana, Achiri, and Berenguela, Chaquiaviri, and Hupo; from the province of "Sicasica": Garahuara; from the province of Callapa: Santiago de Machaca, Topo-Sicasica, Ayoayo, Cala/marca, and Umala; from the province of "Loayza": Luribay, Sapahaqui, Caracato, Yaco, and Araca; from the province of "Inquisivi": Inquisivi, Cavari, Suri, and Arcata, Quinte, Ichoca, Lanza, and Caluyo. We establish the seat of this territorial prelature in the city of Corocoro, from which it derives its name, and the Ordinary's cathedral chair in the parish church dedicated to the Blessed Virgin Mary, assumed into Heaven, which is located there, and therefore we elevate this church, together with all its rights and privileges, burdens, and obligations, to the rank and dignity of a cathedral church, belonging properly to the ecclesiastical prelature. We also grant to the Ordinary of this prelature, for the time being, all the rights, privileges, honors, and powers with which other prelates of this kind throughout the world enjoy by law, and we subject them to the same burdens and obligations with which others are burdened. Furthermore, we constitute the Corocorensem prelature as a suffragan of the metropolitan Church of La Paz in Bolivia, and we subject the prelates of this prelature to the metropolitan jurisdiction of the Archbishop of that Church. With regard to the governance and administration of the prelature, the election of a capitular vicar in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that the sacred canons be duly observed. We also desire that, as soon as it is possible, a seminary be established, at least a small one, from which young men may be chosen to be sent to Rome, to the Pontifical Latin-American College.

[*Latin ed. p. 377*]

The acts of Pope Pius XII, number 377, are brought to our attention, inspiring hope for the Church. Concerning matters that pertain particularly to the clergy, we decree that as soon as these Letters are requested for execution, the clergy of the Church are to be considered as belonging to that territory, in which they legitimately reside. Finally, we command

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that all documents and records pertaining to this new Prefecture, without exception, be transmitted as soon as possible to the curia of the Archdiocese of Pacensis, to be carefully preserved in the archives. For all of the above, as has been established and decreed, we entrust the execution to the Most Reverend Brother, our aforementioned Nuncio in Bolivia, or to whomever is in charge of the execution of this Nunciature, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, and we charge him with the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the completed acts of execution. Furthermore, these Letters and everything contained within them, even those who may be of interest, or who believe their interests are involved, even if they have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptition, or fraud, or nullity, or any other defect, whether substantial or unforeseen, and shall never be challenged or brought into dispute, but shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall always have their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to contravene these, we will and do declare that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, or universal councils, general or special Apostolic Constitutions and Ordinances, or any other provisions of the Roman Pontiffs, our Predecessors, and all other contrary provisions, even those worthy of special mention, to all of which we hereby derogate. Finally, we decree that copies, excerpts, or even printed versions of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall be given the same validity as if the present Letters were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone, with audacious temerity...

[*Latin ed. p. 378*]

Acts of the Apostolic See – Official Commentary 378. He who should presume to attempt this would know that he would incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the twenty-fifth day of December, in the year of Our Lord nineteen hundred and forty-nine, in the eleventh year of Our Pontificate.

For the Sacred Roman Edict,

F. Card. MARCHETTI SELVAGGIANI, Chancellor.

Fr. A. I. Card. PIAZZA, Secretary.

8. C. Consistorialis.

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Arthurus Mazzoni, Protonotary.

Bernardus De Felicis, Apostolic Protonotary.

Apostolic Locoj© Plumbi Reg. in Cane. Ap., vol. LXXVIII, n. 7

9. - A l. Trussardi.

APOSTOLIC LETTER

TO THE CHURCH OF THE BLESSED VIRGIN MARY, LOCATED IN THE PLACE CALLED ((CSIKSOMLYO)), WITHIN THE TERRITORY OF THE DIOCESE OF ALBA IULIA, DEDICATED TO THE TITLE AND PRIVILEGES OF A BASILICA MINOR.

PIUS PP. XII

For the perpetual memory of this matter.

— Inspired by the Divine Spirit, the Blessed Virgin Mary foretold that she would be celebrated with honor by all nations, and that in many temples throughout the world, commended by art and devotion, she is truly venerated and praised, so that no one is more worthy than she. Among these temples, the Church dedicated to Her name must be counted, located in the place commonly called ((Csiksomlyo)), situated in the territory of Transylvania. This edifice, in whose ministry the Brothers Franciscans have diligently labored for a long time, was founded by that most valiant man and one renowned for his deeds, John Hunyadi, after he had, in the year 1442, repelled and routed the most fierce Turkish forces with an admirable victory, so that, for the great benefit which he considered to have been rightly bestowed upon him from Heaven, he might offer worthy thanks. However, over time, this Church, being subjected to attacks by those who opposed the Christian name, was often destroyed and devastated; yet, in the eighteenth century, by the zeal and diligence of the religious confraternities, as we have said, it was restored and rebuilt, and finally consecrated in the year 1876.

[*Latin ed. p. 379*]

The Acts of Pope Pius XII, 379. Therefore, adorned with a new and pleasing beauty and form, it flourished more and more among the faithful, who were accustomed to visit it in large numbers, as if on a pilgrimage. However, in the year 1940, an earthquake shook and devastated the land, and part of the Temple collapsed in ruins. By this sad event, those who professed both the Catholic faith and other religions were deeply moved; and those who, despite that unfortunate age, were not deterred, but rather, through a certain admirable cooperation of spirits, contributed money to repair the Temple, a work which was completed in the year 1942. In this Church, a lasting sign of the people's veneration for the Virgin Mother of

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God is a statue, which, as history has shown, was constantly preserved unharmed from the fury of the enemy. To the image of the Divine Mother, the title "Mater Admirabilis et Auxiliatrix contra haereses" was added, because, after a glorious victory obtained from the innovators, she rightly and justly received it. Furthermore, this image, which is most pleasing to behold, is marked with a scar on the genitals, as it is said, from a blow inflicted upon it by a certain Tartar. Moreover, the Temple, of a style called "Baroque," is elegant and reminiscent of antiquity, and is distinguished by its sacred rites and ornaments. Many times throughout the year, and especially on the feast day of the Most Blessed Virgin Mary, a great number of the faithful visit this Temple to offer prayers to Heaven and to implore and seek the help of Her. There are also pious associations, properly established there by Our Predecessors, which contribute to the practice of a more holy life. After considering all these things, the Provincial Superior of that Franciscan region, with humble supplications, supported by the recommendation of the Venerable Brother Albae, Bishop of Juli, and the General Procurator of the aforementioned Order, and also in the name of the nobility and the Catholic people, urged Us to deign to raise the Church, located in "Csiksomlyo," to the dignity of a Minor Basilica. We, with a willing heart, desiring that, with the external enemies defeated and overcome, that same Mother Mary might also bring about the spiritual overcoming of that people, and that the Temple might gain even greater splendor and an increase of piety, considered the wishes of this kind to be worthy of acceptance. Therefore, after consultations with Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Sacred Congregation, and with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, by the force of the present Letters, and forever, We raise the Church of the Blessed Virgin Mary, located in "Csiksomlyo," within the boundaries of the Diocese of Albae Juliensis, to the dignity of a Minor Basilica, adding to it all the liturgical privileges that rightly belong to that title. Contrary to...

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380, without any impediment whatsoever. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall fully and completely produce and obtain their effects; and that they shall fully support and shall be able to support, now and in the future, those to whom they pertain, or may pertain, and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-third day of the month of February, in the year 1948, in the ninth year of Our Pontificate. By special mandate of

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the Most Holy, to the Most Reverend Cardinal of the Secretariate of State, I o. BAPT. MONTINI, Substitute Secretary. SAINT CASIMIR, CONFESSOR, CHIEF PATRON OF ALL THE YOUTH OF LITHUANIA, IS CONFIRMED IN HEAVEN. PIUS PP. XII For the perpetual memory of this matter. — In the Holy Church, it has long been customary for the Roman Pontiffs to establish heavenly patrons among nations or particular groups, who shine forth as prominent examples of Christian life, and who, in the trials of this age, are present and provide assistance. This is of particular importance in our turbulent age, in which, after the furious rage of war, we see the Lithuanian people, especially its young people, struggling with immense ruin: the best of them, while a fierce war raged throughout almost the entire world, bravely fought for their altars and hearths, sacrificing their lives; or, condemned to labor, they were carried away to distant and inhospitable regions; others were forced by violence to earn stipends in foreign armies, not without great danger to their faith and integrity; others, who remained in their homeland, were surrounded by the temptations and incitements of the wicked, especially those who are being educated in the special arts and sciences, so that they might be subtly imbued with the false doctrines of communism, as they call it; and finally, others, of whom many are being extorted, from their homeland in Europe.

[*Latin ed. p. 381*]

The Acts of Pope Pius XII, page 381, mention that the people of the southern regions of Americae, Australiae, or other places, must endure great suffering. In such a calamitous situation, which is the greatest in the history of Lithuania, the youth of this people, not forgetting the ancient faith, follow Saint Casimir, the third son of King Casimir of the same name and Duke of the Lithuanian Duchy, whose cult is already widespread among them, with greater veneration and devotion. In this most excellent young man, who, scarcely twenty-five years old, completed his life with all sanctity, the faithful love for the Apostolic See and the Catholic religion shines forth most clearly, so that he tirelessly sought to abolish the poison of schisms in his homeland. He was also devoted to the Blessed Virgin Mary, as he was found, even after death, holding in his hands a paper on which a hymn in her praise was written. Saint Casimir deserves special praise for having preserved himself, throughout his entire life, free from all impurity, and is truly worthy to be presented to the youth of Lithuania as a noble and certain example, especially in these times when the virtue of chastity is attacked by no means. Having considered all of this, the Prelates of this nation, and also on behalf of many citizens, humbly presented prayers to Us through the Venerable Brother Vincent, Bishop of Laranda. They asked that We would deign to declare Saint Casimir the principal heavenly Patron of the Lithuanian youth. Furthermore, We, deeply commiserating with the grievous suffering of this people, and especially with those of them who

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are still in the prime of their youth, so that the cult of the aforementioned Servant of God might increase day by day among them, and that they might reap more abundant fruits of sanctity and heavenly consolation, We have gladly accepted these requests. Therefore, having also heard the Venerable Brother Clemente, Our Cardinal Micara, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, by the tenor of these present letters, and perpetually, from Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We confirm, establish, and declare Saint Casimir the Confessor as the principal heavenly Patron of all the Lithuanian youth before God. This is done with all the liturgical honors and privileges that belong to the principal Patrons of groups. Notwithstanding anything to the contrary. These things We decree, establish, and ordain, so that these present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, now and in the future; and shall be null and void from this moment, if anything.

[*Latin ed. p. 382*]

Acts of the Apostolic See - Official Commentary, section 382, concerning matters which, by anyone, with any authority, knowingly or unknowingly, have happened to be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of June, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal of the Secretariate of State, I, BAPT. MONTINI, Secretary of State, Third Class, BEATA MARIA VIRGO, MOTHER OF GOD, IMMACULATELY CONCEIVED, commonly called "OUR LADY OF LANKA," is declared the Heavenly Patron of the entire territory of "CEYLON." PIUS PP. XII. For the perpetual memory of this event. — Since, as Saint Bernard says, "God has placed the fullness of all good in Mary, so that, if there is any hope in us, if there is any grace, if there is any salvation, we may know that it flows from Her," many groups and entire nations adopt Her as their Heavenly Patron, so that, tossed about by so many and such storms of this world, they may remain safe and enjoy the desired peace and eternal blessings. This devotion to the Blessed Virgin is also happily evident among the Christian people of the island of Taprobanes, now called "Ceylon," where the Gospel and the preaching of the faith have been happily proclaimed for a long time, and it gives Us great joy and comfort that they are singularly devoted to the Most Holy Virgin and confidently entrust themselves to Her protection. Indeed, after a space of one hundred years, since the religious members of the Congregation of the Oblates of the Immaculate Conception began their missionary labors in this island, these same Christians, in memory of this happy event, decided to hold a gathering of the entire region, in which the praises of the Immaculate Virgin would be celebrated with the consent of all hearts. Therefore, in

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order that Her cult may grow and become more firmly established among them, it seemed very important to the Archbishop of Columbus and his suffragans that the Immaculate Virgin be declared the principal Patron of the entire Province before God, by Our authority and in the solemn manner of the Church, with liturgical privileges added. For it is true that, during the recent war, the people of Ceylon, under the protection of the Blessed Mother Mary, as is rightly believed, were spared, and on the fifteenth day of the month...

[*Latin ed. p. 383*]

The Acts of Pope Pius XII, dated February of the year 1947, state that he desired the entire island near the "Tewatta" cave in Virginia to be dedicated to the Immaculate Conception. And, according to domestic custom, he chose her, with due honor, as the principal Patroness of God for that place, called "Our Lady of Lanka." Therefore, when the Venerable Brother Thomas Beniamin Cooray, Archbishop of Columbus, and his suffragans humbly presented prayers to Us, so that We might deign to grant all power and effect to this pious choice by Our authority, We willingly agreed to comply with such requests, while also praying that the same Virgin Mother might protect and safeguard those faithful, as We have said, from all adversities, now and in the future. Wherefore, having heard the Venerable Brother Clemente Micara, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, and having carefully considered all matters pertaining to this, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, and forever, We confirm and declare, and We establish, the Most Blessed Virgin Mary, conceived without any stain of sin, and called "Our Lady of Lanka" according to the local custom, although lacking monuments to her memory, as the principal Patroness of God for the entire territory of "Ceylon," with all liturgical honors and privileges attached, which rightly belong to principal patrons of regions. Contrary things notwithstanding. These things We decree, We establish, We decide, that the present documents shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and that those to whom they apply, or may apply, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of the month of June, in the year 1948, the tenth year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal from the Secretariat of State, I, BAPT.

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MONTINI, Substitute Secretary of State.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary IV.

TITLE AND PRIVILEGES: THE PAROCHIAL CHURCH DEDICATED TO THE HOLY VIRGIN MARY, IN VIENNA, AUSTRIA, IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual remembrance of this event. — To celebrate, with the greatest solemnity and joy, the three hundredth anniversary of the death of their Founder, Saint Joseph Calasanctius, and the two hundredth anniversary of the inscription of the Society of the Schools of Pious Ladies in the heavenly host, especially in this city and in Spain, the most noble homeland of Saint Joseph, as well as in various nations and countries where the Calasanctian congregations are found, and because We Ourselves wished to augment the solemnity of the celebration in many ways and to share the joy with the Religious Family, which so deserves Our favor, We have determined that this double anniversary should remain a lasting and pleasing memory, and that even greater fruits of goodness may be gathered in the future. To this end, the Religious Sisters have undertaken works and monuments to inspire their churches and houses. In this regard, Our beloved son, William Gärtner of the Sacred Hearts, Provincial Delegate of the Pious Schools in Austria, earnestly requested that We deign to bestow upon the Parochial Church of Saint Mary the Faithful, in Vienna, the title and privileges of a Minor Basilica. He informed Us that the Clerics Regular Poor of the Mother of God, of the Pious Schools, have maintained their residence in the city of Vienna for two hundred and fifty years, and that for two hundred years, the Religious Order, which is remembered, has enjoyed the right to function as a Province within Austria, as a Vice-Province. The sacred edifice, which We have mentioned, dedicated to the honor of the Marriage of the Blessed Virgin Mary, is commonly called Saint Mary the Faithful, and it is said that the invocation "Virgin Faithful" was first added to the Lauretan Litany there, and subsequently passed into use throughout the universal Church. The church itself, with its architecture, artistic works, abundance and value of sacred furnishings, shines like a jewel among the illustrious cities of Austria, and is the home of ten thousand Christians, and is, as it were, the heart and center of their spiritual life. By Our Predecessors, of blessed memory, Benedict XIII first, and then Pius XI again, that is, in the Jubilee year of 1925, this sacred church, which We have mentioned, was united to Our Patriarchal Archbasilica of the Lateran, and in ancient times, many faithful, in the manner of pilgrims, used to gather there. And if, due to the vicissitudes of time and circumstances, this...

[*Latin ed. p. 385*]

The Acts of Pope Pius XII, 385, state that the pious custom of the Chris-

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tian people has decided that, as the dignity of the Church itself increases, frequent and devout citizens and pilgrims will again flock to it, seeking the help of the Most Blessed Virgin, the Faithful. Since this is so, and in order to strengthen and increase the prayers offered to Us, We have readily and willingly decreed to grant them, with the fervent support of Our beloved son, Theodore, Cardinal Innitzer, Archbishop of Vienna. Therefore, after hearing Our Venerable Brother, Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We hereby, by the force of these present letters and forever, elevate the parish church, dedicated to God in honor of the Marriage of the Blessed Virgin Mary, commonly called the Holy Mary, the Faithful, located in Vienna, Austria, to the dignity of a Minor Basilica, with all the honors and privileges that belong to that title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and in the future, fully enjoy them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these provisions should, knowingly or unknowingly, be attempted by any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the twenty-seventh day of the month of August, in the year 1949, in the eleventh year of Our pontificate. By special mandate of the Most Holy Father, the Cardinal in charge of the public affairs of the Church, Gildo Brugnola, Pontifical Secretary, dispatches the following documents: A CATHOLIC ASSOCIATION OF UNIVERSITY STUDIES IS FOUNDED. PIUS XII. For the perpetual memory of this event. The Holy Mother Church, teacher and guardian of divine truth, elevates Catholic Universities, distinguished centers of sacred doctrine and higher human disciplines, throughout the world. ACTA, vol. XVII, no. 7, pp. 2-6; 22-5-1950.

[*Latin ed. p. 386*]

The Acts of the Apostolic See – Official Commentary 386, almost encompassed the entire world, lest, amidst so many sudden errors, so many schools established with neglect or contempt for the religion of God, the diligent efforts of students be deceived and immense harm be inflicted on souls. Therefore, this provident Mother, especially during the past fifteen years, during which there has been an unseemly and relentless incitement to defect from the Supreme Truth, has exerted every effort to promote this plant of knowledge and true cultivation as much as possible, to imbue it with Christian virtues, and, firmly adhering to its supreme teaching, to provide a strong defense for the vindication of God's rights

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and a refuge of salvation for those enveloped in darkness. Therefore, these Catholic Universities, encouraged by the Holy See amidst so many difficulties of time and circumstances, grew more slowly in number, but day by day gathered strength, so that they now illuminate the entire world with a bright light; just as "a mustard seed... which is the smallest of all seeds; but when it is grown, it is the largest of all plants, and becomes a tree, so that the birds of the sky come and nest in its branches" (Matthew XIII, 32). Therefore, considering these most excellent centers of learning so felicitously spread, it seemed useful that their teachers and students should coalesce into a certain common association, which, supported by the authority of the Supreme Pontiff, as Father and Doctor of all, would, through shared counsel and united efforts, spread and expand the light of Christ more widely. Therefore, it happened that in the year 1924, twenty-nine Catholic Universities, with the most favorable approval and blessing of our Predecessor, Pope Pius XI, entered into an agreement with this purpose, so that their Rectors, together with professors and others delegated by them, would hold solemn gatherings at intervals of time, to discuss matters that would be most useful and appropriate for the advancement of their common purpose. Now, after this most terrible war, among those things that contribute to the reconciliation and consolidation of peace and charity among men, it is considered very opportune that all the Catholic Universities of the entire world should come together in a great federation. Having carefully considered all of this, our Venerable Brother, Joseph Cardinal Pizzardo, Archbishop of Albano Laziale, and Prefect of the Sacred Congregation for Seminaries and Universities, added his prayers, asking us to deign to establish the aforementioned Federation of Catholic Universities. We, who have nothing older than the desire to add further growth to good studies,

[*Latin ed. p. 387*]

Let us more widely and clearly expound the teachings of the Catholic faith; therefore, with a willing spirit, we deem it fitting to accept such proposals. And so, by the tenor of these present letters, and perpetually, from our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we establish and constitute a federation of Catholic universities, which may encompass academies that have been canonically erected by the Holy See itself, or that may be erected in the future, or which, as conforming fully to the Catholic standard and openly acknowledging it, possess all privileges, rights, and offices pertaining to them, and we define that such federation shall be governed by statutes approved by the Sacred Congregation for Seminaries and Universities. Contrary provisions to the contrary notwithstanding. These things we decree, establish, and declare, ordaining that these present letters shall forever remain valid and effective; and that those to whom they pertain, or who may pertain to them, shall

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fully support them now and in the future: and that they shall be rightly judged and defined; and that anything, to the contrary, attempted by anyone, knowingly or unknowingly, with any authority, shall be declared void and of no effect from this time forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of July, in the year nineteen hundred and forty-nine, in the eleventh year of Our pontificate. By special mandate of the Most Holy Father, to the Cardinal Prefect for Public Affairs of the Church, Gildo Brugnola, entrusted with the office of Pontifical Secretary for the issuance of documents, VI Aedes Aeternae Sapientiae, dedicated to eternal wisdom, within the Roman University, erected at the expense of the Holy See, for the study of the city for the benefit of Catholic culture. PIUS PP. XII. For the perpetual memory of this matter. Following in the footsteps of the Roman Pontiffs, our predecessors, we pursue young men, students of academies, with a special love, and we strive with all our effort that, while they are engaged in their studies, piety may be added to their learning, and the practice of virtues cultivated. Therefore, with great joy, it has come to pass that from this Apostolic See and from the Roman University, on the thirtieth day of the month of June, in the year...

[*Latin ed. p. 388*]

Acta Apostolicae Sedis - Official Commentary 388 MCMXLVii, it has pleased Us that within the boundaries of that same University, the Chapel of Eternal Wisdom was established, which would benefit both professors, students, and the citizens of Romans. These agreements, with the testimony of many distinguished men, both from the Vatican and from the same University, were signed by Our most esteemed son, Raphael Charles, Cardinal Priest of the Holy Roman Church, Rossi, in the name of the Holy See and with Our authority, and also by Our beloved son, Joseph Caronia, Doctor, then Magnificent Rector of the University of Studies of Rome. Therefore, We, who are not ignorant of the institutions of religion, the memories, and the monuments of the most ancient Roman Athenaeum, now called from Wisdom, in which a magnificent structure was erected a few centuries ago, through the ingenuity and work of Francis Borromini, considered it fitting, especially in the year in which We solemnly presented to the blessed among the heavenly citizens, the former professor of Contardum Ferrini, in the Italian Universities, to approve of the pious and fervent prayers offered to Us by the professors and students of the new Roman Athenaeum. Therefore, We have decided to donate the aforementioned sacred Chapel, erected at Our expense according to the aforementioned agreement, permanently to the same University. We therefore publicly entrust this Chapel, according to the tenor of the same agreement, destined forever for Catholic worship, to Our beloved son, Joseph, Cardinal, Doctor, the present Magnificent Rector, with these Our Letters. Furthermore, We are confident that this very

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building, dedicated to the honor of Eternal Wisdom within the precincts of the University of Studies of Rome, will truly contribute to the good of the young people, and that through itself, it will so impact the minds of those young people that, while they are engaged in the investigation of disciplines and the best studies, as befits them, they will be led to seek out those things that lead to heavenly and celestial matters, to testify to the Eternal Truth, and to turn their minds to God, the "Lord of all sciences." We decree, establish, and decide that these Our Letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the XXII day of March, in the year MCMXLVII, in the twelfth year of Our Pontificate. PIUS PP. XII die.

[*Latin ed. p. 389*]

Acts of Pope Pius XII, No. 38. LETTER TO THE REVEREND FATHER FRANCIS BERETTI, ARCHBISHOP TITULAR OF LEONTOPOLIS IN PAMPHILIA, AND COMMEMORATOR OF THE COLLEGE OF THE HOLY SPIRIT, CELEBRATING THE FIFTIETh ANNIVERSARY OF HIS ORDINATION TO THE PRIESTHOOD.

PIUS PP. XII: Venerable Brother, greetings and the Apostolic Blessing.

As you approach the completion of the fiftieth year since you received the sacred priesthood, We cannot refrain from offering Our congratulations and heartfelt good wishes. We have observed the zeal for souls that has always characterized your long service in the ministry, first in the Congregation of the Most Holy Mary of Caravita, flourishing in the early years of your priesthood, then in the pastoral ministry, first in the church of Saint Angel in Foro Piscario, then for a short time in Saint Nicholas in the Tullian Prison, afterwards for many years in Saint Lawrence in Lucina, and finally today in the Patriarchal Basilica of Saint Peter in the Vatican. Furthermore, for a long time, as a delegate of the Vicariate of the City, you have performed other works of charity at the Roman hospitals.

Therefore, Venerable Brother, who We had as a fellow student in the prime of your youth, and who recently received a special testimony of Our benevolence when We promoted you to the archiepiscopal dignity, We sincerely congratulate you on so long and useful a priestly ministry, and We pray that God grant you all good things, happiness, and prosperity.

May the Heavenly rewarder and the herald of Our special charity be the Apostolic Blessing, which We impart to you, Venerable Brother, with paternal affection in the Lord.

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Given in Rome, at Saint Peter's, on the tenth day of December, in the eleventh year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary II TO THE REVEREND FATHER KILIAN LYNCH, PRIOR GENERAL OF THE ORDER OF THE BROTHERS OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL, AND FATHER SILVERIUS A SANCTA THE RESIA, SUPERIOR GENERAL OF THE DISCALCED BROTHERS OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL: IN THE SEVENTH YEAR FROM THE FOUNDATION OF THE HOLY SCAPULAR OF THE CARMELITES.

PIUS PP. XII, My beloved sons, I grant you greetings and the Apostolic Blessing.

It is certainly known to no one that the love for the Most Blessed Virgin, Mother of God, contributes greatly to the strengthening of the Catholic faith and the improvement of morals, especially through those expressions of devotion which, above all others, seem to illuminate the minds with heavenly doctrine and to foster the souls in the Christian life. Foremost among these is the devotion to the Holy Scapular of the Carmelites, which, by its very simplicity, is suited to the understanding of all and has been widely spread among the faithful with the increase of salutary fruits. Therefore, with a very joyful heart, we have learned that the Brothers of the Carmelites, both Discalced and not Discalced, have decided, in the seventh year from the foundation of this Scapular of the Mother of God of Mount Carmel, to celebrate the sacred solemnities in honor of the Blessed Virgin Mary with the utmost devotion. These pious undertakings, because of our constant love for the most holy Mother of God, and also because of our own association with the confraternity of this Scapular from our youth, we gladly commend, and we promise them abundant blessings from God. For this is not a matter of little importance, but of attaining eternal life, as is promised by the Most Blessed Virgin; indeed, it is the most important matter of all, and the way to safely accomplish it. The Holy Scapular, like a Marian habit, is a sign and pledge of the protection of the Mother of God; but let those who wear this garment not think that they will attain eternal salvation through laziness or spiritual negligence, as the Apostle warns: "Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only but much more now in my absence) with fear and trembling work out your salvation." (Phil., II, 12). Therefore, let all Carmelites, whether in the monasteries of the First and Second Orders, or in the Third Regular or Secular Order, or in the confraternities, remember that they belong to the family of the Most Blessed Mother, bound together by a special

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bond of love; let them have in the Virgin a mirror of humility and chastity; let them have in this modest garment a breviary of modesty and simplicity; and above all, let them have in this garment, which they wear day and night, a eloquent symbol of the prayers by which they implore divine help.

[*Latin ed. p. 391*]

Acta Pii PP. XII 391: Finally, may that consecration be bestowed upon the most sacred Heart of the Immaculate Virgin, which we have also recently earnestly commended. And indeed, the most pious Mother will not cease to intercede for her sons, admitted to expiation in Purgatory, so that, as soon as possible, with her indeed interceding before God, according to that tradition which they call the "Sabbath Privilege," they may attain their eternal homeland. In the meantime, as a sign of heavenly protection and assistance, and as a pledge of Our special charity, We impart to you, beloved sons, and to the entire Order of Carmelites, Our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the eleventh day of the month of February, in the year 1900, in the eleventh year of Our Pontificate. PIUS PP. XII.

TO THE REVEREND FATHERS, MEMBERS OF THE SOCIETY OF JESUS, WHO ARE ENGAGED IN WRITING FOR ((LA CIVILTÀ CATTOLICA)): AT THE END OF THE CENTURY SINCE ITS FOUNDATION.

PIUS PP. XII: Beloved sons, greetings and Our Apostolic Blessing.

Scarcely eleven years have passed since We sent you, at the very beginning of Our Pontificate, letters of the greatest importance and benevolence, in which We congratulated you on the happy beginning of the ninetieth year of your publications; and now a new reason arises, by which We are, as it were, compelled to address you with these letters, a reason all the more weighty and solemn, as the very nature of the matter easily demonstrates. For, considering how rarely it has happened that the life of a publication has completed a full century in this vicissitude of human affairs, and as it is almost a unique, rather than a common, achievement brought about by the omnipotent and most benign God, We deemed it fitting that, with many and all of you rejoicing and praying for the best, the voice of the Holy See itself should be added, so that it may be made ever more evident to all how diligently and with what care this Apostolic See follows your work. And it is not Our intention to enumerate here all that has been said by many men, not only Catholics, about you in these days; how your publication has thus far preserved its integrity and its original form; with what dedication, with what...

[*Latin ed. p. 392*]

The Acts of the Apostolic See – Official Commentary 392: These men have professed the German Catholic doctrine and have vigorously defended the rights of this Holy See; and rightly, they have always received

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praise from all, a praise which our predecessor, Pope Pius X, foretold for them, so that they might serve as an example to all writers of Catholic periodicals, that they might take as their model the sincerity and integrity found in them. It is indeed a source of joy to recall the memory of so many learned men, whether those who first laid the foundations of this work, or those who, either through membership in the editorial board or as strong collaborators working with you, have, over a long period of years, expanded this undertaking through their writings, whose praises have not perished, since many in their respective provinces have rightly been considered the most outstanding, and all marvel at the most evident fruits of their labors, which have been abundantly sown in almost every field of knowledge and in a vast collection of commentaries. Furthermore, we are pleased to learn that you will soon be publishing a comprehensive and well-organized index, so that it may be more readily and easily consulted by all. The praises and applause for so much that has been written with such wisdom and accomplished with such success have been desired by none of our predecessors, and we wish to reaffirm them here; but in addition to past merits, a further honor of no small measure has been added recently, when you, with great diligence and effort, refuted and eradicated the new shoots of error that were spreading widely from the evil root of what they call "totalitarianism," and although you yourselves may have been tainted by this blemish, you have striven to keep the minds of others free from this corruption, which has been most successfully achieved, so that no one has seen you abandon any principle of doctrine, even in changing times, and with God's help, you have almost been unique among all periodicals and commentaries, and finally, you have earned the respect, honor, and almost the admiration of all men who were not prejudiced. Therefore, the life of your periodicals flourishes with a certain vitality, and it cannot be said that after a hundred years, they will finally decline, as the very number of readers demonstrates, which is not less than, or even greater than, those of the most flourishing early years, and a frequent cohort of friends and supporters, both lay and ecclesiastical, strive to spread knowledge of your work ever more widely. For it is not the case that what was once debated at the very beginning, that you should assert the form of a truly Catholic society and defend its rights, has become obsolete or has withdrawn from the field of battle, when, with public institutions everywhere being shaken and almost collapsing, the need to propose and restore a new form of society is becoming increasingly urgent, a society whose strength derives from God and from Christian principles.

[*Latin ed. p. 393*]

The Acts of Pope Pius XII, page 393, draw their inspiration from this; and indeed, as many others diligently demonstrate now, through published books, commentaries, and periodicals, so we know that you, above all, have

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thus far accomplished all things, and we confidently believe that you will always do so. Therefore, whatever Our Predecessors first established in this matter, and repeatedly confirmed, namely, that in the venerable City there should be a college of writers of the Society of Jesus, which would live according to its laws and be governed by its own particular statutes, these same things, as We once confirmed, We gladly confirm again, approve, and earnestly desire that all may contribute their support and assistance to this work, which is most dear to Us, especially those who, by name, should be enrolled in your college, either as suitable writers or as assistants to writers. And you, our most beloved sons, continue to do what you have done thus far, and steadfastly maintain the course of a good beginning, knowing that you are among those most highly esteemed, to whom the desire to be approved has always been a singular aspiration. And so, may the form of this institution, which you have received from the Roman Pontiffs, be observed piously and religiously, and may you enter the new age, which we truly pray will be golden for you, with good prospects. May God grant success to all your endeavors and labors, and may He fulfill the wishes that We now pronounce for you, as a witness of Our divine favor and benevolence to you and your assistants, friends, patrons, and the vast multitude of readers, We impart, from the heart, the Apostolic Blessing. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1900, in the twelfth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER, NICHOLAS, PROTO-DEACON OF SAINT NICHOLAS, IN THE CARCER TULLIANO, SECRETARY OF STATE OF THE HOLY ROMAN CHURCH, CARDINAL CANALI, MAJOR PENITENTIARY, AND PRESIDENT OF THE PONTIFICAL COMMISSION FOR REGULATING THE STATUS OF THE VATICAN CITY, CELEBRATING THE FIFTIETh ANNIVERSARY OF HIS SACERDOTAL ORDINATION. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. — Among the grave concerns of the Apostolic ministry, it gives Us particular joy to add to the happiness of those who, having been co-opted to the most distinguished Senate of the Church, have always diligently devoted themselves to Our service. Therefore, with joy...

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary. We have learned with great joy that you, at the end of this month, will have happily completed ten years since the beginning of your priesthood. This very event provides us with a most excellent opportunity to publicly acknowledge and express our esteem and affection for you, which we have felt since your flourishing youth, especially considering the diligent and active service you have rendered as a colleague in the important office of managing the public affairs of the Church. Indeed, for many years, under the reign of our Most Holy Predecessor, Pope Pius X, of blessed memory, you diligently and fruitfully assisted Cardinal Raffaele Merry del Val, the Moderator of that Office, and

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you also undertook the duties of a Substitute. Meanwhile, you devoted care and attention to the management of the Pia Association of Young People of the Sacred Heart in the region of Rome across the Tiber. Subsequently, you faithfully discharged the duties of Prefect of the Ceremonies of the Sacred Council and of Assistant to the Sacred Congregation of the Holy Office. Finally, our most recent Predecessor, the venerable Pope Pius X, having considered these and other merits, adorned you with the sacred Roman purple. We, who have always esteemed your prudence and zeal, have appointed you to the Council for the governance of the Vatican City, have named you Major Penitentiary, and we wish to entrust you with other offices and duties of particular importance. Therefore, most beloved Son, with such a joyful prospect before you, we, above all, eagerly await the celebration of this sacred event, and we offer you, on this occasion, our heartfelt congratulations, both for your long and useful priestly ministry, and for the solicitude and tireless work with which you have always stood by us, contributing to the benefit of the Church and the Vatican City. Furthermore, we earnestly pray to God that He may graciously preserve you for many more years, refreshed by heavenly gifts and consolations, and grant you a long and healthy life. As a pledge of these heavenly gifts and of our special affection, we impart to you, most beloved Son, and to all those associated with you in your labors, our Apostolic Blessing, in the Lord. Given in Rome, at St. Peter's, on the twenty-first day of the month of March, in the year 1910, in the twelfth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 395*]

Acta Pii PP. XII 395. ALOCUTIO ad docentes et alumnos Romam peregrinantes. Universitatum Studiorum et Scholarum e Gallia.

Les multiples et pressants devoirs inhérents au déroulement de l'Année Sainte Nos obligent à mesurer soigneusement l'emploi de Notre temps, pour ne Nous refuser à personne, et souvent ils ne Nous laissent, à Notre vif regret, d'autre ressource que de joindre ensemble des groupes divers dans une audience collective. Parfois, cependant, le regret est compensé par d'heureux avantages, et c'est bien le cas aujourd'hui, où Nous avons le plaisir de voir en vous comme une large et imposante synthèse de toute l'activité éducative et scientifique de France : enseignement officiel, enseignement libre, enseignement à tous les degrés, depuis les plus modestes écoles populaires jusqu'aux facultés des grandes Universités, étudiants faisant affectueusement couronne à leurs maîtres.

À vous Notre premier salut, Professeurs et étudiants des Universités de France. Depuis les jours lointains du Moyen-Âge, où la renommée de l'Université de Paris, « Mère des sciences », franchissant les frontières, la rendait fameuse au-delà des Alpes, jusqu'au temps présents, l'histoire du développement et du progrès des Instituts universitaires de votre patrie offre le vivant miroir d'un ample et profond mouvement de transformation,

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aujourd'hui encore en plein cours. Que l'on juge comme on voudra les étapes successives de cette évolution, ses lumières et ses ombres, ses effets bienfaisants ou sujets à caution, un fait est certain : nulle part au monde, la puissante impulsion, les vraies valeurs et les découvertes géniales, que la vie des Universités et la science française ont fournies au patrimoine culturel commun de l'Europe et de l'humanité, ne sauraient être appréciées autant qu'ici où les lettres de fondation de vos plus vénérables Universités furent écrites, scellées et dotées de riches privilèges par Nos Prédécesseurs sur la Chaire de saint Pierre.

Dans votre présence personnelle ici même, dans le magnifique hommage de trois cent cinquante ouvrages de savants et hommes de lettres, Nous voyons l'affirmation, — honorable pour vous et, pour Nous, intimement consolante — du multiple et indissoluble accord de votre poursuite du savoir humain et du progrès scientifique avec le profond respect *Habita die 10 Aprilis a. 1950.*

[*Latin ed. p. 396*]

The Acts of the Apostolic See – Official Commentary 396, concerning the divine truth, whose teaching, defense, preservation, and interpretation are entrusted to the Church of Christ. For, among the certain results of scientific investigation and the data of faith, there can be and there must be no opposition that is irreducible. As for any possible divergences, they must be attributed to errors to which human judgments are easily subject, but they are never attributable to an objective and irreconcilable contrast between science and faith. No, gentlemen, from the side of faith, the rights of reason and the progress of knowledge have nothing to fear. Their enemy is not God; but rather, all those who, in one way or another, have denied or rejected God, placing an idol in His place. And who would dare to deny that our time is dangerously sliding down the slope that leads it to the worship of false deities, whose service is incompatible with moral freedom and the dignity of the scholar? Your presence here affirms at the same time your awareness of the spiritual heritage that Christian Rome has transmitted to the entire world. Return to your beautiful homeland with this conviction deeply rooted in your minds and hearts. Remain faithful in your chairs, as on the field of your research. May it pass as a communicative fluid from your soul to that of your university youth, eager to receive your teaching. Masters and disciples, be both, the noble elite, the intellectual vanguard of France, a France towards which Europe, humanity, and Christendom can look with new hope, with ever-increasing confidence. A second, and no less cordial, greeting to you, representatives here gathered of Catholic education in France, to you, directors, teachers, students. To open, to expand, to illuminate, to progressively adorn the mind of the child and adolescent who is awakening to life; to guide the curious, ardent youth, saintly ambitious to discover the truth, eager to gather its fruits on all branches of

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knowledge! Is there a task more beautiful, more extensive, more varied in its wonderful unity? For finally, at all ages, in all fields of study, only one thing is in view: the acquisition, the possession of ever purer light, to love and savor it, to defend and spread it, to give it to all, to each according to his ability, to multiply and spread its benefits everywhere.

[*Latin ed. p. 397*]

Acts of Pope Pius XII, 397: Therefore, we congratulate you, teachers of Catholic instruction, whose mission is indeed weighty, and whose task would often seem unrewarding, were you not sustained by your ideal. Otherwise, without an ideal, without the highest ideal, who would have the courage, who would have the right to sacrifice – seemingly – the pursuits and creations of an intellectual life that he feels rich and abundant within himself, the brilliant achievements of an apostolic life that yearns to expend itself in the service of the Church and souls, the joys of family life during those perhaps very brief moments of leisure at home, often modest, but assured of tomorrow? Who would have the courage, who would have the right to sacrifice all of this in order to dedicate himself without respite and without reserve to instructing the children of others, at that age when profit and progress are scarcely apparent, or only begin to be perceived at the moment of advancing to the next class? And concerning each one, the question is asked: "Quis, putas, puer iste erit?" 1 If disappointments are frequent, and rejections are numerous and bitter! But, thanks be to God, while your chest grows weary from speaking, your eyes from deciphering and correcting assignments, your heart rises to God, to Christ, to whom you wish to offer these children that He has entrusted to you. Many will owe to you, even if they forget you, the vigor and charity of their Christian life, and most of the wayward will feel, at the final hour, the convictions and sentiments of their childhood awakened. The pagan poet said it: "Quo semel est imbuta recens, servabit odorem testa diu." 2 But how much more true this is of Christian youth! With the hope and confidence that, through the grace of the Holy Spirit, under the protection of the Immaculate Queen, Throne of Wisdom, you will each day transform yourselves more and more into "burning and shining lamps," 3 we give to you all, to your families, to your colleagues, to your disciples, Our Apostolic Blessing.

1. Luke 1:6

2. HORACE

3. Cf. 1 Thess. 5:35; Ephes. 1:1; 2 Thess. 1:6

[*Latin ed. p. 398*]

Acts of the Apostolic See - Official Commentary 398. ACTA SS, SACRED CONGREGATIONS. CONSISTORY. PROVISIONS CONCERNING

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CHURCHES. His Holiness, Pope Pius XI, by successive Decrees of the Sacred Consistory, has deigned to provide for the following Churches, namely: on March 25, 1950. — The Metropolitan Church of Marianopol was assigned to the Most Reverend Paul Aemilius Léger, Urban Bishop, and Rector of the Pontifical College of Canada in Rome. On March 28. — The Cathedral Church of Saginaw was assigned to the Reverend Monsignor Stephen Woznicki, hitherto titular Bishop of Pelten. — The titular episcopal Church of Lyrbetus was assigned to the Most Reverend Alexander M. Zaleski, Urban Bishop, and pastor of the Church of St. Vincent de Paul in the town called "Pontiac" in the archdiocese of Detroit, whom He appointed as Auxiliary to the Most Reverend Edward S. R. E. Cardinal Mooney, Archbishop of Detroit. On April 5. — The titular episcopal Church of Lampsacus was assigned to the Reverend David F. Cunningham, Urban Bishop and General Vicar of the diocese of Syracuse, whom He appointed as Auxiliary to the Most Reverend Monsignor Gualtieri Andreae Foery, Bishop of Syracuse. On April 1. — The titular episcopal Church of Busiritus was assigned to the Reverend Johannes von Rudloff, pastor of the Church of St. Anthony of Padua in the city of Hamburg, whom He appointed as Auxiliary to the Most Reverend Monsignor William Berning, Archbishop-Bishop of Osnabrück. On April 12. — The titular episcopal Church of Theodosiopolis in Armenia was assigned to the Most Reverend Monsignor Dominic Della Vedova, hitherto Bishop of Tivoli. On April 17. — The titular episcopal Church of Euroea in Epirus was assigned to the Reverend Polycarp da Costa Vaz, canon of the cathedral chapter of Viseu, whom He appointed as Auxiliary to the Most Reverend Monsignor Augustine de Jesus y Souza, Bishop of Oporto. On May 6. — The titular archiepiscopal Church of Soteropolis was assigned to the Most Reverend Raphael Calabria, Intimate Chamberlain, above the number of San-

[*Latin ed. p. 399*]

The Sacred Congregation of Rites, in its 399th session, having established the Reverend Father Cornelius Sebastian Cuccarono, Archbishop of Hydrus, as its Coadjutor with the right of succession. — To the titular episcopal See of Acarassus, the Reverend Father Constantinus Jürgens, formerly Bishop of Tuguegarao. On May 15th. — To the cathedral Church of Cartagena in Spain, the Reverend Father Raymond Sanahuja Mareé, formerly Bishop of Segorbe. — To the cathedral Church of Vitoria, the Reverend Father Joseph Mary Bueno Monreal, formerly Bishop of Jaca. — To the cathedral Church of Bilbao, newly erected, the Reverend Father Casimir Morcillo Gonzalez, formerly titular Bishop of Agathopolis. — To the cathedral Church of Saint Sebastian in Spain, newly erected, the Reverend Father James Font Andreu, formerly Bishop of Zamora. — To the cathedral Church of Albacete, newly erected, the Reverend Father Arthur Tabera

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Araoz, formerly Bishop of Barbastro. — To the titular episcopal Church of Elusa, the Reverend Father Aloysius Faveri, Intimate Chamberlain to His Holiness, General Vicar of the diocese of Foligno. On May 16th. — To the titular episcopal Church of Mechlin, the Reverend Father Aemilius Desmet, President of the Major Seminary of Mechlin, appointed as an Auxiliary by the Most Eminent and Reverend Father Joseph Ernest, Cardinal Van Roey, Archbishop of Mechlin.

SACRED CONGREGATION OF RITES, CURIA.

BEATIFICATION AND CANONIZATION

OF THE SERVANT OF GOD, MARY THERESA SCHERER, FOUNDRESS AND FIRST SUPERIOR GENERAL OF THE CONGREGATION OF SISTERS OF THE HOLY CROSS OF INGENBOHL, OF THE THIRD ORDER OF SAINT FRANCIS.

ON THE MATTER OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED, IN THE CASE AND REGARDING WHICH ACTION IS BEING TAKEN.

"If anyone wishes to come after me," says the Lord, "let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

The Servant of God, Mary Theresa Scherer, who sought the glory of God and the Christian perfection of her soul in...

[*Latin ed. p. 400*]

Acts of the Apostolic See – Official Commentary. She had resolved to accomplish all that she had set before herself, and she was certainly obliged to follow the path shown to her by the Lord himself. Indeed, with the help of divine grace, she seems to have faithfully carried out what is stated here. On October 31st, in the year of our Lord 1825, in the parish church of Meggen, near Lucerne, in Switzerland, the handmaid of God was baptized, and the names "Anne, Mary, and Catherine" were given to her. Her parents, Charles Scherer and Maria Anna Sigrist, farmers, were remarkable for their Christian piety and morals, and they had seven children, whom they endeavored to raise in love and fear of God. The handmaid of God, still only seven years old, was orphaned by the death of her father, and was lovingly received by some relatives, among whom she remained until the age of sixteen. Possessing a sharp intellect, she was sent to Lucerne to further her education, and was entrusted to the Sisters of Mercy, who cared for the sick in a civic hospital, to serve as a nurse. Catherine, endowed with a festive and cheerful disposition, initially experienced some resistance, but soon, exerting her will, she adapted to this new situation, and indeed, cultivated piety with even greater zeal. During a pilgrimage

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to the renowned Einsiedeln sanctuary, she recognized that she was being called by God to a life of religious devotion. When she learned that Father Theodosius of Florence, of the Order of the Capuchin Friars, had begun to found a new Congregation of Sisters, she opened her heart to him, and, overcoming many difficulties, she entered this Congregation, and in the year 1845, she pronounced her religious vows. Although she had desired to pursue her studies, she was assigned the task of opening a school for girls in the very poor village of Louth. Things went very well, so much so that she was deemed worthy by Father Theodosius to be placed in charge of a school in the town of Baar, where enemies of the Church were fiercely opposed to the school run by the Sisters. Father Theodosius had great hopes for her; and the outcome did not disappoint him. The same was true of all the other duties and responsibilities entrusted to her; especially in those in which great opposition had to be endured, all kinds of disputes had to be resolved, and difficulties had to be overcome; in all these things, she, controlling her own inclinations and obeying Father Theodosius, acted prudently, diligently, sagaciously, and bravely. Through many sorrows, anxieties, and trials, she was, as it were, refined like gold in fire, and was found to be faithful. Following Jesus, she lovingly embraced her cross every day. God generously rewarded this faithfulness; He endowed her with sweet strength, and she was placed in charge of the Congregation of the Sisters of the Holy Cross, after

[*Latin ed. p. 401*]

The Sacred Congregation of Rites, in its decree 401 initial, assigned the founding of this Institute to them in the year 1857, and subsequently always confirmed it, granting it a remarkable expansion, not only within the Swiss territories, but also throughout various regions of Europe, even those of a heretical persuasion, in which it sought to instill the missionary spirit with which it operated in each of its daughters. We have said "remarkable," because in the year in which the Servant of God passed away, the professed Sisters numbered 1689, the novices two hundred, and the houses 422. In the year 1878, the Apostolic See granted a decree of praise to the Congregation. The house in Ingenbohl, newly constructed from its foundations, was established as the principal house of the Congregation. Furthermore, with the increase in the number of Sisters, all kinds of charitable works were undertaken: schools, nurseries for children, care for orphans, the education of infants, service to young women engaged in commerce or domestic duties, the care of those detained in prisons, the blind, the mentally afflicted, and the sick. Filled with merits, on June 16th of the year 1888, she passed to the heavenly nuptials. Her reputation for sanctity remains vivid to this day, as evidenced by the throngs of pilgrims who visit her tomb, numbering several thousands each year; for which it was necessary to construct a large building to accommodate them. Innumerable testimonies of grace received,

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amounting to several thousands, also confirm her fame. Considering this flourishing and vibrant reality, Cardinal van Rossum was the author of the initiative to begin the process for her beatification; which was then carried out from the years 1931-1934, and subsequently from 1941-1942, in the Episcopal Curia of Coire, with a happy outcome. For on December 6th of the year 1942, this Sacred Congregation issued a decree regarding the writings, and on November 8th, 1949, it discussed the reputation for sanctity, with the Most Reverend and Illustrious Cardinal Alexander Verde presenting the case, in the Ordinary Congregation of Cardinals and Prelates, and unanimously issued a vote: that it should be deemed fitting to establish a commission for the introduction of the cause. This vote was presented by the undersigned Cardinal Prefect to the Most Holy Pope Pius XII; and His Holiness, having approved the aforementioned decree of the Most Reverend Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God Mary Theresa Scherer. Given in Rome, on December 11th of the year of Our Lord 1949. S.S. Card. MICARA, Bishop of Velletri, Prefect. L. S. f A. Carinci, Archbishop of Seleucia, Secretary. 27 - ACTA, vol. XVII, n. 7. - 22-5-1950.

[*Latin ed. p. 402*]

Acts of the Apostolic See - Official Commentary 402 II QUITO. CONONIZATION OF THE BLESSED MARY ANNE OF JESUS OF PAREDES, VIRGIN, AFTER THE APPROVAL OF TWO MIRACLES. Since, after the Apostolic See has granted the same to her, veneration may proceed, it is possible to proceed to the very canonization of the Blessed. The entire Ecuadorian Republic highly values its daughter, the Blessed Mary Anne of Jesus of Paredes, who dedicated her life to the safety of its citizens, so that, after a solemn decree issued by the National Constituent Assembly on November 30, 1946, declaring her a "Heroine" of the Ecuadorian homeland, she may now be eagerly prepared for canonization; and indeed, justly so. For she shone with such splendor of all virtues, especially with the most profound penance, in the seventeenth century, that she is comparable to the most distinguished virgins who have illuminated the Church of God. Furthermore, new glory is added to this event, not only to the Franciscan family; for the Blessed professed the rule of the Third Order and faithfully observed it according to the mind of the Seraphic Father; but also to the Dominican, because she had wished to enter the Monastery of Saint Catherine in Siena, in order to become a nun, and she venerated the same Saint as her special patron; especially to the Society of Jesus, whose alumni have moderated their spirit throughout their lives, whose temple, as she herself frequented during her life, she chose to be buried in. Having fulfilled her merits, she completed her most innocent life on May 26, 1645, before the completion of her twenty-seventh year. Public disturbances and other adversities prevented the canonical inquiries, which had begun prematurely, from pro-

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ceeding, as she had wished. Therefore, it was not until December 17, 1757, that Pope Benedict XIV signed the commission for the introduction of the cause with his own hand; on March 19, 1776, with the approval of Pope Pius VI, her heroic virtues were declared; and on January 12, 1847, Pope Pius IX recognized two miracles, and on September 29, 1850, the same Pontiff decreed that it was permissible to proceed to Beatification, the Brief of Beatification being issued on October 7 of that same year; and the solemnities of which were celebrated on November 20, 1853. Pope Leo XIII, on April 22, 1903, resumed the cause of canonization.

[*Latin ed. p. 403*]

The Sacred Congregation of Rites, in its decree number 403, has decided. Most recently, the people of Ecuador, and also the Government, were granted their desire, since two miracles, wrought by God a few years ago through the intercession of the Blessed Virgin, were recently, namely on January 12th, recognized: therefore, the path to canonization is opened. However, before proceeding to the Consistories, in which canonization is to be decided, the sacred canons prescribe that the doubt must be discussed in the general Sacred Congregation before the Supreme Pontiff: namely, whether, with the approval of the two miracles, the Apostolic See can proceed to the canonization and public veneration of the Blessed Virgin, and whether this can be done safely. This doubt was proposed for discussion by the Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, and Relator of the cause, on the 28th of last month: and all those present, the Most Reverend Cardinals, the official Prelates, and the Consultor Fathers, responded with unanimous affirmative votes. The Most Blessed Father listened to these sentiments with joy, but He delayed revealing His opinion until this day, meanwhile pouring forth fervent prayers to God, the Father of lights, that He might be enlightened. Therefore, having celebrated the sacred Mass sacrifice, and with the Most Reverend Cardinals of the cause present, and with the undersigned, the Reverend Father Salvatore Natucci, Prefect of the Sacred Congregation, the Reverend Father, the General Promoter of the Faith, and Myself, Secretary, He decreed: that it is safe to proceed to the solemn canonization of the Blessed Mary Anne of Jesus of Paredes. And He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 5th of March in the year of Our Lord 1950.

†g C. Card. MICARA,

Archbishop of Velitern., Prefect.

L. ® S. f A. Carinci,

Archbishop of Seleuc, Secretary.

[*Latin ed. p. 404*]

Acta Apostolicae Sedis - Commentarium Officiale 404

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ACTA TRIBUNALIUM SACRAE PENITENTIARIAE APOTOLICAE (OFFICIUM DE INDULGENTIIS)

DECRETUM DE ORATIONIBUS ET PIIS OPERIBUS INDULGENTIIS CONCEDENTIBUS, NOVA EDITIONE EDITA.

Cum volumen, quod "Orationes et Pia Opera..." inscribitur, et anno MDCCCCXXXVII editum fuerat, iam amplius non sit in usu, Sacra Penitentiarria Apostolica decrevit illud iterum typis imprimere, eo quod multi fideles, itemque Sacerdotes et Episcopi, eidem desiderium expresserunt. Antequam autem hoc propositum ad effectum duceretur, opportunum visum est rem omnem diligenter recognoscere, et quaedam expungere, quae minus apta viderentur, alia vero adjicere, quae postremis temporibus indulgentiis insignita sunt. Normae autem, quibus hoc enchiridion compositum est et in praesentem formam redactum, eae ipsae sunt, et idem propositum: ut nempe authenticum habeatur opus, quod omnes Pontificias largiones in hac re in unum volumen colligat, quod quidem communi pietati modo tuto respondeat. Quapropter hoc volumen preces et pia opera comprehendit, quae usque ad praesentem diem a Summis Pontificibus indulgentiis ditatae sunt, quae adhuc vigent; tum ea videlicet, quae in favorem omnium fidelium, tum ea etiam, quae in favorem quorumdam coetuum personarum spiritualibus hisce muneribus insignita sunt, obrogatis ceteris omnibus generalibus indulgentiarum concessionibus, quae in hoc enchiridion non sunt relatae. Sperandum igitur est ut hoc opus uberes afferat spiritualis utilitatis fructus, et ut ad sinceram ac solidam pietatem refovendam summopere conferat. Ut autem omnino necessarium erat, res tota Augusti Pontificis Pii XII iudicio subiecta fuit, qui quidem in Audientia infra scripto Car-

[*Latin ed. p. 405*]

The Sacred Apostolic Penitentiary, by decree dated the 29th day of the month of December in the year 1949, number 405, has approved this collection of prayers and pious works, printed by the Vatican presses; and, having set aside the general grants of indulgences contained therein, it has decreed that only this collection itself should be considered authentic. Notwithstanding any contrary provisions, even those of the most special kind. Given at Rome, from the aforementioned Sacred Apostolic Penitentiary, on the 30th day of January, 1950. N. It. Card. CANALI, Major Penitentiary. s$ S. S. Luzio, Regent.

[*Latin ed. p. 406*]

Acta Apostolicae Sedis – Official Commentary 406. DIARY OF THE ROMAN CURIA. Wednesday, April 26, 1950, the Holy Father received in a solemn Audience Her Royal Highness, the Grand Duchess CARLOTTA OF LUXEMBOURG, who was accompanied by Her Royal Highness, Prince FELIX, her consort, and by the Most Reverend Fathers. Friday, April 28, 1950,

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the Holy Father received in a solemn Audience the President of Ireland, His Excellency, Mr. SEAN T. O'CEALLAIGH, with his Most Reverend consort. Monday, May 15, 1950, the Holy Father received in a solemn Audience His Excellency, Dr. LEOPOLD FIGL, Federal Chancellor of the Republic of Austria, with his Most Reverend consort. SACRED CONGREGATION OF RITES. Tuesday, April 18, 1950, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Placida Viel, the Second General Superior of the Institute of the Sisters of Christian Schools of Mercy. Tuesday, May 23, 1950, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Ignatius of Laconi, Confessor, of the Order of the Friars Minor Capuchin, and which are proposed for his canonization. SECRETARY OF STATE. APPOINTMENTS. By Letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint: May 1, 1950. The Reverend Monsignor Giovanelli Amerigo, Substitute of the Sacred Congregation for the Eastern Church.

[*Latin ed. p. 407*]

Diarium, May 1, Roman Curia, 407, 1950. His Most Reverend Lordships, Monsignor Carlo Casanueva, Pillino, and Reverend Monsignor Luigi Pirelli, and the Reverend Father D. Agostino Meyer, of the Order of Saint Benedict, Consultors of the Sacred Congregation for Seminaries and Universities.

Likewise, the Reverend Father Gumbinger Kuthberth, of the Order of the Friars Minor Capuchin, Consultor of the Sacred Congregation for the Oriental Church. Furthermore, with tickets from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

February 29, 1948.

Monsignor Nicola Bisdorff, of the diocese of Luxembourg.

Monsignor Edoardo Lubowiecki, of the archdiocese of Cracow.

November 13, August 1.

Monsignor Giovanni Mention, of the archdiocese of Cambrai.

December.

Monsignor Domenico Fernandes of the Presentation, of the archdiocese of Braga.

Monsignor Giuseppe Marques da Fonseca, of the diocese of [unspeci-

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fied].

Monsignor Giuseppe McShee, of the diocese of Northampton.

Monsignor Clemente Edoardo Constable, of the diocese of Nazareth.

Southwark.

January 18, 1949.

Monsignor Maurizio Michaud, of the archdiocese of Lyon.

February 17.

Monsignor Antonio Salerno, of the diocese of Valencia.

February 27.

Monsignor Luigi Beicastro, of the diocese of Sault Sainte-Marie.

Monsignor Giovanni J. O'Leary, of the same diocese.

March 5.

Monsignor Adalberto Brenninkmeyer, of the archdiocese of Salzburg, in Canada.

March 9.

Monsignor Ireneo Pinard, of the diocese of Sherbrooke.

March 23.

Monsignor Francesco Gentil da Costa, of the diocese of [unspecified].

April 4.

Monsignor Fernando Guinet, of the diocese of Autun.

Monsignor Lazzaro Décréaux, of the same diocese.

Monsignor Paolo Pacaud, of the same diocese.

Monsignor Giuseppe M. Pereira, of the diocese of Guaxupé.

May 8.

Monsignor Ladislao Staniszewski, of the archdiocese of Posen.

May 6.

Monsignor Gastone Monsillon, of the diocese of Evreux.

May 10.

Monsignor Pietro Vinot, of the diocese of Troyes.

May 10.

[*Latin ed. p. 408*]

408 12 Acta Apostolicae Sedis - Commentarium Officiale 1949. Monsignor Magalhaes Enrico, of the archdiocese of San Sebastiano of Rio de Janeiro.

Monsignor Guimaraes da Silva Gastone, of the same archdiocese.

18

Monsignor Van Zuylen Giuseppe, of the diocese of Liegi.

25

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Monsignor Kopkins Giacomo F., of the diocese of Erie.
Monsignor Marino Luigi A., of the same diocese.
Monsignor Stanczak Wladislao J., of the same diocese.
Monsignor Rosendo Nuñez Giuseppe, of the diocese of San Diego.
30
Monsignor Goijaerts Francesco A. G. A., of the diocese of 's-Hertogenbosch.
Monsignor Van de Loo Felice, of the archdiocese of Utrecht.
1 June
Monsignor Mille Alfredo, of the diocese of Lussemburgo.
9
Monsignor Bürchner Ladislao, of the diocese of Giavarino.
Monsignor Dowling Giacomo G., of the diocese of Monterey.
Monsignor Galvin Giovanni, of the same diocese.
Fresno.
11
Monsignor Kulhanek Silvestro, of the diocese of Brno.
3 July
Monsignor Campbell Aroldo V., of the diocese of Denver.
Monsignor Froegel Bernardo J., of the same diocese.
Monsignor Kipp Guglielmo, of the same diocese.
Monsignor O'Heron Giuseppe P., of the same diocese.
Monsignor O'Sullivan Eugenio A., of the same diocese.
Monsignor Smith Gregorio, of the same diocese.
Monsignor Sommaruga Achille, of the same diocese.
9
Monsignor Thuot Achille, of the diocese of Winona.
14
Monsignor Mund Nicola, of the diocese of Aix-la-Chapelle.
12 August
Monsignor Gunell Francesco, of the archdiocese of Vienna.
5 September
Monsignor Pignedoli Sergio, of the diocese of Reggio Emilia.
9
Monsignor Masia Giovanni, of the archdiocese of Sassari.
2 October
Monsignor Duffy Tommaso Patrizio, of the diocese of Nash-ville.
Monsignor Boucher Alfredo, of the diocese of Prince Albert.
Monsignor Mollier Camillo, of the same diocese.

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Monsignor Sampaio Angelo, of the diocese of Petrolina.

14

Monsignor Allard Augusto, of the diocese of Bathurst.

Monsignor Chiasson Livano, of the same diocese.

Monsignor Duche Edmondo, of the diocese of Chicoutimi.

Monsignor Keronack Silvio, of the same diocese.

Monsignor Lemieux Luigi D., of the same diocese.

Monsignor Tremblay Giuseppe, of the same diocese.

Monsignor Basche Adalberto, of the diocese of Green Bay.

[*Latin ed. p. 409*]

Diarium Romanae Curiae, 14 Octobris 1409, 1949. Reverendissimus Dominus Johannes Huhn, ex eadem dioecesi.

Reverendissimus Dominus Gulielmus Kiernan, ex eadem dioecesi.

Reverendissimus Dominus Ceslaus Albertus Ropella, ex eadem dioecesi.

Reverendissimus Dominus Gulielmus Ludovicus Reul, ex eadem dioecesi.

Reverendissimus Dominus Georgius Schemmer, ex eadem dioecesi.

Reverendissimus Dominus Laudinus Adolphus McIntyre, ex dioecesi de Nel.

Reverendissimus Dominus Wilbertus Basilius McKenzie, ex eadem dioecesi.

Reverendissimus Dominus Ludovicus Auth, ex archidioecesi Newark.

Reverendissimus Dominus F. Thomas Burke, ex eadem archidioecesi.

Reverendissimus Dominus L. Paulus Collins, ex eadem archidioecesi.

Reverendissimus Dominus S. Gulielmus Condón, ex eadem archidioecesi.

Reverendissimus Dominus A. Daniel Coyle, ex eadem archidioecesi.

Reverendissimus Dominus Antonius Di Luca, ex eadem archidioecesi.

Reverendissimus Dominus J. Ralph Glover, ex eadem archidioecesi.

Reverendissimus Dominus Ignatius Kelmelis, ex eadem archidioecesi.

Reverendissimus Dominus E. Johannes Kiernan, ex eadem archidioecesi.

Reverendissimus Dominus P. Johannes Lenihan, ex eadem archidioecesi.

Reverendissimus Dominus J. Iustinus M'cCarty, ex eadem archidioecesi.

Reverendissimus Dominus H. Johannes McManus, ex eadem archidioecesi.

Reverendissimus Dominus L. Johannes McNulty, ex eadem archidioecesi.

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Reverendissimus Dominus F. Thomas Morrissey, ex eadem archidioecesi.

Reverendissimus Dominus Michael Mulligan, ex eadem archidioecesi.

Reverendissimus Dominus Eduardus Murphy, ex eadem archidioecesi.

Reverendissimus Dominus B. Petrus O'Connor, ex eadem archidioecesi.

Reverendissimus Dominus Carolus Shaw, ex eadem archidioecesi.

Reverendissimus Dominus Martinus Stanton, ex eadem archidioecesi.

Reverendissimus Dominus Carolus Tichler, ex eadem archidioecesi.

Reverendissimus Dominus M. Johannes Walsh, ex eadem archidioecesi.

Reverendissimus Dominus F. Johannes Wetula, ex eadem archidioecesi.

Reverendissimus Dominus G. Henricus Hill, ex dioecesi Paterson.

Reverendissimus Dominus Gulielmus Franciscus Louis, ex eadem dioecesi.

Reverendissimus Dominus M. Iosephus O'Sullivan, ex eadem dioecesi.

Reverendissimus Dominus Christianus Pfister, ex eadem dioecesi.

Reverendissimus Dominus Andreas Romanak, ex eadem dioecesi.

Reverendissimus Dominus Carmelo Scanlan, ex eadem dioecesi.

Reverendissimus Dominus Ioannes Iosephus Stanley, ex eadem dioecesi.

Reverendissimus Dominus Petrus Werne, ex eadem dioecesi.

[*Latin ed. p. 410*]

Acta Apostolicae Sedis - Official Commentary 410, October 20, 1949. The Most Reverend Wrzeciono Giacomo, of the same diocese.

November 5: The Most Reverend Pistola Luigi, of the diocese of Ventimiglia.

November 24: The Most Reverend Biagi Carlo, of the archdiocese of Siena.

November 26: The Most Reverend Beaudette Walter, of the diocese of Superior.

November 30: The Most Reverend Reuter Gregory, of the same diocese.

December 12: The Most Reverend Pfister Peter, of the archdiocese of Besançon.

The Most Reverend Pierce Butler Peter, of the diocese of Peterborough.

December 13: The Most Reverend McAuley John Vincent, of the same diocese.

December 14: The Most Reverend Pirot Emmanuel, of the archdiocese of Bourges.

December 20: The Most Reverend Ryan Fred, of the diocese of Bathurst.

December 22: The Most Reverend Boivin Leontius, of the diocese of Chicoutimi.

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The Most Reverend Martel John B., of the same diocese.

The Most Reverend O'Neill John J., of the archdiocese of Saint Louis.

December 22: The Most Reverend Barden Thomas, of the diocese of Lincoln.

The Most Reverend Barry Dennis L., of the same diocese.

The Most Reverend Ekeler John, of the same diocese.

The Most Reverend Kenney Joseph A., of the same diocese.

The Most Reverend Obrist Lawrence F., of the same diocese.

The Most Reverend Wageman Raymond L., of the same diocese.

The Most Reverend Marchioni Ambrose, of the archdiocese of Naples.

The Most Reverend Beauregard Lucian, of the diocese of San Jacinto.

The Most Reverend Bouvier Ernest, of the same diocese.

The Most Reverend Baril Donatus, of the diocese of Trois Rivières.

The Most Reverend Patry Mauritius, of the same diocese.

The Most Reverend Trudel Hervé, of the same diocese.

December 24: The Most Reverend Coulombe Floribert, of the diocese of Chicoutimi.

December 26: The Most Reverend D'Angelo Joseph, of the diocese of Agrigento.

The Most Reverend Bettoni Francis, of the diocese of Crema.

The Most Reverend Belardi Osvaldo, of the diocese of Montefiascone.

The Most Reverend Bolla Louis, of the diocese of Pinerolo.

December 30: The Most Reverend Harza Lewis, of the archdiocese of Strigonia.

January 3, 1950: The Most Reverend Pennisi Francis, of the archdiocese of Catania.

January 15: The Most Reverend Donati Louis, of the diocese of Montefeltro.

January 15: The Most Reverend Feliziani Ferdinand, of the archdiocese of Camerino.

January 21: The Most Reverend Giardinieri Francis, of the diocese of Todi.

January 21: The Most Reverend De Biasi Joseph, of the diocese of Vittorio Veneto.

[*Latin ed. p. 411*]

Diarium Romanae Curiae 411, January 23, 1950. Monsignor Igino Cecchetti, of the Archdiocese of Fermo. 26. Monsignor Alfred Aveta, of the Archdiocese of Naples. 27. Monsignor Carlo Isotti, of the Diocese of Fano. Monsignor Rocco Longo, of the Diocese of Tricarico. Monsignor Filippo Smaldone, of the same Archdiocese. February 15. Monsignor Giuseppe

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Diana, of the Diocese of Ales and Terralba. Monsignor Pio Tarabini Castellani, of the Diocese of Carpi. Monsignor Aldo Valentini, of the same Diocese. February 18. March 5. Monsignor Giacomo Fitzpatrick, of the Diocese of Sale. Monsignor Patrick Niel McDermott, of the Diocese of Des Moines. Extraordinary Secret Chamberlains of His Holiness: August 30, 1946. Monsignor Stephen Dubravec, of the Diocese of Neutra. March 17, 1947. Monsignor Vincent Boliác, of the Diocese of Hradec-Kralové. April 22. Monsignor John Koliel, of the same Diocese. Monsignor Joseph Masina, of the same Diocese. Monsignor Charles Mikulecky, of the same Diocese. Monsignor George Sabula, of the same Diocese. Monsignor Francis Skerik, of the same Diocese. Monsignor Rudolph Sobek, of the Archdiocese of Olomuc. Monsignor Francis Vlach, of the same Archdiocese. Monsignor Erminio Malzone, of the Diocese of Guaxupé. August 1. January 30, 1948. Monsignor Emmanuel Rebello, of the Diocese of Arassuaì. Monsignor Matthew Erasmy, of the Diocese of Luxembourg. February 29. Monsignor Henry Schmit, of the same Diocese. May 5. Monsignor John Rulli, of the Diocese of Ribeirão Preto. September 30. Monsignor Joseph Amantino Dos Santos, of the Archdiocese of Diamantina. November 9. November 13. Monsignor Francis Varoni, of the Diocese of Jaboticabal. Monsignor Joseph Aguenaldo Gonçalves, of the Archdiocese of São Paulo of Brazil. Monsignor John Pavesio, of the same Archdiocese. Monsignor Arthur Ricci, of the same Archdiocese. Monsignor John Deusdedit de Araujo, of the same Archdiocese. Monsignor Vincent Zioni, of the same Archdiocese. Monsignor Louis Gonzaga de Almeida, of the same Archdiocese. January 26. Monsignor Romeo Tortorelli, of the Diocese of San Carlo do Pinhal.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Commentarium Officiale, December 9, 1948. Monsignor Cristiano Dolfen, of the diocese of Osnabrück.

13. Monsignor Adelmaro Da Mota Valença, of the diocese of Garanhuns.

Monsignor Benedetto Canteraria de Almeida Souza, of the diocese of Oeiras.

Monsignor Cirillo Corrado Cowderoy, of the diocese of Southwark.

Monsignor Paolo Filippo Liborio De Souza, of the diocese of Teresina, Piauí.

January 12, 1949.

Monsignor Pietro D'Andrea, of the diocese of Barra do Piraí.

Monsignor Giovanni Müsch, of the same diocese.

Monsignor Elio Pires, of the same diocese.

Monsignor Giovanni Rieking, of the diocese of Münster.

Monsignor Giovanni Francesco M. Desain, of the diocese of Valencia.

Monsignor Ivo Sante Domin, of the diocese of Valencia.

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March 30, Haarlem.
February 17, Brazil.
25. Monsignor Tommaso Tegerino, of the same diocese.
Monsignor Andrea Pietro Frank, of the diocese of Porto Alegre (Brazil).
Monsignor Alfonso Neis, of the same diocese.
Monsignor Luigi Vittore Sartori, of the same diocese.
Monsignor Giacomo Seger, of the same diocese.
Monsignor Germano Wagner, of the same diocese.
Monsignor Giuseppe Ebert, of the diocese of Passau.
Monsignor Giuseppe Huber, of the same diocese.
Monsignor Leopoldo Pietro Hoff, of the same diocese.
March 21.
Monsignor Umberto Krey, of the archdiocese of Cologne.
Monsignor Carlo Vogel, of the archdiocese of Freiburg im Breisgau.
April 4.
Monsignor Bernardo Hack, of the diocese of Berlin.
Monsignor Giuseppe Antonio Panucci, of the diocese of Guasupé.
Monsignor Giuseppe De Almeida Pereira, of the diocese of Niterói.
Monsignor Goffredo Barenco Coelho, of the same diocese.
Monsignor Francesco Saverio Ferstl, of the diocese of Ratisbon.
March 17.
Monsignor Cosma Gerardo Van Trigt, of the diocese of Haarlem.
March 25.
Monsignor Bernardino De Souza Sena, of the diocese of Arassuai.

[*Latin ed. p. 413*]

Diarium Romanae Curiae, April 25, 1949. Monsignor De Oliveira Espedito Edoardo, of the archdiocese of Fortaleza. May 2: Monsignor Fath Stefano, of the diocese of Scepusio. May 6: Monsignor Singer Giovanni Battista, of the diocese of Rati. May 12: Monsignor Pavesi Giovanni, of the diocese of Spirito Santo. May 30: Monsignor Mangan Bernardo P., of the diocese of Winona. June 9: Monsignor Keenan Daniele J., of the diocese of Monterey, Fresno. June 11: Monsignor McLoughlin Guglielmo T., of the same diocese. June 11: Monsignor Daly Patrizio, of the same diocese. June 11: Monsignor O'Connor Patrizio A., of the same diocese. June 11: Monsignor Singleton Francesco Saverio, of the same diocese. June 11: Monsignor Nekula Antonio, of the archdiocese of Prague. June 11: Monsignor Cermak Francesco, of the diocese of Brno. June 25: Monsignor Steffen Alberto, of the diocese of Luxembourg. July 3: Monsignor Oanovan Walter J., of the diocese of Denver. July 3: Monsignor Cavanagh Giovanni P., of the same diocese. July 3: Monsignor Cullen Bernardo J., of the same diocese. July 3: Monsignor

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Flanagan Giacomo P., of the same diocese. July 3: Monsignor Kolka Elmer J., of the same diocese. July 3: Monsignor Maloney David M., of the same diocese. July 13: Monsignor Hoban Giacomo, of the archdiocese of Cincinnati. July 17: Monsignor Fischi Giovanni, of the diocese of Secovia. July 19: Monsignor Mielech Francesco R., of the diocese of Coviugton. July 19: Monsignor Towel Carlo A., of the same diocese. July 19: Monsignor Walsh Giovanni J., of the same diocese. July 31: Monsignor Reinhold Luigi, of the archdiocese of Cincinnati. August 6: Monsignor Buswell Carlo, of the diocese of Oklahoma. August 6: Monsignor Conoly Donaldo, of the same diocese. August 6: Monsignor Finn Cecilio, of the same diocese. August 6: Monsignor Harkin Raimondo, of the same diocese. August 6: Monsignor Hardesty Gilberto, of the same diocese. August 6: Monsignor Higgins Giovanni J., of the same diocese. August 6: Monsignor Leven Stefano, of the same diocese. August 6: Monsignor Monaghan Gavino, of the same diocese. August 6: Monsignor Pierets Giacomo B., of the same diocese. August 6: Monsignor Reed Vittore, of the same diocese. August 6: Monsignor Reid Guglielmo H., of the same diocese. August 6: Monsignor Irwin Giuseppe M., of the diocese of Wilmington.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary, 414, August 6, 1949, Most Reverend Eugenio T. Stout, of the same diocese.

12. Most Reverend Rocco Koselbach, of the diocese of Segovia.

24. Most Reverend Floriano Pert, of the same diocese.

Most Reverend Edmondo M. Arpin, of the diocese of Salina.

Most Reverend Cornelio J. Brown, of the same diocese.

Most Reverend Raimondo M. Menard, of the same diocese.

Most Reverend William H. Merchant, of the same diocese.

September 15. Most Reverend Aurelio Tracanna, of the diocese of Atri.

17. Most Reverend Giovanni Giuseppe Kelley, of the diocese of Pueblo.

26. Most Reverend Alcindo Carlo Veloso de Siqueira, of the diocese of Saint Charles of Pinhal.

October 2. Most Reverend Enrico Carlo Bezon, of the Archdiocese of New Orleans.

14. Most Reverend Gerard Ludovico Frey, of the same Archdiocese.

Most Reverend Enrico G. Head, of the diocese of Green Bay.

Most Reverend Edoardo Westenberger, of the same diocese.

Most Reverend Luigi Bagnoli, of the diocese of Guastalla.

Most Reverend Amedeo Dolceamore, of the diocese of Penne.

20. Most Reverend Giulio Mendoza Guerrero, of the diocese of Cali.

Most Reverend Andrea Vittore Stefan, of the diocese of Paterson.

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28. Most Reverend Benedetto Maselli, of the diocese of Rochester.

Most Reverend Vittorio Mazzoncini, of the diocese of Pescia.

Most Reverend Giulio Tognarelli, of the same diocese.

Most Reverend Anthony De Daszkiewicz, of the diocese of Ventimiglia.

November 5. Most Reverend Salvatore Zucca, of the diocese of Ales.

17. Most Reverend Francesco Antonio Acquafreda, of the diocese of Valencia in Brazil.

Most Reverend Gastone Girouard, of the diocese of Saint Jacinto.

December 20. Most Reverend Raffaele Collins, of the diocese of Lincoln.

26. Most Reverend Angelo Cacciatore, of the diocese of Agrigento.

Most Reverend Lorenzo D'Angelo, of the diocese of Andria.

Most Reverend Vito Alfano, of the diocese of Caltanissetta.

Most Reverend Pietro Fiordelli, of the diocese of Città di Castello.

Most Reverend Carlo Radice, of the same diocese.

Most Reverend Marino Flamini, of the diocese of Osimo and Cingoli.

Most Reverend Ubaldo Ciabattini, of the Archdiocese of Siena.

January 3. Most Reverend Venusto Lizambri, of the diocese of Montefeltro.

Most Reverend Italo Sebastiani, of the same diocese.

1950. Most Reverend Giuseppe Zabkar, of the diocese of Ljubljana.

[*Latin ed. p. 415*]

Diarium Romanae Curiae 415, January 11, 1950.

Most Reverend Monsignor Gilligan Martin, of the Archdiocese of Cincinnati.

January 15: Most Reverend Monsignor Rizzo Angelo, of the Diocese of Ariano.

January 15: Most Reverend Monsignor Longobardi Catello, of the Diocese of Castellammare di Stabia.

January 15: Most Reverend Monsignor Bartoli Emanuele, of the Archdiocese of Malta.

January 21: Most Reverend Monsignor Jubasz Colomanno, of the Diocese of Csanád.

January 21: Most Reverend Monsignor Palmai Giuseppe, of the Diocese of Gran Varadino of the Latins.

January 21: Most Reverend Monsignor Moras Giuseppe, of the Diocese of Vittorio Veneto.

January 23: Most Reverend Monsignor Filici Alfredo, of the Archdiocese of Rossano.

January 27: Most Reverend Monsignor Sinigallia Giovanni, of the Arch-

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diocese of Athens.

January 27: Most Reverend Monsignor Mariotti Antonio, of the Diocese of Fano.

January 27: Most Reverend Monsignor Santarelli Leandro, of the same Diocese.

January 27: Most Reverend Monsignor Ferraro Nicola, of the Archdiocese of Gaeta.

January 29: Most Reverend Monsignor Mühlebach Alberto, of the Diocese of Basle.

February 22: Most Reverend Monsignor Gordon Giovanni, of the Archdiocese of Dublin.

February 22: Most Reverend Monsignor Veuillot Peter, of the Archdiocese of Paris.

March 5: Most Reverend Monsignor Lastella Enrico, of the Diocese of Lacedonia.

March 5: Most Reverend Monsignor Fuhrmann Ernesto, of the Archdiocese of Strigonia.

March 5: Most Reverend Monsignor Pálfi Lewis, of the same Archdiocese.

March 17: Most Reverend Monsignor Rizzi Antonio, of the Diocese of Ascoli Satriano.

March 17: Most Reverend Monsignor Fieni Paris, of the Diocese of Cerignola.

March 17: Most Reverend Monsignor Leone Michele, of the same Diocese.

May 5: Most Reverend Monsignor Troteau Victor, of the Archdiocese of Ottawa.

Secret Chamberlains, Supernumerary, of Sword and Cape of His Holiness:

December 29, 1948. To Mr. Constable Maxwell Gerard Joseph, of the Diocese of Portsmouth.

June, 1949. To Mr. Stearns Foster, of the Diocese of Manchester.

August 6: To Mr. Beri E. Ennals, of the Diocese of Wilmington.

August 6: To Mr. Lynch Stewart, of the same Diocese.

August 6: To Mr. Dervaux Raymond, of the Diocese of Soissons.

August 6: To Mr. Raskob William F., of the same Diocese.

December 4: To the Noble Castiglione Humani Vincenzo (Rome).

February, 1950. To Mr. Strake George W., of the Diocese of Galveston.

March 17: To Mr. Pagani Planea Incoronati Albert (Rome).

Honorary Chamberlains in the Purple Vestments of His Holiness:

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August 30, 1946.

April 22, 1946. Most Reverend Monsignor Benuska Paul, of the Diocese of Nitra.

April 22, 1946. Most Reverend Monsignor Patka Andrea, of the same Diocese.

1947. Most Reverend Monsignor Hanzlik John, of the Apostolic Administration of Tirnava.

[*Latin ed. p. 416*]

Acta Apostolicae 416: 22 Aprilis Sedis - Commentarium 1947. Monsignor Moisig. Karmas Augusto, officialis eadem administratione apostolica.

Monsignor Klco Giovanni, eadem administratione apostolica.

Monsignor Zajac Vendelino, eadem administratione apostolica.

Monsignor Cech Stefano, archidioecesi Olomouc.

Monsignor Horky Martino, eadem archidioecesi.

11 Iunii 1949. Monsignor Chadim Edoardo, dioecesi Brno.

Monsignor Jancik Giuseppe, eadem dioecesi.

Monsignor Pelan Francesco, eadem dioecesi.

23 Iulii. Monsignor Zelier Francesco, dioecesi Secovia.

28 Octobris. Monsignor De Riccardis Pantaleo, dioecesi Lech.

24 Novembris. Monsignor Muzzatti Vincenzo, dioecesi Concordia.

18 Decembris. Monsignor Zoli Mario (Rome).

3 Ianuarii 1950. Monsignor Gobbi Marino, dioecesi Montefeltro.

Monsignor Pucci Cirillo, eadem dioecesi.

15. Monsignor Cesarini Vincenzo, dioecesi Senigallia.

Monsignor Morici Americo, eadem dioecesi.

Camerieri d'onore supranumerarii de spada et cappa Sanctitatis: 2 Decembris 1949. Domino Doctore Gedda Luigi (Rome).

4. Domino Urso Biagio (Rome).

Domino Bottiglieri Girolamo, dioecesi Salerno.

17 Martii. Domino Lo Coco Pietro (Rome).

Cappellani d'onore extra urbem Sanctitatis: 21 Ianuarii 1950. Monsignor Camera Pasquale, archidioecesi Amalfi.

Monsignor Di Stefano Gregorio, eadem archidioecesi.

Cappellani secreti d'onore Sanctitatis: 18 Februarii 1950. Monsignor Durante Mario, archidioecesi L'Aquila.

Monsignor Ottaviani Vittorio, eadem archidioecesi.

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Monsignor Torlone Amilcare, eadem archidioecesi.

[*Latin ed. p. 417*]

Year and Volume XLII, June 9, 1950 (Series II, Vol. XVII), No. 8. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF THE BLESSED VIRGINS BARTHOLOMEA MARIA CAPITANIO AND CATHARINA VINCENTIA GEROSA, HELD IN THE VATICAN BASILICA ON MAY 18TH OF THE CURRENT YEAR, 1950. At the urgent request of the Advocate of the Sacred Congregation, presented by Cardinal Micara, Prefect of the Congregation, to the Most Eminent Clemente, Prefect of the Congregation for Religious, the Reverend Father Bacci, from the Office of Letters to Princes, responded in the name of His Holiness to the following question: "The two holy virgins, shining with pristine purity and endowed with unsurpassed charity, smile down from the seat of heavenly blessedness upon the Supreme Pontiff, who is about to adorn them with the insignia of sanctity. While the Church rejoices triumphantly, let those who serve her be filled with no less joy, and let them be spurred on by new, salutary examples and new, given defenses, to strive for the heights of Christian virtue." Then, the Most Holy Father, from the Chair, solemnly pronounced the following: "For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by Ours, after mature deliberation and with divine help frequently implored, and with the favorable vote of the venerable brethren..."

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - The Official Commentary of the Sacred Roman Church, concerning the deliberations of the Cardinals, Patriarchs, Archbishops, and Bishops residing in the City; We declare and define Blessed Bartholomew Capitanio and Blessed Vincentia Gerosa to be Saints, and We add them to the Catalogue of Saints, decreeing that their memory ought to be devoutly observed each year by the entire Church, namely, the feast day of Bartholomew on the twenty-seventh of July, and the feast day of Vincentia on the twenty-eighth of June, among the Saints who are Virgins but not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit.

HOMILY

MOST HOLY LORD, VENERABLE BROTHERS, BELOVED SONS:

In this earthly exile, there is nothing more beautiful, nothing more pleasing, than the radiant splendor of virginity, by which the face, the eyes, and

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the soul are illuminated; and by which all are drawn, in a certain way, to heavenly things and directed towards them. And if to this untarnished integrity the flame of divine charity is joined, then something is achieved which moves the minds of men more powerfully, draws their wills more intensely, and impels them to those excellent deeds which only Christian virtue can accomplish. This we can admire in those sacred souls, whom We, with great joy, today, in this exalted assembly, have decreed to honor with the titles of sanctity.

Bartholomew Maria Capitanio was endowed with a perceptive, lively, and vigorous intellect; but from a very young age, she tempered, disciplined, and directed it, so that, with the help of divine grace, which she manifested through fervent prayers, she might be directed solely to Heaven, to the attainment of Christian perfection, and to obedience in all things to the divine will. She appeared as an angel in her domestic setting; and she gently persuaded and influenced her father, who delighted excessively in the pleasures and distractions of the tavern, to embrace Christian simplicity and probity. In her town,

[*Latin ed. p. 419*]

419 The acts of Pope Pius XII and those that followed recount that in the monastery of the Poor Clares, where she lived for several years, establishing and nurturing it, she was a most outstanding example to all. Adorned with virtues, and especially with virginal chastity, with a most fervent zeal and dedication to God, and with charity towards her neighbors, she felt a certain divine inspiration, as if called to this, so that not only might she, with divine help, attend to her own salvation, but also, as far as she could, to consider the well-being of others, both in counsel and in deed. Therefore, she began to consider the founding of an Institute for holy virgins, whose purpose would be to properly educate young girls, to care for the sick in hospitals, both in body and mind, to offer refuge to the elderly in need, to provide hospitality to the abandoned, and finally, to comfort and relieve all the miserable and afflicted, according to their ability. But how could this simple girl, almost devoid of all human help, bring such a great and arduous undertaking to a successful conclusion? She declared that she possessed nothing of her own; nevertheless, she could claim the sentiment of the Apostle of the Gentiles: "I can do all things in him who strengtheneth me," for she trusted only in God, and in His heavenly help. And what, Venerable Brothers and beloved sons, is impossible to achieve with unwavering faith, and with Christian charity, with the help of God? Absolutely nothing, as the entire history of the Catholic religion teaches, and as the lives of holy men and holy women demonstrate. Therefore, Bartholomew Capitanio, guided by her conscience and by the divine grace inspiring her, laid the foundations of her Institute with a few girls and with blessed auspices. But it was divinely ordained that, even as

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she was still flourishing in her youth, she would be, as it were, plucked like a white lily by her divine Spouse, and called to the reward of eternal blessedness. In this state of affairs, it was seen that the Institute she had founded, which, like a slender sapling, had not yet taken root, was destined for death; yet, it was a matter of divine, not human, counsel.

[*Latin ed. p. 420*]

The Acts of the Apostolic See, volume 420, and therefore it could not perish. Another young woman appeared, endowed with no less admirable qualities, and especially with the luster of innocence, Christian simplicity, unwavering faith, invincible fortitude, and fervent charity. Catherine of Vincentia Gerosa, after having, with the greatest sorrow, lamented with copious tears the loss of her most beloved companion and partner in labor, approached the altar of the Eucharist, and there, before the heavenly Spouse whom she ardently loved, she opened her uncertain, trembling, and anxious heart; and from Him she obtained light, counsel, solace, and strength through prayer. She knew that she could do nothing; but she also knew that, supported by His power, she could accomplish all things, for He "But the foolish things of the world hath God chosen, that he may confound the wise." Therefore, with her mind illuminated by divine grace and her will strengthened by heavenly power, after having heard from the director of her soul that she was destined for such a great work, she eagerly undertook to manage and guide it. And whenever she felt herself to be inadequate, and her own strength seemed to diminish and fail, she repeatedly implored and turned to her divine Spouse, and, kneeling before the altar of His immaculate Mother, she spent long and sweet hours in prayer. From there, she drew that supernatural power, which overcomes all difficulties, which conquers all things, which gives rest and peace to the soul, even when tossed by adverse circumstances and tribulations. And so, with the help of the divine power, she became a director, so that that little tree, which she had undertaken to cultivate and sustain, might grow tall and leafy, and bear abundant and wholesome fruit. Let her look down from Heaven – together with her first partner in labor, whom she was accustomed to call her mother for the sake of her humility – let them both, shining with new splendor, look upon the religious association which they founded; and may they obtain from God, their most powerful protector, that all the daughters, to whom this evangelical institute has been entrusted as a sacred inheritance, may... 1 Corinthians 1:27.

[*Latin ed. p. 421*]

Acts of Pope Pius XII, 421, so that both may imitate these excellent examples willingly and eagerly; and may also strive, as far as they are able, that all those who have been entrusted to their institution and their care may diligently and zealously follow these most holy footsteps. Amen.

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APOSTOLIC CONSTITUTIONS

I. CONCERNING THE ISLAND OF FORMOSA, OR THE KAOHSUGNG APOSTOLIC PREFECTURE (TAIPEI).

The Apostolic Prefecture of the Island of Formosa, which is to be called henceforth "S," is divided into two parts, and a new Apostolic Prefecture is established, the Apostolic Prefecture of Taipei.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION OF THIS EVENT:

That the work of evangelization may be carried out more effectively and appropriately on the Island of Formosa, or Taiwan, the Sacred Congregation for the Propagation of the Faith, having heard the favorable opinion of the Most Reverend Brother Anthony Riberi, titular Archbishop of Baresis and Apostolic Delegate in China, decided to divide the territory of the Apostolic Prefecture of the Island of Formosa and to establish a new Apostolic Prefecture from it.

Therefore, the Sacred Congregation, by virtue of the powers specially granted to it by Us and valid by reason of the entire Jubilee Year of 1950, and by a decree of the same Congregation published on the nineteenth day of this month, has decided that the Apostolic Prefecture of the Island of Formosa shall henceforth be called the Kaohsung Apostolic Prefecture, and has joined to it the civil provinces of Taipei, Shinchu, and Hoalien, and has established the territory of these provinces as a new Apostolic Prefecture, called the Taipei Apostolic Prefecture, and has decreed that it shall be entrusted to the beloved sons of the Congregation of the Disciples of the Lord, who labor there so diligently and fruitfully for the advancement of the Kingdom of Christ.

We, receiving and approving the opinion of the Sacred Congregation for the Propagation of the Faith, hereby confirm and strengthen these letters, and establish the aforementioned new Apostolic Prefecture.

[*Latin ed. p. 422*]

Acts of the Apostolic See - Official Commentary 422. We declare Taipei, as mentioned above, to be erected and established. Therefore, we grant to this new Prefecture, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures and their superiors are lawfully entitled and enjoy, and we likewise subject them to the same burdens and obligations by which others are bound. We will and command that all of these things, as above established and decreed, be considered valid and shall remain so, notwithstanding any contrary provisions. Furthermore, we decree that these Letters, whether

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transcribed or excerpted, even if printed, shall have the same validity as if they were presented in their entirety, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity. Therefore, no one shall be permitted to infringe upon or contradict this document of division, erection, commission, confirmation, concession, statute, and Our will. If anyone should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-nine, on the thirtieth day of December, in the eleventh year of Our Pontificate. For [the Cardinal Secretary of State], F. Card. MARCHETTI SELYAGGIANI. P. Card. FUMASONI BIONDI. 8. Dean of the College. 8. C. of the Congregation for the Propagation of the Faith. Bernardus De Felicis, Albertus Serafini, In place of [the Cardinal Secretary of State]. Lead Seal. Registered in the Apostolic Register, volume LXXVIII, number 10. - A. Trussardi. Protonotary. Apostolic Protonotary.

[*Latin ed. p. 423*]

Acta Pii PP. XII 423 II H CAMPIFONTIS (WIGORNIENSIS) A DIOECESIS CAMPIFONTIS TERRITORIO PARS DISTRAHITUR, QUAE IN NOVAM DIOECESIM, WIGORNIENSIS NOMINE, ERIGITUR. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM ad animarum bonum satius provehendum, ita "ecclesiasticas circumscriptiones ordinare, ut fidelium necessitatibus pro locorum adiunctis apprime respondeant." Quo motu consilio, venerabilis Frater Hamletus Ioannes Cicognani, Archiepiscopus Laodicensis in Phrygia, Delegatus Apostolicus in Americae septentrionalis Statibus Foederatis, habito aliquot Ordinariorum favorabili voto, ab Apostolica Sede postulavit ut a dioecesis Campifontis, modo vacantis, territorio pars dismembretur, quae in novam constituatur dioecesim, alterius vigilantis Antistitis regimini concredendam. Nos vero, qui nihil antiquius habemus, quam ut catholica res magis magisque ubique terrarum florescat et christifideles commodiora habeant ad spirituale assequendum bonum emolumenta, de venerabilium Fratrum Nostrorum S. R. E. Cardinalium Negotiis Consistorialibus praepositorum consilio, oblatis precibus praefatis benigne annuere censuimus. Quapropter, suppleto, quatenus opus sit, aliorum quorum intersit vel qui sua interesse praesumant consensu, omnibus mature perpensis ac certa scientia, apostolicae Nostrae potestatis plenitudine, harum Litterarum vi a quam memoravimus dioecesis Campifontis territorio comitatum civilem separamus, qui vulgo Worcester appellatur, illumque in novam erigimus et constituimus dioecesim, cui aWigornia urbe, vulgo Worcester, quae comitatus illius princeps est, Wigorniensis nomen erit. In hac autem urbe dioecesis episcopalem sedem constituimus; templum vero Deo in honorem S. Pauli dicatum, ibidem exstans, ad

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Ecclesiae Cathedralis gradum evehimus, et huic et pro tempore Episcopis Wigorniensibus omnia tribuimus iura, privilegia, insignia, honores, quibus ceterae per orbem cathedrales Ecclesiae earumque Praesules iure communi gaudent, eosdemque pariter omnibus adstringimus oneribus et obligationibus, quibus et "ceteri adstringuntur. Novam autem hanc dioecesim Wigorniensem suf-

The Acts of Pope Pius XII, 423 II H, CAMPIFONTIS (WIGORNIENSIS): A portion of the territory of the Diocese of Campifontis is separated, and a new diocese is established, named Wigorniensis. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory, in order to better promote the good of souls, it is fitting to "order the ecclesiastical divisions so that they may respond most closely to the needs of the faithful according to the circumstances of the places." With this purpose in mind, the venerable Brother Hamletus Ioannes Cicognani, Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of North America, having obtained the favorable vote of several Ordinaries, requested from the Apostolic See that a portion of the territory of the Diocese of Campifontis, which is currently vacant, be separated, so that it may be constituted as a new diocese, and entrusted to the governance of another vigilant Bishop. We, who desire nothing more than that the Catholic faith may flourish more and more throughout the world, and that the faithful may have greater opportunities to obtain spiritual benefits, with the counsel of the Venerable Brothers, our Cardinals, Prefects of the Consistorial Affairs, and having considered the aforementioned petitions, we have benignly agreed to this. Therefore, with the consent of those whose interests are involved, or who presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of our Apostolic authority, by the force of these letters, we separate from the territory of the Diocese of Campifontis the civil county, which is commonly called Worcester, and we erect and constitute it as a new diocese, to which, from the city of Wigornia, commonly called Worcester, which is the principal city of that county, the name Wigorniensis will be given. In this city, we establish the episcopal seat of the diocese; and the temple dedicated to God in honor of St. Paul, which is located there, we raise to the rank of Cathedral Church, and we grant to this and to the future Bishops of Wigornia all the rights, privileges, insignia, honors, to which the other cathedrals of the world and their prelates are commonly entitled, and we likewise impose upon them all the burdens and obligations to which "the others are subject. This new Diocese of Wigornia...

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary. We establish a metropolitan Church in Boston, and we subject its bishops to the jurisdiction of the Archbishop of Boston. Furthermore, we grant that, until a Cathedral Chapter can be established, diocesan Consultors,

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for the purpose of legal proceedings, shall be elected and appointed. Concerning the governance and administration of this diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the establishment of the diocesan seminary, the rights and obligations of clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, the clergy of that Church shall be considered to be assigned to it, in the territory in which they legitimately reside. We also command that all documents and records pertaining to the new diocese and its clergy and faithful be, from the very beginning, delivered by the Chancery of the diocese of Campifontis to the Curia of the new diocese of Vigorniensis, so that they may be religiously preserved in this archive. For all of the matters above, as has been established and decreed, we entrust the execution to the aforementioned Venerable Brother, the Apostolic Delegate in the United States of North America, or to him who presides over the Apostolic Delegation in the act of execution, and we grant him the necessary and appropriate powers to delegate, for the purpose in question, any man constituted in ecclesiastical dignity, and we impose upon him the obligation to transmit to the Sacred Congregation Consistorial a true and complete copy of the executed acts, as soon as it is permissible. These present Letters, and everything contained therein, even though any person may be concerned, or may presume to have an interest, even if they are worthy of specific and individual mention, and have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptition, or prevarication, or nullity, or of our intention, or by any other, even substantial and unforeseen, defect, but they shall, as things made and issued from certain knowledge and with full authority, always remain valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they pertain; and, if, by anyone, knowingly or unknowingly, through any authority, anything should happen to be attempted against these things, we will and do decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors.

[*Latin ed. p. 425*]

Notwithstanding all contrary matters, even those particularly worthy of mention, to which we hereby derogate by these presents. We moreover wish that these Letters, or extracts or printed copies thereof, duly signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be accorded precisely the same faith as would be given to these present Letters if they themselves were exhibited

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or shown. To no one, however, is it permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection; statutes, mandates, delegations, derogations, and the will of Our Holy Father. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the fourteenth day of January, in the eleventh year of Our Pontificate. For the Holy Roman Church, the Chancellor, F. Card. MARCHETTI SELVAGGIA; the Secretary of the Holy College, Fr. A. I. Card. PIAZZA; the Secretary of the Consistorial Secretariat, Albertus Serafini, Apostolic Protonotary; Ludovicus Kaas, Apostolic Protonotary; in the place of Plumb, Reg. in Cane. A.p., vol. LXXIII, n. 81. - Al. Trussardi. APOSTOLIC LETTERS: SAINT JOHN BOSCO, CONFESSOR, IS ESTABLISHED AS THE PRINCIPAL CELESTIAL PATRON OF THE CATHOLIC ASSOCIATION OF PUBLISHERS OF ITALY. PIUS PP. XII For the perpetual memory of this matter. — How much books, periodicals, and pamphlets, printed by the press, are of value and contribute to the growth of studies and doctrine in these times, no one can deny; and these often, as experience has shown, can be turned to the salvation and benefit of men, but they can also contribute greatly to ruin and corruption. Therefore, in order to prevent these harms as much as possible, it seemed fitting to the Catholic Association of Publishers of Italy to invoke the protection of a Celestial Patron, from whom those engaged in this art may draw an example.

[*Latin ed. p. 426*]

-426 Acta Apostolicae Sedis - Commentarium Officiale, so that each might conform his mind and spirit to it. This most important task was entrusted to Saint John Bosco, who, it is believed, was the most suitable person for it, since he had not spared expense nor labor in propagating good books in every way, and he had proceeded to the point of replacing infected heretical writings with sound ones, and of writing himself what would be suitable for the understanding and benefit of the Christian people. He had Saint Francis de Sales as his patron and protector in undertaking and pursuing this work, and this man, outstanding in virtue and devoted to the salvation of souls, founded a society whose purpose was to widely disseminate books and commentaries in harmony with Christian doctrine, and he provided himself with instruments and resources to expand his undertaking and establish it. He recruited more and more members, who were distinguished by their knowledge and resources, and who were united by a love for souls, and he established libraries and workshops, equipped with the ingenious inventions of the younger generation. With their help, in addition to those writings published in the Italian language entitled "Letture cattoliche," he undertook a great work in publishing

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pamphlets and other works that attracted both the common people and, especially, young students to virtue. This was at a time when there was much discussion about reading the works of ancient authors, which were elegant but foreign to Christian instruction. With his outstanding authority, he had published, in a carefully selected order, Latin, Greek, and Italian works suitable for young minds, and he also published a series of writings by Christian authors. To this glorious work, which required a great flow of thought, many members contributed, and for many years they provided much assistance. At the same time, under the guidance of Saint John Bosco, lexicons of various languages were also established and disseminated, as well as treatises on history, physics, philosophy, theology, the arts, music, and plays composed for the stage. Concerned for the young people devoted to the study of literature, he himself undertook the work of publishing writings that would protect them, as they were tender and impressionable, from dangers, and that would lead them to modesty and piety through books that explained Christian virtues and the lives of the Saints. No less dear to him was the people of God, whom he sought to instruct through the works of his own printing house. It is fitting to remember that the commentaries entitled "Letture cattoliche," as we have said, which were first published ten years ago, have since been produced in almost one hundred million copies from the printing houses, and that the same pious master has published historical pamphlets or those pertaining to divine matters, easily understood by the common people, and countless pages filled with arguments that would repel the most vile slanders of writers and those seeking the Catholic truth.

[*Latin ed. p. 427*]

Acta Pii PP. XII 427, far and wide. When, finally, the acts of the Salesian Society, which in the Italian language is called "Bollettino Salesiano," have inflamed the hearts of many with a love for missionary works and have led them to undertake sacred duties, this very printing press has greatly benefited the Church. So that those to whom the greatest power and influence of books and periodicals are multiplied, may have someone to look to, someone under whose protection they may be, the Catholic Association of Publishers of the nation of Italy humbly requested Us to deem Saint John Bosco as its principal Celestial Patron. And We, openly approving this plan, as it is very fitting for this age, in which We see so many errors spreading through laborious volumes and daily publications, and in which it is most important to refute writings with writings and to offer the eyes of the readers sincere nourishment of truth, We gladly decided to grant these requests. Wherefore, having heard the Venerable Brother Our Cardinal Charles of the Holy Roman Church, Salotti, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the

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force of the present letters, and perpetually, We establish and declare Saint John Bosco, Confessor, as the principal Celestial Patron of the Catholic Association of Publishers from Italy, with all the liturgical honors and privileges attached, which rightly belong to the principal patrons of groups. Contrary to anything that may be. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect: and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of May, in the year 1946, in the eighth year of Our pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal from the Secretariat of State, Io. BAPT. MONTINI, Substitute Secretary of State.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis — Official Commentary II. THE CATHEDRAL CHURCH OF MEDELLÍN IS BESTOWED WITH THE INSIGNIA OF A MINOR BASILICA. POPE PIUS XII. For the perpetual memory of the matter. — Among the most distinguished monuments of the Catholic faith with which the Republic of Colombia is adorned, the Cathedral Church of Medellín, dedicated to God in honor of the Immaculate Conception of the Blessed Virgin Mary, certainly deserves to be mentioned. For it not only surpasses all other temples of the aforementioned city and archdiocese in dignity and honor, but also excels all the sacred buildings of the entire nation in size, in its excellent design, perfectly composed according to the laws of Roman architecture, and in its resemblance to the ancient basilicas, as well as in the wonderful beauty of both its individual parts and the entire building. This is further enhanced and made more admirable by the great piety of the faithful, who took care to have this venerable temple erected from its foundations and adorned in every way, and who, gathering there in large numbers, do not cease to celebrate their devotion. The illustrious Chapter of Canons, seated in their appointed places, diligently and decorously fulfills the task entrusted to them, which is to sing divine praises and perform sacred duties for the Church, so that due worship is constantly offered to God by priests and faithful, with the devotion and solemnity that is fitting. This was brought to our attention by the Most Reverend Father Joachim García Benitez, Archbishop of Medellín, who, desiring to increase the honor of his Metropolitan Church and to fill the hearts of his faithful with great and profound joy, humbly and reverently made supplications to us, so that we might deem it fitting to bestow upon the aforementioned principal temple the title of Minor Basilica. Wishing to graciously grant these requests, in order to please the petitioner, the Arch-

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bishop, and the Christian faithful, not only of the Archdiocese of Medellín but also of the entire Colombian nation, and to publicly demonstrate our benevolence, we conferred with our Venerable Brother Clement, Prefect of the Sacred Congregation of Rites, Cardinal Micara, Bishop of Velletri, and, with certain knowledge and mature deliberation, by our own and Apostolic authority, by the force of the present document and perpetually, we adorn and invest the Metropolitan Cathedral Church of Medellín, dedicated to God in honor of the Immaculate Conception of the Blessed Virgin Mary, with the honors and privileges of a Minor Basilica. Notwithstanding any contrary provisions. These things we decree and establish, ordaining that the present document shall remain forever firm, valid, and effective, and shall have and obtain its full and complete effect; to those—

[*Latin ed. p. 429*]

The Acts of Pope Pius XII, page 429, fully apply to those to whom they pertain, or who may pertain to them, now and forever; and thus, they must be rightly judged and defined; and anything attempted in a contrary manner, regarding these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from now on and void. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1948, the tenth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Congregation for the Propagation of the Faith, an APOSTOLIC DELEGATION for ((DAKAR)) is established. PIUS PP. XII. For the perpetual memory of this event. It is the established practice and custom of the Roman Pontiffs that, in order that those things which may better promote the prosperity of the Christian flock in distant regions, and the administration thereof, may be diligently determined and fostered. Indeed, since the number of the faithful has increased, especially in recent years, in the African regions, both continental and insular, subject to French civil jurisdiction and the religious authority of the Sacred Congregation for the Propagation of the Faith, and since Missions have greatly increased and progressed in those places, and in order that the Pastors of those regions may receive the care and benevolence of the Apostolic See, and that the unity of Catholic discipline may be better promoted, it has seemed opportune to establish a new Apostolic Delegation for the aforementioned African region, as has already been provided for other African territories. Wherefore, having heard the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and having carefully considered all aspects of the matter, by Our own initiative, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present document, for Our paternal concern and for the love we bear for those Missions, We erect and establish an Apostolic Delegation

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for Africa, both continental and insular, subject to French jurisdiction and the authority of the Sacred Congregation for the Propagation of the Faith, commonly called "of Dakar," with the firm hope that this new Delegation will meet the needs of the Missions.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - We desire that this Delegation may provide better and more useful provisions for the good of the faithful. We wish that this Delegation may extend to all the missions of the Sacred Congregation for the Propagation of the Faith, which are subject to the French governmental authority, both on the continent of Africa and on the islands, including the Diocese of Reunion, the entire island of Madagascar, and other neighboring islands under French jurisdiction, with the exception of the Dioceses of North Africa, namely, Carthage, Constantine, Algiers, and Oran. We decree these things, establishing these Letters as firm, valid, and efficacious forever; that they may always have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, may now and in the future fully support them; and that they may be rightly judged and defined; and that they may be declared null and void from this moment and forever, if anything, by anyone, knowingly or unknowingly, should attempt to alter them. Contrary to anything to the contrary notwithstanding. Given from the Castle of Gandulf, under the Seal of the Fisherman, on the twentieth day of the month of September, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal of the Secretariate of State, I. BAPT. MONTINI, Substitute Secretary of State. ECCLESIA CATHEDRALIS AUGUSTODUNENSIS, DEDICATED TO GOD IN HONOR OF SAINT LAZARUS, CONFESSOR, SHALL BE LIT BY MINOR BASILICAS. PIUS PP. XII For the perpetual memory of this event. — No one is ignorant, and it is clear from historical monuments, that the city of Augustodunensis, the principal city of the Aedui, has been closely linked in fate to the Alma Urbs Roma. Indeed, the city of Augustodunensis, in Galliae, which, subject to the Romans and endowed with privileges by Emperor Augustus, boasted of being "Sister and Rival of Rome," was quickly honored with the preaching of the Gospel, and also with an Episcopal See, and, stained with the blood of Saint Symphoriani, received the relics of the illustrious Saint Lazarus, whom the Roman Martyrology calls "friend and disciple of Christ," and became "the City of the Aedui of Christ"; and for so many years it has shown such constant devotion to this Cathedral of Blessed Peter, that it has preferred to be called "Daughter and Granddaughter of Rome," and has rightly and deservedly been so called. Therefore, from its ancient titles of glory, it has, through the centuries,

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received abundant blessings in Religion and...

[*Latin ed. p. 431*]

The Acts of Pope Pius XII, page 431, show that, never ceasing to produce the fruits of piety, he added new and even greater Christian praises. These, laden with historical memories, flow marvelously into the Cathedral Church, as if into a heart, and there they shine brightly and clearly. For the Church of Autun is a principal church, a monument of the ancient and illustrious religious and civil history of that region, and a safe repository: solemnly consecrated in the year 1330 by our predecessor, the blessed memory of Pope Innocent II, it preserves its ancient, solid, and beautifully maintained "Romanesque" architecture, although largely adorned with later structures; it displays numerous sculptures of the 12th century and the most famous tympanum, which depicts the latest and universal Judgment of our Lord Jesus Christ. Moreover, the size of this Cathedral Church is so great that it seems to surpass the entire city of Autun and its region, and on certain days, it attracts countless faithful, as if to a mother, in the manner of pilgrims, by the splendor of the sacred ceremonies. This, of course, happens especially in our time, with the Most Reverend Cardinal Perraud presiding in the Episcopal See of Autun, who, through the particular benevolence of our predecessor, the blessed memory of Pope Leo XIII, has happily demonstrated his piety, doctrine, prudence, and pastoral care, and has shone splendidly. Now, since this very year marks the three hundred and fiftieth anniversary of the time when the Holy Pope Gregory the Great, contrary to the custom of that time, graciously granted the sacred pallium to Saint Syagrius, Bishop of the aforementioned city, for his outstanding merits towards the Apostolic See, the Venerable Brother Lucian Lebrun, adorned with the insignia of Autun, hoping that this year, 1949, dedicated especially to the formation and sanctification of priests, would be a fitting "memento," in his own name and also in the name of the entire Chapter, the entire clergy, and the entire people, earnestly urged us to deign to grant the aforementioned Cathedral Church of Autun the title and privileges of a Minor Basilica. After mature consideration of all these matters, so that the steadfast and firm fidelity of the faithful of Autun towards this Apostolic See and the Roman Pontiff would not lack a fitting reward, but rather that the oldest Episcopal See of the Diocese would be more closely linked to the Roman Cathedral, we have decided with a willing heart to grant this request. Therefore, having heard the Venerable Brother, our Clement, His Eminence Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation regarding the fullness of our Apostolic power, by the force of the present letters and in perpetuity, we hereby grant the aforementioned

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Cathedral Church of Autun to God.

[*Latin ed. p. 432*]

4 3 2 Acta Apostolicae Sedis - We hereby dedicate and adorn the honor of Saint Lazarus, Bishop and Confessor, to the Basilica Minor, with all the rights and privileges properly belonging to it. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully avail those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these should happen to be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Romae, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of April, in the year one thousand nine hundred and forty-nine, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Father, for the Most Reverend Cardinal of the Secretariat of State, BAPT. MONTINI, Under Secretary of the Holy See, BEATA MARIA VIRGIN, under the title "IN VIA," is established as the principal celestial patron of the city and of the entire Camerines Archdiocesis, together with Saint Venantius, the Martyr. PIUS PP. XII For the perpetual memory of this. — The citizens of Camerines, in whose city there exist and are conspicuous many monuments of great faith and piety towards God, have always, at all times, pursued devotion, together with Saint Venantius, a most illustrious citizen and Christian Martyr, to the Most Blessed Virgin Mary, called "in Via," whose ancient and miraculous Image is depicted on a painted tablet. This Image is venerated and worshipped in the Temple, dedicated to God in His honor, and marvelously constructed through the generosity of Cardinal Giori, of Camerines, and entrusted to the care of the Prior, the Parish Priest, and several Chaplains. For many centuries, the citizens of Camerines have come to this place, giving thanks for the benefits received and praying for those to be granted in the future. When, last year, the aforementioned Sacred Image was "carried in procession" throughout the entire Camerines Archdiocesis, as they say, often accompanied by the Archbishop, with the clergy and the people of the various parishes and towns applauding, praying, and leading the procession, the devotion to the most tender Celestial Mary, was received and accepted by the people more and more, as if by inheritance from their fathers.

[*Latin ed. p. 433*]

The Acts of the Holy Father Pius X, page 433, state that love for the Queen of Heaven and her children has grown, piety has become more fervent, faith has been more intensely kindled, and abundant fruits of Christian virtues have been gathered. From this, there arose a desire among

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all, especially the Sacred Prelate, the nobility, the clergy, and the faithful of Christ, that the Most Holy Virgin, known as "in Via," be chosen and established as the principal patron, together with Saint Venantius the Martyr, "leader and ornament of Camerino," of the city and the Archdiocesan Church of Camerino, by Apostolic indult; that the memory of the happily concluded "Pilgrimage of Mary," as they call it, endure perpetually; and that the solemn celebration of the translation of the aforementioned sacred image, which, as is upon the heart of the Psalmist, "And see if there be in me the way of iniquity," was brought from the East by the Camerinians marked with the cross, in the sixth century, be made even more solemn. We, for whom it is most dear that the piety of the Christian people towards the Most Holy Mother of God increase day by day, have readily and willingly approved of such desires, which the Venerable Brother Joseph D'Avack, the Archbishop of Camerino, and also on behalf of the clergy and all the Christian faithful entrusted to his care, have presented to Us. Wherefore, having heard the Venerable Brother Clement, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, and having carefully considered all the circumstances, with certain knowledge of the fullness of Apostolic power, by the authority of these letters, and perpetually, We establish and declare the Blessed Virgin Mary, under the title "in Via," as the heavenly patron, equally principal, of the city and the entire Archdiocesan Church of Camerino, together with Saint Venantius the Martyr, with all the honors and liturgical privileges that rightfully belong to the principal patrons of a place. Notwithstanding anything to the contrary. These things We decree, establish, and ordain, that these present letters shall always remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is done to the contrary, knowingly or unknowingly, by anyone, with any authority, shall be null and void from this time forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the first day of the month of January, in the year 1950, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary VI. THE APOSTOLIC DELEGATION FOR INDONESIA IS ELEVATED TO AN APOSTOLIC NUNCITURE. POPE PIUS XII. For the perpetual memory of this matter. — It is most fitting, and we greatly desire, that the Holy See and the Nations, through mutual relations, may consult our Legation with convenience and decorum. Therefore, since the present public offices between the Apostolic See and the Federated States of Indonesia require that the Apostolic

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Legation foster closer ties between them, and may strengthen the mutual concord and cooperation of religious and civil authority, we have decided, in place of the Apostolic Delegation which has existed there until now, to establish an Apostolic Nunciature. For this reason, by our own authority, with full knowledge and mature deliberation, and by the power of these letters, we establish an Apostolic Nunciature in the Federated States of Indonesia, and we place its seat in the city called "Jakarta." Therefore, we grant to this Nunciature, thus established by us, all and each of the offices, privileges, and immunities which are proper to such Legations. We decree that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that we shall fully support the Legation established now and in the future, so that it may be duly judged and defined; and that whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, contrary to these matters, shall be declared void and of no effect from now on. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifteenth day of the month of March, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Father, to the Cardinal Prefect of the Congregation for Affairs of the Church, for the dispatch of Pontifical Diplomats: GILDO PRUGNOLA.

[*Latin ed. p. 435*]

Acta of Pope Pius XII, 435. LETTERS I, TO THE MOST REVEREND DOM MAXIMUS TITULUS, CARDINAL PRIEST OF SANTA MARIA IN PORTICU, MEMBER OF THE SACRED COLLEGE, PREFECT OF THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE, AND ALSO CHAMBERLAIN, CELEBRATING THE FIFTIETh ANNIVERSARY OF HIS HOLY PRIESTHOOD.

PIUS PP. XII.

Beloved Son, greetings and the Apostolic Blessing.

Ten decades of priesthood, filled with excellent works and devotion, are indeed among the most distinguished benefits bestowed by God. From the very moment that you tasted the divine Host, you have continually drawn light and strength for your entire life from the Eucharistic Sacrifice and the sacred banquet. Indeed, in the flourishing of your youth, you were thoroughly instructed in solid piety, sacred studies, canon and civil law, and for sixteen years you taught law at the Pontifical Athenaeum of Saint Apollinaris in Rome, and you devoted long study and effort to the Sacred Roman Rota Tribunal in the examination and resolution of cases, especially holding the positions of Promoter of Justice, Auditor, and also Dean. Meanwhile, in order to spread the knowledge of Roman law and Catholic doctrine more

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widely, you published numerous volumes, marked by the weight of your judgments and the splendor of your words. Furthermore, it is known in this city that the association for young people founded by you at Saint-Claude shone brightly, in which, through the example of your virtues, you bore the burden for many years in proclaiming the divine word, administering the sacraments, and governing the entire aspect of religious education, for the good and progress of souls. After the founding of the Vatican City, our predecessor, the venerable memory of Pope Pius XI, chose you as President of the Commission, which is called the Commission for the Constitution of the tribunals and the procedure in civil cases of that City, for establishing new regulations, and then he co-opted you into the most distinguished Senate of the Church and appointed you President of the Sacred Council for the preparation of the Oriental Code of Canon Law. We, who once had you as a fellow student and who have always greatly esteemed your outstanding merits for the Church, have gladly appointed you as the head of the College of Cardinals for the authentic interpretation of the canons of the Code, and as Prefect of the Supreme Tribunal of the Apostolic Signature. Now, having found a welcome opportunity to congratulate you on the approaching anniversary of your long and active service in the sacred ministry, we, Beloved Son, offer you our heartfelt congratulations, beseeching God to bless—

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - We earnestly implore that You, having now reached a time of years, likewise filled with merits, desiring to serve the good of souls and the benefit of the Church, may be favorably protected and preserved. May the Celestial gifts and the prime witness of Our charity be the Apostolic Blessing, which We impart to You, Our Beloved Son, and to those who assist You in Your studies and labors, with heartfelt affection in the Lord. Given in Rome, at Saint Peter's, on the sixth day of the month of April, in the year 1900, in the twelfth year of Our Pontificate. PIUS PP. XII. To the Most Reverend D. PAUL GIOBBE, Archbishop *titulus* of Ptolemais in Thebaida, and Apostolic Nuncio in Hollandia, having happily completed five years since assuming the episcopate. PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing. — We have learned with a glad heart that the episcopate of Holland is celebrating with you its fifth and twentieth anniversary, since you were happily elevated to the dignity of archbishop. This delightful concord of the sacred prelates clearly demonstrates how highly you are esteemed here, and with what veneration the good people of Batavi regard you, not only for the distinguished office you hold, but also for the excellent qualities of your mind and character. These things, indeed, first came to light in the flourishing of your youth, especially when you devoted yourself to the Sacred Congregation for the Propagation of the Faith, and actively directed the Urban College. Then,

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after being raised to the dignity of archbishop, you previously served as Apostolic Nuncio in the Republic of Colombia, and ten years later in the noble Kingdom of Bataviae. The citizens of that kingdom, and especially its authorities, know well that, faithfully fulfilling Our wishes, you labored with great diligence to alleviate the harsh conditions of the people, and to heal the wounds inflicted by the devastating war, as a fierce war raged and the occupation of soldiers pressed down. Therefore, recalling with particular pleasure Your outstanding merits, We sincerely commend Your steadfast diligence and dedication in the fulfillment of Your duties as a legate, and We shall add auspicious and blessed omens to the celebration of this sacred event. May the solemnities of this auspicious day be more beneficial to the faithful people, to whom We wish, through you,

[*Latin ed. p. 437*]

Acts of Pope Pius XII, 437, we grant the faculty, so that, after the Sacred pontifical rite has been performed, in the presence of the faithful, you may, in our name and with our authority, bestow a plenary indulgence upon them, observing the particular norms pertaining to the Holy Jubilee. Finally, as a heavenly safeguard and a pledge of our most profound charity, we impart the Apostolic Blessing upon you, Venerable Brother, and also upon your collaborators, earnestly in the Lord. Given in Rome, at Saint Peter's, on the ninth day of the month of April, in the year 1910, in the twelfth year of our pontificate. PIUS PP. XII, TO THE REVEREND FATHER JOHN BAPTIST JANSSENS, GENERAL SUPERIOR OF THE SOCIETY OF JESUS: CONCERNING THE PROMOTION OF MARIAN CONGREGATIONS. PIUS PP. XII, Beloved sons, greetings and the Apostolic Blessing. — Having learned that in Rome, from all parts, have gathered together "Promoters" of Marian Congregations, which are dependent on the Society of Jesus, in order to confer among themselves about fostering and promoting these same Congregations, as we have often desired before, and especially as declared in the Apostolic Constitution *Ab ipsis* (A. A. 8, XL, pp. 399-402), we have not wished to let pass this opportune occasion, so that through these letters we may communicate our paternal approval and encouragement to our most beloved sons. We know well that these associations, which you govern, are of a small number, if compared with all the Sodalities existing today throughout the world; but we also know that among you there are often Congregations from which others draw their example. This should indeed be an encouragement to you, so that all your Sodalities may truly be worthy and become more worthy each day, serving as a model. Although the Sodalities, those joined to the "Primaria Primaria" of the Roman College, are something not exclusively belonging to the Society of Jesus, but common to the entire Church, it cannot be denied, as we have observed (A. A. 8, XL, p. 397), that from their very origin and throughout the course of time, they have drawn from the Society of

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Jesus their spirit of exceptional holiness and fervent apostolate; and even now they rightly...

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Commentarium Officiale: We could expect from the sacred Ignatian institutions the most perfect example and the most efficacious impulse. For this reason, We also addressed you, sons of the Society of Jesus, expressing Our fervent desire that these spiritual forces be spread as widely as possible throughout the world and flourish with success (A. A. S., XL, p. 399), and furthermore, We declared that they are necessary, especially in this time, if ever (A. A. S., XL, p. 395), and We decreed that "no distinction should be made regarding the characteristics by which the Catholic Action is distinguished" (A. A. S., XL, p. 398), and that the Church "prefers a multifaceted unity in carrying out apostolic works, certainly through fraternal cooperation, with Bishops as moderators, directing all forces towards a single goal" (A. A. S., XL, pp. 398-399). We had this in mind when We encouraged the Marian Sodalities to assume this particular task, namely, to form and lead the most excellent groups of apostles, who would offer themselves as salt of the earth and, among men, as a heavenly leaven of virtue (A. A. S., XL, pp. 395, 401; A. A. S., XXXIX, p. 632). We do not doubt that Our intentions have been clearly understood by you, and that, according to your accustomed obedience, you will strive with all your might to bring them to fruition. It pleases Us to declare here once again that the Vicar of Christ, in this so magnificent progress and expansion of the lay apostolate, which is so particular to our times, views the Marian Sodalities with great joy and satisfaction, as if they were prominently placed in this very place; and We expect the same from the sons of your Society, that they diligently devote their efforts to cultivating and promoting these same Sodalities. The Church expects much from you, and hopes that Marian Congregations may hold their place everywhere; that they may indeed fully and properly be called Catholic Action under the protection of the Most Blessed Virgin, and that they may flourish in the same way as other Associations that promote apostolic works under the authority of the ecclesiastical hierarchy (A. A. S., XL, p. 402). We wish to impress upon you what We have already said about the "Primary and Fundamental" Sodalities, which, for this reason, must be endowed with the particular characteristics that We described in the Apostolic Constitution *Bis Saeculari*: We decreed that these particular characteristics "should be no impediment to the Marian Congregations being fully and properly called Catholic Action, under the auspices and patronage of the Most Blessed Virgin" (A. A. S., XL, p. 398); and that they should contribute in a certain and noteworthy way, indeed, in a very useful and almost entirely necessary way, to the groups of Catholic Action. For the Marian Congregations, by

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their history and nature, are...

[*Latin ed. p. 439*]

The acts of Pope Pius XII, number 439, aptly designate these beautiful characteristics: first, the characteristic of holiness, which must be true and solid, and which can be considered the best for the condition of life of each member (A. A. 8, X L, pp. 394-395); furthermore, the characteristic of Christian association, whereby each member truly becomes an example to his equals in both family and social life (A. A. 8, X L, p. 407); finally, the characteristic of complete and perpetual obedience to Christ the Lord and His Church, with the Blessed Virgin Mary as a shining example and guide; and this auspicious prospect should be considered particularly fitting for our age, bearing the name of Mary, to whom it has happened to experience the present protection of the Mother of God and her most powerful patronage. Therefore, we urge you to proceed without hesitation on this path, even though it may sometimes present various obstacles. Relying on the help of God and His Mother, aware of the desires and commands of the Vicar of Jesus Christ, and having cast aside all doubt and hesitation, earnestly pursue the work of the Marian Congregations, as their nature and laws require; and in particular, exercise careful and rigorous selection in the recruitment of members, choosing only those who truly aspire to higher things and desire to engage in apostolic work; and furthermore, let the interior formation of souls be of paramount importance among you, without which any external activity must be considered empty or suspect. This solid formation of the soul, and the apostolic activity that flows from it, must above all bear a truly Marian character; indeed, that pious inclination towards the veneration and love of the Blessed Virgin, which your congregations have always professed, must everywhere and perpetually be considered as a badge and a distinctive mark of true faith and true doctrine. Do not seek to gain approval from the crowd; for you, following the example of Christ the Lord, have not come to please worldly ears, but to bear witness to the truth. Finally, do not hesitate to employ this most effective instrument of holiness and apostolate, especially among those groups who are most in need of this Christian spirit, or who are most able to infuse it into the veins of human society; and in particular, among workers, and also among those who are engaged in the study of higher disciplines. We are not unaware that this work involves no small labors, nor that it presents difficulties to some; but we also know that you have become accustomed to undertake not the easiest tasks, but those that are most fruitful for the greater glory of God; and furthermore, since God has bestowed upon you a great gift, such as the Marian Congregations,

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consider this as a...

[*Latin ed. p. 440*]

Acts of the Apostolic See - Official Commentary: "To him who hath much given, much shall be required of him" (Luke 12:48). But it does not seem necessary to us to prolong or greatly expand this exhortation of ours, since it is very well known to us that you show great respect for the Bishops and Ordinary authorities of the places, and that you observe and obey them; nor is it unknown to us that you sincerely desire, with fraternal consent, to assist other groups devoted to the apostolate, according to the norms given by us in the Apostolic Constitution "Bis saeculari." Meanwhile, as a witness to the blessings of heavenly things and the paternal benevolence of Our own, We impart, with a generous heart, the Apostolic Blessing to you, beloved son, and to all the religious men of the Society of Jesus, and in a special way to those who are devoted to promoting and governing the Marian Congregations, and to their students. Given at Rome, at Saint Peter's, on the fifteenth day of the month of April, in the year 1950, in the twelfth year of Our Pontificate. PIUS PP. XII TO THE MOST REVEREND FATHER, JOSEPH VII GHANIMA, PATRIARCH OF BABYLON OF THE CHALDEANS, CELEBRATING THE FIFTIETH AND TWENTIETH ANNIVERSARY OF HIS EPISCOPATE. PIUS PP. XII Venerable Brother, greetings and the Apostolic Blessing. — Next May, with God's help, you will complete five years since you received the episcopate. This joyful commemoration of a sacred event provides us with a most excellent opportunity to publicly confirm our good wishes and benevolence towards you, and to express our joy in your happiness. Indeed, the benefits which you have conferred on the salvation of souls are well known, since you served as rector of the seminary for young clerics in this patriarchate, and afterwards you diligently fulfilled the duties of the vicariate. Moreover, after the venerable Joseph Emmanuel Thomas, Patriarch of Babylon of the Chaldeans, advanced in years, you, who had previously been his Auxiliary, for two years bore the entire burden of pastoral governance as Patriarch, amidst many difficulties and temporal troubles. You are endowed with outstanding piety and sacred doctrine, and you are skilled in giving inspiring sermons.

[*Latin ed. p. 441*]

The Acts of Pope Pius XII, page 44, attest to the efforts you have devoted to the salvation of souls. Remaining steadfast in faith and charity, united with this Apostolic See, you have diligently attended to the cultivation and preservation of ecclesiastical vocations, to the reconciliation of those who are alienated, and to the fostering of the growth of this patriarchate with all diligence and prudence. Therefore, desiring to add to your joy and to the joy of your flock, we heartily congratulate you on the long and devoted

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performance of your pastoral office, and we earnestly implore God to grant you a long life, adorned with salutary gifts and enriched with wisdom, for the benefit of this flock, which we wish to bestow upon you with paternal kindness. In the meantime, that the celebration of this sacred event may lead to greater progress for souls, we freely grant you the power, so that, on the appointed day, after the Sacred pontifical rite has been performed, in the presence of the faithful, you may, in our name and by our authority, bestow a plenary indulgence upon them, according to the special norms pertaining to the Sacred Jubilee. Finally, as a pledge of heavenly blessings, and as a testimony of our charity, we impart to you, Venerable Brother, and also to the clergy and the people under your care, our Apostolic Blessing in the Lord. Given at Rome, near the Holy Peter, on the eighteenth day of the month of April, in the year 1950, in the twelfth year of our pontificate. PIUS PP. XII.

ADDRESS To the Most Reverend Mr. H. E. Snkardjo Wiryopranoto, Envoy Extraordinary of the Federation of Indonesia: To the Supreme Pontiff, a public letter from the Republic of Indonesia.

Mr. Minister: Today marks an addition to the Diplomatic Corps accredited to the Holy See, which, as all true friends of peace will recognize, is highly significant and filled with promise for the advancement of happy relations between peoples and governments. As a new and fully qualified member of the comity of nations, the United States of Indonesia deemed it important not to let pass the first year of its freedom and independence without giving proof of its friendly attitude towards the Holy See by establishing diplomatic relations. Fully conscious of what this step means, to Your Excellency, to whom the President has confidently...

Taken on May 25th, 1950.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary ACTA SS. CONGREGATIONUM

SACRED CONSISTORIAL CONGREGATION

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

Of the Dioceses of Montis Regalis in Pedemonte and Cuneo.

In certain communes, commonly known as Morozzo and Montanera, the inhabitants, being excessively distant from their parish church, attend another church which is closer, but which belongs to a different diocese.

To remove this inconvenience, the Most Reverend Fathers, the Most Reverend Sebastian Briacca, Bishop of Montis Regalis in Pedemonte, and the

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Most Reverend James Rosso, Bishop of Cuneo, after due deliberation, have decreed the establishment of new parishes within their respective dioceses, in the places of Riforano, within the diocese of Montis Regalis in Pedemonte, and Gonsovero, within the diocese of Cuneo.

Now, these aforementioned Most Reverend Ordinaries, desiring to promote the good of souls, have requested the Holy See to consider altering the diocesan boundaries in the aforementioned places, so that the inhabitants may be assigned to the parish to which they are closest.

Furthermore, this Sacred Consistorial Congregation, having considered the matter with due attention, and with the power of special faculties granted to it by the Most Holy Pope Pius Di vina Providentia XI, has decided to favorably grant the aforementioned request.

Therefore, by virtue of the present Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the papal seal had been issued, it is decreed that a portion of the territory of the diocese of Montis Regalis in Pedemonte shall be detached therefrom and assigned to the diocese of Cuneo, namely that part of the territory which lies within the boundaries described as follows: "from the south-east, the parochial boundary of the Trucchi (the canal known as the Terzo), the municipal boundary of Margarita, the municipal road from Margarita to Riforano up to the villa Perlascotto, the canal known as the Bruciato, and also the wild meadow and its further..."

[*Latin ed. p. 445*]

445. Branching northward to the channel of the Boschetti; the same channel, known as the Fosso della Tronassa, and finally, proceeding westward, the course of its first tributary, until reaching the municipal boundary of Castelletto Stura, which is now the boundary of the diocese; and conversely, from the diocese of Cuneo, the following territory is detached and added to the diocese of Montis Regalis in Pedemonte: "Between the current boundaries and a line that, starting from the point of intersection of the municipal road of Morozzo-Montanera with the boundary of Morozzo, reaches the channel of the new hydroelectric power plant of the first dam at the underpass of the branch of the Bealerasso canal, follows this branch, then the fountain of Ambasio along its main course, until reaching the opposite boundary of Montanera S. Albano Stura, on the road of the Tetti Nuovi," thereby modifying the boundaries of both dioceses. For the execution of these matters, the aforementioned Sacred Congregation appoints the Reverend Father James Rosso, and grants him the necessary and appropriate powers, in order to achieve the aforementioned purpose, including the authority to delegate any established ecclesiastic in dignity, and to send, as soon as possible, to the Sacred Congregation an authentic copy of the executed act. All contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred

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Congregation Consistorial, on the 19th of January, 1950. Father A. I. Card. PIAZZA, Archbishop of Sabina, and of Manten, and Secretary. L. S. I. Ferretto, Substitute.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

MBEYAËNSIS - KAREMENSIS.

DECREE CONCERNING THE CHANGE OF VICARIATE BOUNDARIES.

Whereas, in the territory of Tanganyika, in British East Africa, the Apostolic Vicariate of Mbeyaënsis, entrusted to the Fathers of the Society of African Missionaries (commonly known as the White Fathers), has a certain portion, to the south, ...

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446, situated towards the south and belonging to the region called "Unyamwanga," it appeared to the Most Reverend Fathers, entrusted with the governance of this Sacred Congregation, that, after a considerable interval, in order that the work of evangelization might be more suitably promoted, a suitable change should be made there. Therefore, after mature deliberation, at plenary assemblies held on January 30th of the current year, the aforementioned Fathers decided to detach a portion of the region called "Unyamwanga," pertaining to the civil districts of Chunya and Mbeya, from the Apostolic Vicariate of Mbeya, and to annex it to the Apostolic Vicariate of Ka remensi, entrusted to the same Fathers of the Society of African Missions, so that the mountains mentioned above would henceforth constitute the boundary between the two Vicariates in the aforementioned territory. Therefore, this Sacred Congregation, by mandate of the Most Holy Father Pope Pius XII, and by virtue of the special powers expressly granted to it by Him, decreed the aforementioned change of boundaries between the Vicariates of Mbeya and Ka remensi, and ordered the present Decree to be issued concerning the matter. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 2nd day of February in the year of Our Lord 1950. P. Card. F.J. MASSONI BIONDI, Prefect. L. & S. F. C. COSTANTINI, Archbishop titular of Theodos, Secretary. II. DECREE: THE APOSTOLIC VICARIATE OF BATAVIA WILL HEREAFTER BE CALLED "DJAKARTA." Since, with the recent constitution of the United States of Indonesia, the name of the city of Batavia, which is the capital of those United States, has been changed to Djakarta, this Sacred Congregation, also considering

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the opinion of the Most Reverend and Venerable Lord George de Jonghe d' Ardoye, Archbishop titular of Misthia and Apostolic Delegate in the Indonesian Archipelago, decided that the Apostolic Vicariate of Batavia should henceforth be called the Apostolic Vicariate of Djakarta. Therefore, this same Sacred Congregation, by virtue of the special powers granted to it by the Most Holy Father Pope Pius XII, decreed the foregoing.

[*Latin ed. p. 447*]

The Sacred Congregation for the Propagation of the Faith, in its wisdom, has decreed that the Apostolic Vicariate of Batavia shall henceforth be called "Jakarta," and has ordered that the present decree be published for all concerned. Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 7th day of February in the year of Our Lord 1950. P. Card. FUMASONI BIONDI, Prefect. L. & S. f C. Costantini, Archbishop titular of Theodosius, Secretary.

III. PROVISIONS REGARDING CHURCHES. By the decrees of the Sacred Council for the Propagation of the Christian Faith, Our Most Holy Lord Pope Pius, in the eleventh year of his pontificate, has deigned to provide for the following churches, namely:

On March 8, 1950:

— To the titular episcopal church of Cabasitan, the Reverend Father Patricius Lyons, formerly Bishop of Christopolitan, whom He appointed as Auxiliary to the Most Reverend Father Normannus, Thomas, Cardinal of the Holy Roman Church, Archbishop of Sidneyensis.

On March 12:

— To the titular episcopal church of Saccaotena, the Reverend Father Dominicus Hoang-van-Doan, of the Order of Preachers, whom He constituted Apostolic Vicar of Bac-Ninh.

— To the titular episcopal church of Siguitana, the Reverend Father Petrus Kelleter, of the Congregation of the Holy Spirit, whom He constituted Apostolic Vicar of Bethlehem.

— To the titular episcopal church of Stectorena, the Reverend Doctor Owen McCann, of the secular clergy, whom He constituted Apostolic Vicar of Capetown.

— To the titular episcopal church of Aegeaensi, the Reverend Father Michael Bernard, of the Congregation of the Holy Spirit, whom He constituted Apostolic Vicar of Konakriensem.

— To the titular episcopal church of Thebanae in Phtiotide, the Reverend Father Franciscus Santos Santiago, of the Institute of the Spanish Fathers of Saint Francis Xavier, whom He constituted Apostolic Vicar of Sancti

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Georgii.

[*Latin ed. p. 448*]

Acts of the Apostolic See - Official Commentary –448 IV NOMINATIONS By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has made the following appointments: on November 18, 1919. — The Reverend Paul Ly, of the secular clergy of China, appointed Apostolic Prefect of Lintsing. on November 21. — The Reverend Ignatius Joseph Waterschoot, a member of the Order of Prémontré, appointed Apostolic Prefect of Lolo. on December 25. — The Most Reverend Albert Soegijapranata, titular Bishop of Danaben, appointed Military Vicar of Indonesia. on January 15, 1950. — The Reverend Joseph Kuo, of the Congregation of the Disciples of the Lord, appointed Apostolic Prefect of Taipei. on January 27. — The Reverend Edward Gabriel Quint, of the Order of the Friars Minor, appointed Apostolic Prefect of Wei-Hai-Wei. on March 17. — The Reverend Mauritius Le Mailloux, a member of the Congregation of the Holy Spirit, appointed Apostolic Prefect of Kanhan.

SACRED CONGREGATION FOR RITES TO THE URBAN AND ORBIS DECREE Issued by the Most Holy Pope Pius XII by the Apostolic Constitution *Sacramentum Ordinis* on November 30, in the year 1947 (A.A.S., 1948, p. 5), in which the sacramental form of the Orders of Deacon, Presbyter, and Bishop is determined: the Sacred Congregation of Rites, obeying the pontifical mandate, has arranged variations and additions in the *Pontificale Romanum*, as well as the manner in which the sacramental forms are to be printed, so that they may be more evident, and it commands that these be inserted in the new editions of the *Pontificale Romanum*; meanwhile, however, they are to be published on a separate sheet for the convenience of the Bishops, in such a manner as is contained in the appended sheets. Contrary decrees are hereby set aside. Given in Rome, on February 20, 1950.

C. Card. MICARA, Archbishop of Velletri, Prefect.

A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 449*]

Sacred Congregation of Rites, 44 §. VARIATIONS IN THE ROMAN PONTIFICAL. PART I, CHAPTER II. Concerning the Conferral of Orders. In the general rubrics, preceding the conferral of the Sacred Orders, the following words shall be deleted: "Let him admonish those to be ordained, that they touch the instruments, in whose tradition the character is imprinted."

CONCERNING THE ORDINATION OF A DEACON. All as in the Roman Pontifical, up to the Preface.

Preface: Through all ages of ages. Amen.

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Rector: The Lord be with you.

Response: And with your spirit.

Rector: Lift up your hearts.

Response: We lift them up to the Lord.

Rector: Let us give thanks to the Lord our God.

Response: It is right and just.

Truly it is right and just, fitting and salutary, that we should always and everywhere give you thanks, O Lord, Holy Father Almighty, eternal God, giver of honors, distributor of orders, and disposer of offices, who, abiding in you, renew all things, and dispose all things through your word, power, and wisdom, Jesus Christ, your Son, our Lord, whom you prepared by eternal providence, and whom you dispense to each and every one at the appropriate times. Whose body, namely, your Church, distinguished by the variety of heavenly graces, and connected by the distinction of its members, is united by a wonderful law of the whole assembly, and grows and expands for the increase of your temple: establishing in the service of the sacred ministry, through three degrees of ministers, those who will serve in your name; those chosen from the beginning, the sons of Levi, who, remaining faithful in the mystical operations of your house, possess by perpetual lot the inheritance of eternal blessing. And concerning also these your servants, we beseech you, O Lord, to look favorably upon them, whom you will appoint to serve at your sacred altars, in office.

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 45. To the diaconate, we humbly dedicate [ourselves]. Indeed, as men, ignorant of divine sense and supreme reason, we strive to assess the lives of these individuals as much as we can. But you, O Lord, nothing is unknown to you; nothing is hidden from you. You are the knower of secrets; you are the scrutinizer of hearts. You alone can examine their lives with heavenly judgment, by which you always prevail, and you can purify what is admitted and grant what must be done. Only the Pontiff, extending his right hand, ordains each one, saying to each one, without singing: "Receive the Holy Spirit, for strength, and for resisting the devil and his temptations." In the name of the Lord. Afterwards, holding out his right hand, he says the sacramental words, without singing: "Send forth upon them, we beseech you, O Lord, the Holy Spirit, that, strengthened by the ministry of your service, they may faithfully fulfill the sevenfold gifts of your grace." And he continues, until the end of the Preface, holding out his right hand (which extension is not of value): "May they abound in all the virtues of the form: modesty, constant humility, the purity of innocence, and spiritual observance of discipline. May your precepts shine forth in their lives; so that the people may acquire a holy imitation of their chastity: and preferring the good testimony

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of conscience, may they persevere firm and steadfast in Christ; and may they deserve, through your grace, to receive better things from the lower degree." What follows is said in a submissive voice, reading aloud, but in such a way that it can be heard by those present. "Through the same Our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the same Holy Spirit, God, for all ages of ages. Amen." After these things, the Pontiff, seated with the mitre, places his hand upon the stole, which each one holds in his hand, upon the shoulder of each one who is kneeling before him, saying to each one: "Receive the white stole, etc..." The rest that follows is as in the Roman Pontifical.

[*Latin ed. p. 451*]

4. IF the Congregation of Divine Worship concerning the ORDINATION of a Priest. All things as in the Roman Pontifical, up to the Preface.

Preface: Through all ages of ages. Amen.

R.: The Lord be with you.

R.: And with your spirit.

R.: Lift up your hearts.

R.: We lift them up to the Lord.

R.: Let us give thanks to the Lord our God.

R.: It is worthy and right.

Truly it is worthy and right, just and salutary, that we should always and everywhere give you thanks, O Lord, Holy Father, Almighty, Eternal God, Author and Distributor of all honors and of all dignities; through whom all things prosper, through whom all things are established, and who continually increases the growth of rational nature, according to a fitting order. From this, the priestly degrees and the offices of the Levites, and the sacraments of the mysteries, arose: so that when you appointed supreme priests to govern the people, you might choose men of the following order and of the second dignity, to assist them in the service and work of their society. Thus, through the minds of seventy wise men, you spread the spirit of Moses; and using these helpers, He easily governed the innumerable multitudes of the people. Thus also, to Eleazar and Ithamar, sons of Aaron, you poured forth the abundance of paternal fullness; so that the ministry of the priesthood might suffice for the sacrificial offerings and the frequentations of the holy sacraments. With this providence, O Lord, you added to your Apostles, the sons of your grace, companions in faith, by whom they filled the whole world with a second preaching. Therefore, O Lord, we beseech you, for our weakness also, grant us these aids; for the more fragile we are, the more we need them.

Then he says the words of the sacramental form, with his hands extended before his breast: which must be said without singing:

"Give, we beseech you, Almighty Father, to these your servants the dig-

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nity of the priesthood; renew in their hearts the spirit of holiness; that they may receive from you, O God, the office of the second order, and may demonstrate the example of their conversation."

[*Latin ed. p. 452*]

Acts of the Apostolic See - Commentary, followed by the singing: "May they be diligent co-workers of our order; may the fullness of justice shine in them, so that they may render a good account of the trust entrusted to them, and may attain the rewards of eternal blessedness."

What follows is to be read aloud in a subdued voice, so that it may be heard by those present. Through the same Our Lord Jesus Christ, Your Son: who lives and reigns with You in the unity of the same Holy Spirit, God, for all ages of ages. Amen.

The rest that follows is as in the Roman Pontifical, with certain rubrics changed, as follows:

After the intonation of the hymn "Veni Creator," the following rubric is placed: "The Bishop rises, continues, and sings the hymn; it is repeated, as at the end, so that, if the first hymn is omitted because of the length, the school and the multitude of ordinands may not be neglected."

In the rubric placed after the hymn, in place of those words: "...and each one to be ordained successively...", the following words are then placed: "...and each one ordained successively..."

The rubric placed after the unction of hands is changed as follows: "The Bishop extends with his right hand the sign of the cross over the hand of the ordained, and says:"

And at the end of the formula of unction, the following is added: "And each one ordained responds: Amen."

ON THE CONSECRATION OF A BISHOP

Wherever in the rubrics the words "Assisting Bishops" occur, read: "Consecrating Bishops."

Immediately before the Preface, the rubric "Then the Consecrator and the Assisting Bishops..." is replaced with the following: "Then the Consecrator, with both hands, says: 'Receive the Holy Spirit...'" He touches the head of the one to be consecrated, which the Consecrating Bishops successively do, who ought not only to touch the head of the Elect with both hands, saying: "Receive the Holy Spirit," but also, at the opportune time, with the intention of the mind, to confer upon the Bishop the episcopal prayer of consecration, which is also read with the complete following Preface, and also, with all of this performed in a single rite and in a subdued

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voice, the Consecrator reads or sings, except for...

[*Latin ed. p. 453*]

The Sacred Congregation of Rites, however, prescribes prayers to be recited before the blessing of the pontifical vestments, which are to be imposed during the very rite of Consecration. Having done this, the Consecrator, standing, having removed the mitre, says: "May the Lord hear our supplications, and may He incline His priestly grace upon this Your servant, that the power of Your blessing may flow into him." Through our Lord Jesus Christ, Your Son, Who lives and reigns in unity with the God and Father, in the Holy Spirit: Then, with hands extended before the chest, he says: "Through all the ages of ages. Amen."

* "The Lord be with you. And with your spirit."

* "Lift up your hearts."

* "We lift them up to the Lord."

* "Let us give thanks to the Lord our God."

* "It is meet and right."

"Truly it is meet and right, just and wholesome, that we should always and everywhere give thanks to You, Lord holy, Father Almighty, eternal God, honor of all dignities, who are served by sacred orders. You, O God, who spoke to Your servant Moses of the secret family, among other heavenly documents of culture, instituted the habit of the priestly garment, and commanded that Aaron, the chosen one, should be clothed in a mystical garment among the sacred rites, so that posterity, by understanding the meaning of the examples of the past, might receive the instruction of Your doctrine, lest any age be lacking in its knowledge. For both among the ancients, the very appearance of things held reverence, and among us, the experiences of things are more certain than the enigmas of figures. The habit of that former priesthood adorns our minds, and the pontifical glory does not merely commend the honor of garments to us, but the splendor of souls. For those things which then were pleasing through carnal allurements, are now to be understood through what they truly are. And therefore, grant to this Your servant, whom You have chosen for the ministry of the highest priesthood, this grace, we beseech You, Lord, that whatever those coverings signified in the brilliance of gold, in the luster of gems, and in the variety of workmanship, may be made clear in his conduct and actions."

Then he says the words of the form of the episcopal consecration, which must be said without singing, with hands extended before the chest: "Complete in Your priest the fullness of Your ministry, and sanctify him, adorned

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with the ornaments of all glory, with the dew of heavenly unction."

[*Latin ed. p. 454*]

Acta Apostolicae Sedis - Official Commentary 454. If, in the Roman Curia, one of the Pontiff's chaplains is to be consecrated, he stands before the altar, and the others, the Apostolic Subdeacon, or those consecrated, kneel. The consecrator, after the following words, bends his head and sings the hymn: "Veni, Creator Spiritus," and this is said until the first part of the altar is finished; then, the ending is said, as is stated above in the Ordination of a Priest. The Pontiff rises; he puts on the mitre; and he sits down, and the ring is placed upon his finger by the ministers before him. He then resumes the gesture with his hands, dips his thumb in the holy chrism, and anoints the head of the consecrated person, forming a crown with it, first making the sign of the cross by touching it, while saying: "Let thy crown be before thee, bending thy knee; then let the rest be anointed, and let thy head be consecrated with heavenly blessing, in the pontifical order." And presenting the paten with his right hand, he makes the sign of the cross three times over the head of the consecrated person and says: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Then he says: "Peace to thee." And the response is: "And with thy spirit." And if there are several consecrated persons, this is repeated individually for each one. After the anointing is completed, he wipes it off; and, having finished, the Pontiff, with his thumb, takes a little of the bread and, having laid aside the mitre, rises and, saying the following, says: "May this abundantly flow upon his head; may this run down upon his mouth; may this descend upon the whole body, that the power of thy Spirit may fill him, and may his interior and exterior be filled. May he abound in constancy of faith, purity of love, and sincerity of peace. May the feet of him who is consecrated to thy service be comely, to preach the Gospel of peace, to preach thy goods. Give him, O Lord, the ministry of reconciliation in word, and in deed, in the power of signs and wonders. May his word and preaching be not in persuasive words of human wisdom, but in the demonstration of the Spirit and of power. Give him, O Lord, the keys of the kingdom of heaven, that he may use them, not to boast of the power which thou bestowest, but for the building up, not for the destruction. Whatever he shall bind upon earth, let it be bound also in heaven; and whatever he shall loose upon earth, let it be loosed also in heaven." And to whom does he retain?

[*Latin ed. p. 455*]

The Sacred Congregation of Rites decrees that those things which have been retained shall be retained, and those things which you remit shall be remitted. Whoever curses him, let him be cursed; and whoever blesses him, let him be filled with blessings. May he be a faithful and prudent servant, whom you, O Lord, appoint over your family, that he may give

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them food in due season, and may present to you a perfect man. May he be diligent in his duties, fervent in spirit, may he hate pride, and love humility and truth, and may he never abandon them, nor be overcome by either praise or fear. May he not put light for darkness, nor darkness for light: may he not say evil for good, nor good for evil. May he be a debtor to the wise and the foolish; that he may bring forth fruit from the progress of all. Grant him, O Lord, the episcopal chair, to govern your Church, and the people committed to him. Be he your authority, be he your power, be he his strength. May you multiply blessings and grace upon him; that through his service he may always be devoted to seeking your mercy and your grace. Then, in a subdued voice, he says, reading aloud so that those present may hear: Through our Lord Jesus Christ, your Son, who lives and reigns with you in unity with the Holy Spirit, God, for all ages of ages. Amen. After these words, the consecrator begins, with the choir following, the antiphon: "Anointed with oil..." The antiphon, begun before the Psalm, is placed around the neck of the consecrated person with another of the eight aforementioned cloths. The consecrator sits; he takes the mitre; and he anoints both hands of the consecrated person together with the sacred chrism, before him kneeling in the form of a cross, extending his hands, with his right thumb dipped in the chrism, drawing two lines; namely, from the thumb of his right hand to the index finger, and then to the left hand, he anoints and completely covers the palm of the left hand of the consecrated person, up to the index finger of the right hand; saying: "May these hands be anointed with the oil of sanctification, and with the chrism of consecration, just as Samuel anointed David King and Prophet, so may they be anointed and consecrated." And extending his right hand three times in the sign of the cross over the hands of the consecrated person, he says: "In the name of God the Father, and the Son, and the Holy Spirit." The rest follows as in the Roman Pontifical. Saints, pray...

[*Latin ed. p. 456*]

Acts of the Apostolic See - Official Commentary 456. DIARY OF THE ROMAN CURIA. Thursday, May 25, 1950. The Holy Father received in a solemn Audience His Excellency Dr. H. E. Sukardio Wiryopranoto, Extraordinary Envoy and Minister Plenipotentiary of the Republic of the United States of Indonesia, for the presentation of his Credentials.

SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretary of State, the Most Holy Pope Pius XII, reigning happily, deigned to appoint:

June 4, 1950. The Most Reverend Monsignors Carlo Fruhstorfer, Priest Bernard John Alfrink, and Father Peter Gerard Duncker, O.P., as Consultors of the Pontifical Commission for Biblical Studies.

July 7. The Illustrious Reverend Monsignors Silvio Sericano and Carlo Grano, as Consultors of the Sacred Consistorial Congregation.

HONORS. By Letters of the Secretary of State, the Most Holy Pope Pius

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XII, reigning happily, deigned to bestow:

The Order of St. Gregory the Great, civil class:

June 26, 1948. Upon Mr. Count Stanislao de Meeus, of the archdiocese of Malines.

July 14. Upon Mr. Giuseppe Ancey, of the archdiocese of Marseille.

July 14. Upon Mr. Clemente Borgialle, of the same archdiocese.

August 7. Upon Mr. Peter Müller-Tierret, of the diocese of Luxembourg.

August 21. Upon Mr. Paul Maria Culot, of the diocese of Tournai.

August 24. Upon Mr. Leon Emmanuel Dejardin, of the diocese of Liege.

August 24. Upon Mr. Natale Renato Dessard, of the same diocese.

August 24. Upon Mr. Paul G. M. Henrard, of the same diocese.

August 24. Upon Mr. [Name missing].

[*Latin ed. p. 457*]

Diarium Romanae Curiae 457, 9 December 1948. To the Most Reverend Mr. Guelpa, of the Archdiocese of São Paulo in Brazil. 19. To Mr. Elio Morganti, of the Diocese of San Carlo de Pinhal. 5 March 1949. To Mr. Leopoldo G. De Jonghe, of the Archdiocese of Malines. 7. 1.2. 30 April. 6 May. 9 June. 17. To Mr. Enrico Flandin, of the Diocese of Nevers. To Mr. Emilio Traglia (Rome). To Mr. Francesco Kosatic, of the Archdiocese of Olomouc. To Mr. Luigi Vykopal, of the same Archdiocese. To Mr. Emilio Van Put, of the Archdiocese of Malines. To Mr. Uberto Schumacher, of the Diocese of Luxembourg. To Mr. Gabriel Gustavo, of the Diocese of Ghent. To Mr. Lamberto Gielen, of the Diocese of Liège. To Mr. Giulio Roberti de Winghe, of the Archdiocese of Malines. 3. 31. 28. To Mr. Alfonso Verbist, of the same Archdiocese. To Mr. Giuseppe A. Ora ven, of the Diocese of Denver. To Mr. Tommaso J. Tynan, of the same Diocese. To Mr. Giuseppe J. Walsh, of the same Diocese. To Mr. T. Raimondo Young, of the same Diocese. July. August. To Mr. Luigi Buonocore, of the Archdiocese of Salerno. To Mr. Roberto de Kerchove d'Exaerde, of the Archdiocese of Malines. 17 September. To Mr. Marino Cingolani, of the Diocese of Recanati and Loreto. 23. To Mr. Giovanni Boon, of the Archdiocese of Malines. To Mr. Valentino Brifaut, of the same Archdiocese. To Mr. Norberto Cardon de Lichtbuer, of the same Archdiocese. 20. To Mr. Egidio Consonni, of the Diocese of Cali. October. To Mr. Luigi Marino Cordoba, of the same Diocese. To Mr. Antonio Giuseppe Mercato, of the same Diocese. To Mr. Carlo Santagostino, of the Archdiocese of Milan. 12 November. 19. 24. To Mr. Carlo de Terlinder, of the Archdiocese of Malines. To Mr. Bernardo Davey Frend, of the Archdiocese of Boston. To Mr. Manuel Gaetano De Brito, of the Archdiocese of San Luigi del Maragnano. 20. To Mr. Antonino Di Blasi, of the Archdiocese of Catania. To Mr. Angelo Antonio Priore, of the Archdiocese of Taranto. To Mr. Leone

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Lajole, of the Diocese of Trois-Rivières.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale, December 20, 1949. To the Reverend Mr. Laurin Maurizio, of the same diocese. January 5, 1950. To the Reverend Mr. Franchini Valfré, of the Archdiocese of Florence. To the Reverend Mr. Palumbo Luigi, of the Archdiocese of Naples. To the Reverend Mr. Baldissarre Marco, of the Diocese of Pinerolo. To the Reverend Mr. Lo Guzzo Pietro (Rome). To the Reverend Mr. Stori Dino, of the Diocese of Atri. To the Reverend Mr. Falivene Achille, of the Diocese of Alife. To the Reverend Mr. Arizaga Toral Enrico, of the Archdiocese of Quito. To the Reverend Mr. TJribe Francesco, of the same Archdiocese. February 4. To the Reverend Mr. Zolli Mario, of the Archdiocese of Benevento. February 15. To the Reverend Mr. conte Piloni Luigi (Rome). February 25. To the Reverend Mr. Introna Francesco, of the Archdiocese of Bari. To the Reverend Mr. Beretta Pietro, of the Diocese of Padua. March. To the Reverend Mr. Boustani Fouad, of the Maronite Archdiocese of Beirut. To the Reverend Mr. Tyan Emilio, of the same Archdiocese. To the Reverend Mr. Caspar Edmondo, of the Archdiocese of Beirut. To the Reverend Mr. Corm Charles, of the same Archdiocese. To the Reverend Mr. Cosmidis Ferdinando, of the same Archdiocese. To the Reverend Mr. Khayat Alberto, of the same Archdiocese. To the Reverend Mr. Meguerdiche Basilio, of the same Archdiocese. To the Reverend Mr. Maggear Giuseppe, of the Melchite Archdiocese of Beirut. March 7. To the Reverend Mr. Virzi Baldassarre, of the Diocese of Ascoli Satriano. The Order of Saint Gregory the Great, military class: October 20, 1949. To the Reverend Colonel Carrizosa Pardo Riccardo, of the Archdiocese of Bogota. May 12. To the Reverend Colonel Gonçalves Dagoberte, of the Archdiocese of Porto Alegre (Brazil). The Order of Saint Gregory the Great, civil class: July 14, 1948. To the Reverend Mr. Bergasse Luigi, of the Archdiocese of Marseille. To the Reverend Mr. Combes Giovanni Battista, of the same Archdiocese. To the Reverend Mr. Jacquet Giulio, of the same Archdiocese. To the Reverend Mr. Maurin Giovanni, of the same Archdiocese. To the Reverend Mr. Melizan Paolo, of the same Archdiocese. August 25. To the Reverend Mr. Himmer Renato, of the Diocese of Namur. September 18. To the Reverend Mr. Perrini Nicola, of the Diocese of Troia. December 9. To the Reverend Mr. Smulders Giovanni, of the Diocese of Haarlem. December 23. To the Reverend Mr. Beckers Uberto, of the Diocese of Breda.

[*Latin ed. p. 459*]

Diarium Romanae Curiae, 23 December 1948. To Mr. Giuseppe Vroom, Utrecht. 29 [of the same month] 459. To Leopold, of the Archdiocese of. To Mr. Giuseppe Edmondo Delhougne, of the Diocese of Ruremonda. 28 January 1949. To Mr. Giovanni Guglielmo M. Schaap, of the Diocese of Haar-

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lem. [Dates omitted] 3 February, 30 [of the same month]. To Mr. Francesco Hoosemans, of the Archdiocese of Malines. To Mr. Maurizio Hankart, of the same Archdiocese. To Mr. Francesco Bartels, Utrecht. E. A., of the Archdiocese of. To Mr. Jean Le Roy, of the Diocese of Blois. To Mr. Giuseppe Oeulemans, of the Archdiocese of Malines. To Mr. Angelo Limoni (Rome). 4, 17 [of the same month]. To Mr. Casimiro Rigaud, of the Archdiocese of Aix. To Mr. Leonardo Giacomo M. Eras, of the Diocese of Breda. [Dates omitted]. To Mr. Ranieri Enrico M. Geerdes, of the Diocese of Haarlem. To Mr. Pietro Jousse, of the Diocese of Le Mans. [Dates omitted]. To Mr. Enrico Turba, of the Diocese of Orléans. To Mr. Guglielmo J. J. Van de Kar, of the Diocese of 's-Hertogenbosch. 19, 5 [of the same month]. March [dates omitted]. To Mr. Pietro Lochet, of the Archdiocese of Rheims. To Mr. Giuseppe Cornelio M. Sweens, of the Diocese of Breda. To Mr. Luigi de Roy, of the Archdiocese of Malines. To Mr. Francesco Lambrechts, of the same Archdiocese. To Mr. Giorgio Haindl, of the Diocese of Augusta. 7 [of the same month]. To Mr. Francesco Morie, of the Diocese of Nevers. [Dates omitted]. 23 [of the same month]. To Mr. Giuseppe A. C. Ethier, of the Diocese of Sherbrooke. To Mr. J. Armando Laberge, of the same Diocese. To Mr. Pietro Leonardo Huibers, of the Diocese of Haarlem. [Dates omitted]. 12 April [dates omitted]. To Mr. Renato Goeman, of the Archdiocese of Malines. To Mr. Enrico W. J. M. de Jong, of the Diocese of Haarlem. [Dates omitted]. To Mr. Bernardo Gerardo Koning, of the Diocese of 's-Hertogenbosch. 26 [of the same month]. To Mr. Giuseppe G. G. Ijsselmuiden, of the Archdiocese of Utrecht. 30 [of the same month]. To Mr. Enrico Steegmans, of the Diocese of Ruremonda. 12 [of the same month]. To Mr. Gastone M. G. Kauflfer, of the Diocese of Fréjus. 6 May. To Mr. Roberto Dessard, of the Diocese of Liegi. To Mr. Giulio M. Boever, of the Diocese of Namur.

[*Latin ed. p. 460*]

Acts of the Apostolic See - Official Commentary 460, May 6, 1949, To Mr. Giuseppe Gillet, of the same diocese. June 9, To Mr. Mario Travassos Alua, of the Patriarchate of Lisbon. To Mr. de Castro Simas, of the same Patriarchate. To Mr. Jost Carlo, of the diocese of Luxembourg. To Mr. Giovanni B. Rock, of the same diocese, May 17. To Mr. Giovanni Perrot, of the Archdiocese of Malines, May 25. August 28, To Mr. Atilano Giuseppe T., of the diocese of Zamboanga. To Mr. Francesco Van Caillie, of the diocese of Bruges. September 17, To Mr. Leonardo Boggetti (Italy). October 2, To Mr. Alessandro Osimani, of the diocese of Recanati. October 20, To Mr. Alfonso Garrido, of the diocese of Cali. To Mr. Ignazio Gutiérrez, of the same diocese. To Mr. Gustavo Loreto, of the same diocese. To Mr. Gonzalo Ocampo, of the same diocese. To Mr. Mario Scarpetta, of the same diocese. October 9, To Mr. Giacomo Patrizio Mylod, of the Archdiocese of Newark. To Mr. Lorenzo Martin Collins, of the diocese of Paterson, October 28. To Mr. Carlo De Biasi, of the diocese of Brooklyn, November 24. To Mr. Euge-

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nio De Biasio, of the Archdiocese of Benevento. To Mr. Antenore Benatti, of the diocese of Guastalla. To Mr. Carlo Pietro Carugo, of the Archdiocese of Milan, December 14. To Mr. Giorgio L. Dumont, of the diocese of Bathurst. To Mr. Ernesto Paulin, of the same diocese, January 20. February 25, To Mr. Francesco Mansi, of the diocese of Campagna, 1950. To Mr. Pietro Condemi, of the Archdiocese of Naples. To Mr. Nicola Baldini (Rome). To Mr. Giuseppe Trân-van-Triêm, of the Apostolic Vicariate of P hat-Diem. The Knighthood of the Order of St. Gregory the Great, military class: May 12, 1949. To Mr. Captain Monteiro Sefvein Silano, of the Archdiocese of Porto Alegre. The Commanderate of the Order of St. Sylvester the Pope: October 2, 1945. To Mr. Giuseppe Sheridan, of the Apostolic Vicariate of Zanzibar. August 25, October 24. To Mr. Giovanni L. Ruwet, of the diocese of Liegi. October 28. To Mr. Armando Uribandeau, of the Archdiocese of Paris, 1948. To Mr. Enrico Beckers, of the diocese of Aix-la-Chapelle, January 1949. To Mr. Avellino Geraldo Martins, of the diocese of Jaboticabal.

[*Latin ed. p. 461*]

Diarium Romanae Curiae 461, February 20, 1949. To Mr. Pietrangelo De Biase, a priest of the diocese of Spirito. To Mr. Anatolio De Bauw, of the archdiocese of Malines.

June. To Mr. Carlo Caput, of the diocese of Namur.

April 30, at 9:17. To Mr. Vittorino Tanaglia (Rome). To Mr. Salvatore Li Gotti, of the diocese of Mazara del Vallo.

July 8.

October 31. To Mr. Luigi Siena, of the same diocese. To Mr. Antonio Arts, of the archdiocese of Malines. To Mr. Alberto Van Ackere, of the same archdiocese. To Mr. Arturo Rinaldi, of the archdiocese of Salerno. To Mr. Carlo Squintani, of the diocese of Cremona.

To Mr. Giuseppe Salmareggi, of the diocese of Foligno. To Mr. Herbert Eugenio Balton, of the diocese of Monterey Fresno.

December 24. To Mr. Francesco Silvestri (Rome).

To Mr. Antonio Magarotto, of the diocese of Padova. To Mr. Vitalio De la Torre (Rome).

January 3. To Mr. Daniele Nabacino, of the archdiocese of Rossano. To Mr. Luciano Tamburrano. To Mr. Raffaele Acinni, of the archdiocese of Catania. To Mr. Paolo Gerosa, of the archdiocese of Milano. To Mr. Germano Azarias, of the diocese of Trois Rivières.

To Mr. Giovanni Crête, of the same diocese. To Mr. Omero E. Milot, of the same diocese. To Mr. J. Enrico Renato de Cobret, of the same diocese.

1950. To Mr. Gerardo Mazzucca, of the diocese of Montefeltro. To Mr. Carlo Costa, of the diocese of Alba. To Mr. Carlo Vico, of the same diocese. To Mr. Francesco Danelon, of the archdiocese of Gorizia. To Mr. Tommaso Martello, of the diocese of Macerata and Tolentino.

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April 20. To Mr. Luigi Manfredi, of the diocese of Alessandria, of the suburbicarian diocese of Frascati.

To Mr. Riccardo Mattioli (Rome).

December 23. To Mr. Luigi De Luca (Rome). To Mr. Mario Cunietti, of the archdiocese of Milano. To Mr. Giuseppe Crivelli (Rome). To Mr. Erminio Parola (Rome). To Mr. Michele Vastano (Rome). To Mr. Pasquale Scrocca, of the diocese of Sessa Aurunca. To Mr. Giovanni Berti, of the diocese of Tortona.

[*Latin ed. p. 462*]

4, January 6, 23. Acta Apostolicae Sedis – Official Commentary, 1950. To the Reverend Mr. Guido Maffuccini, of the Archdiocese of Trani. To the Reverend Mr. Anthony Viglietta, of the Diocese of Biel. To the Reverend Mr. Remo Marsili, of the Diocese of Cremona. To the Reverend Mr. Albert Giachetti, of the Archdiocese of Florence. To the Reverend Mr. Charles Calvanese, of the Archdiocese of Naples. To the Reverend Mr. Antonino Russo, of the Archdiocese of Quito. To the Reverend Mr. Cesare Lucci, of the Diocese of Rimini. 27. To the Reverend Mr. Bernard Bellardo, of the Archdiocese of Turin. February 4. To the Reverend Mr. Aristide Arrighi, of the Diocese of Ales and Terralba. To the Reverend Mr. Mario Marini, of the same diocese. To the Reverend Mr. Filippo Minghetti, of the same diocese. To the Reverend Mr. Francesco Cucurullo, of the Diocese of Agrigento. To the Reverend Mr. Ugo Gentile, of the Diocese of Marsi. To the Reverend Mr. Olinto Moscatelli, of the Diocese of Teggiano. 15. To the Reverend Mr. Umberto Paternostro, of the Diocese of Bisceglie. To the Reverend Mr. Cesare Cinotti (Rome). To the Reverend Mr. Michele Mondo, of the Archdiocese of Turin. To the Reverend Mr. Giuseppe Pappolla, of the Archdiocese of Trani. To the Reverend Mr. Aurelio Cornini (Rome). To the Reverend Mr. Gennaro Di Meola (Rome). To the Reverend Mr. Giuseppe Sambusida (Rome). To the Reverend Mr. Francesco Mazzarella, of the Archdiocese of Bari. To the Reverend Mr. Giuseppe Tinelli, of the same Archdiocese. To the Reverend Mr. Samuel Gaetani Tavella, of the Archdiocese of Milan. March 1. To the Reverend Mr. Charles. 5. To the Reverend Mr. Ascenso Iannini, of the Archdiocese of L'Aquila. To the Reverend Mr. Silvio Reguitti, of the Diocese of Brzesc. To the Reverend Mr. Luigi Fogliano, of the Archdiocese of Naples. To the Reverend Mr. William Rinaldini, of the same Archdiocese. To the Reverend Mr. Giuseppe, of the Apostolic Vicariate of Aleppo. The Knighthood of the Order of Pope Sylvester: October 24. March 5. April 30. June 17. July 31, 1948. To the Reverend Mr. Fernando E. Bonnet, of the Diocese of Liegi. To the Reverend Mr. Giulio G. Brisbov, of the same diocese. To the Reverend Mr. Giulio Masset, of the same diocese. To the Reverend Mr. Giovanni Moreau, of the same diocese. 1949. To the Reverend Mr. Giuseppe Philippen, of the Archdiocese of Malines. To the Reverend Mr. Valerio Vernacchia (Rome). To the Reverend Mr. Giov. Battista Hanssens,

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of the Archdiocese of Malines. To the Reverend Mr. Giuseppe P. M. Rodts, of the same Archdiocese. To the Reverend Mr. Gerard Antignani, of the Archdiocese of Salerno.

[*Latin ed. p. 463*]

Diarium Romanae Curiae, July 31st, August 28th, 1949.

To the Reverend Mr. Alberto Postiglione, of the same Archdiocese.

To the Reverend Mr. Gustavo De Prêter, of the Archdiocese of Malines.

To the Reverend Mr. Edmondo Van den Bossche, of the same Archdiocese.

To the Reverend Mr. Michele Iemmolo, of the Diocese of Noto.

September 23rd.

To the Reverend Mr. Ferruccio Casali, of the Archdiocese of Milan.

To the Reverend Mr. Nicola Cavallaro, of the Archdiocese of Catania.

To the Reverend Mr. Giuseppe Botero Salazar, of the Diocese of Cali.

October 12th.

October 20th.

October 28th.

October 12th.

November 21st.

November 24th.

December 12th.

December 14th.

To the Reverend Mr. Giulio Cardyn, of the Archdiocese of Malines.

To the Reverend Mr. Willy Peremans, of the same Archdiocese.

To the Reverend Mr. Stefano Falez, of the Archdiocese of Gorizia.

To the Reverend Mr. Luigi Raggi, of the Archdiocese of Newark.

To the Reverend Mr. Paolo Napoli, of the Archdiocese of Salerno.

To the Reverend Mr. Vincenzo Trucillo, of the same Archdiocese.

To the Reverend Mr. Carlo Alberto Calistri, of the Diocese of Orvieto.

To the Reverend Mr. Vincenzo Sarra, of the Archdiocese of Matera.

To the Reverend Mr. Franco Daverio, of the Archdiocese of Milan.

To the Reverend Mr. Giancarlo Daverio, of the same Archdiocese.

To the Reverend Mr. Antonio Schaedel (Rome).

To the Reverend Mr. Guglielmo Steinhausen (Rome).

To the Reverend Mr. Giuseppe L. Ryan, of the Diocese of Bathurst in Canada.

January 3rd.

To the Reverend Mr. Giuseppe Saladini (Rome).

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To the Reverend Mr. Umberto De Julio, of the Diocese of San Severo.
1950.
To the Reverend Mr. Cornelio Francioni, of the Diocese of Montefeltro.
To the Reverend Mr. Angelo Motteran, of the Diocese of Adria.
To the Reverend Mr. Isacco Danese, of the Diocese of Andria.
To the Reverend Mr. Girolamo Fuzio, of the same Diocese.
To the Reverend Mr. Giuseppe Fabbri, of the Diocese of Faenza.
To the Reverend Mr. Raffaele Jaboni, of the Archdiocese of L'Aquila.
To the Reverend Mr. Renato Rizzo, of the same Archdiocese.
To the Reverend Mr. Carlo Pisani, of the Archdiocese of Milan.
To the Reverend Mr. Giuseppe Mingucci, of the Diocese of Rimini.
To the Reverend Mr. Amedeo Blasetti (Rome).
To the Reverend Mr. Medoro Gori (Rome).
To the Reverend Mr. Lorenzo Caramello, of the Archdiocese of Florence.
To the Reverend Mr. Giuseppe Capurro, of the Archdiocese of Genoa.
To the Reverend Mr. Gennaro Magi, of the Diocese of Lech.
September 23rd.
To the Reverend Mr. Staglieno Zaccarelli, of the Archdiocese of Urbino.
To the Reverend Mr. Cesare Bonacini, of the Archdiocese of Modena.
To the Reverend Mr. Elio Bonvicini, of the same Archdiocese.
September 25th.
To the Reverend Mr. Giuseppe Attanasio, of the Archdiocese of Milan.
To the Reverend Mr. Alberto Miniuchi, of the Diocese of Pesaro.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary, January 25, 1950. To Mr. Ferraris Paolo, of the Archdiocese of Turin.

27 " " To Mr. Grimaldi Piero, of the Diocese of Ales and Terralba.

29 " " To Mr. Badoni Mario (Rome).

February 4 " " To Mr. Frasca Achille, of the Diocese of Teggiano.

" " " To Mr. Malagodi Pietro (Rome).

15 " " To Mr. Barracchia Antonio, of the Archdiocese of Barletta.

" " " To Mr. Tato Francesco, of the same Archdiocese.

" " " To Mr. Morroni Ugo (Rome).

" " " To Mr. Croce Antonio (Rome).

" " " To Mr. Torretta Eugenio, of the Archdiocese of Turin.

" " " To Mr. Sorrenti Francesco, of the Archdiocese of Trani.

25 " " To Mr. Zavala Enrico, of the Diocese of the Most Holy Conception in Paraguay.

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" " " To Mr. Sanvido Gino, of the Diocese of Padua.

" " " To Mr. Hao-Mêm Pietro, of the Apostolic Vicariate of Phat-

" " " To Mr. Nguyên-Rât Simon, of the same Apostolic Vicariate.

March 17 " " To Mr. Ieralla Vittorio, of the Diocese of Trieste and Capodistria.

NECROLOGY, April 22, 1950.

Most Reverend John Timothy McMicolas, Archbishop of Cincinnati.

25 " " Most Reverend John Ireneo Joffily, Titular Archbishop of Anasarta.

May 18 " " Most Reverend Gerard Shaughnessy, Bishop of Seattle.

22 " " Most Reverend McDonald.

25 " " Most Reverend Marco Glaser, Titular Bishop of Cesaropoli.

June 2 " " Most Reverend John Thomas Kidd, Bishop of London.

3 " " Most Reverend Albert Droulers, Bishop of Amiens.

Saint Andrew and Saint Joseph, Archbishop of Edinburgh.

[*Latin ed. p. 465*]

Year and Volume XXXXII, July 22, 1950 (Series II, Volume XVII) - No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF BLESSED JOANNA, QUEEN OF FRANCE, IN THE BASILICA OF THE VATICAN, ON THE TWENTY-EIGHTH DAY OF MAY, 1950.

At the request of the Reverend Cardinal Micara Bocci, Prefect of the Congregation for Extraordinary Causes of Canonization, who, with utmost urgency, presented the matter to the Consistory, and to the Most Eminent Prince of the Sacred College, and to the Congregation, the Supreme Pontiff, in the name of the Most Reverend, through the Reverend Anthony, responded as follows: The Vicar of Jesus Christ, moved by the Divine Spirit, declares that Joanna, Queen of France, is already adorned with the splendors of sanctity. Let her homeland rejoice, the most fertile land of Christian virtue; let the entire Church rejoice, which now presents a new, redeemed glory, and new examples of greatness of spirit and humility for its children to emulate.

Then, the Most Blessed Father, seated on the Chair, declared: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently imploring Divine assistance, and with the venerable brothers having given their consent, We pronounce and declare:

[*Latin ed. p. 466*]

Acta Apostolicae Sedis – Official Commentary 466 of the Most Holy Ro-

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man Church, by the counsel of the Cardinals, Patriarchs, Archbishops, and Bishops residing in the City; We decree and define that Blessed Joan, Queen of France, is a Saint, and We add her to the Catalogue of Saints, establishing that her memory ought to be observed each year on the day of her birth, that is, the fourth of February, among the Saints, neither as a Virgin nor as a Martyr, to be commemorated with pious devotion. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. HOMILY OF OUR MOST HOLY LORD: Venerable Brothers, beloved sons, "Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls." These words of the Divine Redeemer come to mind as We consider the life of St. Joan, Queen of France, to whom We have decreed to grant the highest honors of sanctity. Indeed, she was most gentle and humble; but Christian humility, that is, the humility of spirit, which is not a weakness of the mind, nor a debility of the will, but the true virtue. We call it a virtue, which is able to restrain, temper, and direct the movements of the soul when grievous injuries are inflicted; a virtue which gives men dominion over themselves; which bestows tranquility, serenity, and peace; which bids each one, in both sorrowful and joyful circumstances, to turn his eyes to Heaven, so that after this earthly exile, he may attain so great a reward that all human greatness and dignities of this fleeting world will appear utterly vain, empty, and worthless. Born of royal lineage, from her earliest years she did not delight in the splendor of the court, nor in the vanities of the world, nor in the pleasures of her age, but rather in a life of solitude, in devotion to God and the Virgin Mother, and in offering kindness to the poor as often as she could. Still a girl, betrothed in marriage, she was dismissed by her parents.

[*Latin ed. p. 467*]

Acta Pii Papae XII, 467, recordantur; attamen, in matrimonio, in quo viginti et duo annos vixit, non illam placidam iucunditatem assecuta est, neque gaudia materna, quibus plerumque huius vitae circumstantiis frui licet, sed poenas, sed spinas acutissimas, et, tandem, sui viri neglectionem et amplissimam frustrationem dignitatis suae. Ioanna, hisce acerrimis aerumnis et adversis rebus superata, excelsa fortitudine, una cum humilitate et ceteris animi ornamentis coniuncta, mirabili quodam modo praedita apparuit; serenam reclinavit frontem; et hominibus nobilitate illa eximia pepercit, quam christiana virtus adauget, et internus et externus exornat divinae gratiae nitor. Itaque, a suis oculis dilabenti terrestri regno, pacate et libenter dixit, ut facilius et impensius ad Dei Regnum assequendum et dilatandum laborare posset. Religionis et caritatis operibus se totam dedidit, suadente praesertim et exemplo S. Francisci a Paula; et ita evenit ut quae dilectissimo populo suo regia dignitate praeire non posset, praeclarissimae virtutis splendore antecelleret et praeluceret. Quod autem iam diu sua mente versabat

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consilium, sacrarum nempe virginum Ordinem constituendi, quae longe a terrenarum rerum tumultu serenam in claustris vitam agerent, quae precibus caelestibusque contemplationibus vacarent, et sponte ultroque susceptis corporis castigationibus et cruciatibus suas et proximorum labes expiarent, id tandem aliquando, cum iam proxima esset ab extremo terrestris sui exsilii exitu, suavissima cum animi voluptate ad effectum deducere potuit. Quod quidem Ordinem ab se conditum Deiparae Virgini dicatum voluit, quam tantopere inde a tenella aetate adamabat et venerabatur. Ac praeterea, ut intimam suam, qua Deo donante frugebatur, animi serenitatem cum ceteris pro facultate participaret, virorum et mulierum consociationem condidit; quam idcirco a pace nuncupavit, ut omnes, qui institutum huiusmodi amplecterentur, in id potissimum totis viribus contenderent, ut.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale: That peace, which originates from Heaven, bearing the true name of peace, may truly and effectively flourish in the hearts of men, in their words, and even in the very activity of life, for the greatest private and public benefit. Indeed, this institution is one that no one can fail to see was most opportune for those times, in which, more frequently, the most bitter hatreds disturbed the people, divided domestic gatherings into opposing factions, and even the very foundations of human society were threatened by discord, contention, and, not rarely, even by warlike conflicts. But if it was opportune in that time, it is certainly no less useful in our own age; for, as all see, divisions are not light, disagreements and animosities separate minds, and the busy life of citizens is often disturbed tumultuously, not without great detriment to the common good. Let this Holy Jubilee therefore inspire us with its examples and its warnings, let us pray to God from the heavenly throne, where He rejoices in eternal delights, that all may love one another with hatred extinguished; that, with mutual and most grievous divisions happily resolved by justice and charity, all the people may finally be united in fraternal and active cooperation; that, finally, nations, through the cessation of harmful and destructive discord and through the harmonious agreement of each with the others, may become one great family, which, with minds and forces united, may strive together to achieve the common prosperity and peace of all. But above all, we implore that this be granted, for without it, all other things are nothing, are of no value; that the divine love may warm the hearts of mortals, that Christian charity may impel us towards all, and that the evangelical precepts may temper, regulate, and direct. Let all contemplate this life, and from it understand that human grandeur, not riches, not the pleasures of the world, can bestow happiness upon men, but only virtue, for which «nothing is more beautiful, nothing

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is more pleasing, nothing is more lovable.

[*Latin ed. p. 469*]

Acta Pii PP. XII 469 2 bilius » . To attain this, let us all strive, strengthened by divine grace; and thus, at times, we may attain that eternal blessedness, which knows no end. Amen. APOSTOLIC CONSTITUTION CONCERNING THE TERRITORIES OF CARTHAGENA IN SPAIN, CUENCA, AND ORIHUELA (ALBACETE), WHICH ARE SEPARATED FROM THE DIOCESES OF CARTHAGENA IN SPAIN, CUENCA, AND ORIHUELA TO FORM A NEW DIOCESE OF ALBACETE, AND ITS CATHEDRAL CHAPTER IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, among the principal and greatest duties of the Roman Pontiff, it is certainly fitting to diligently strive to promote the good and benefit of the greater flock of the Lord, and to facilitate its governance, by sometimes erecting new dioceses from extensive territories that have been divided, and by entrusting them to the prudent care of other venerable prelates. Therefore, since it has been requested of Us that, from the territories of the dioceses of Cartagena in Spain, Cuenca, and Orihuela, or Alora, a new diocese be established, We, with the favorable vote of the venerable Brother Caietan Cicognani, titular Archbishop of Ancyra and Apostolic Nuncio in Spain, and with the consent of the aforementioned bishops of the dioceses, Michael de los Santos Diaz y Gomara, who has now passed away, Innocent Rodriguez Diaz, and Joseph Garcia Goldáraz, having considered the prayers offered to Us with a willing spirit, have decided to grant them. Therefore, with the counsel of Our venerable Brothers, the Cardinals of the Holy Roman Church, and with the necessary additions, and with the consent of others who are concerned or are presumed to be concerned, after mature deliberation and with certain knowledge, by the authority of these present letters, and by the fullness of Our apostolic power, from the diocese of Cartagena in Spain, the following foreign vicariates, as they are now constituted, are separated: Almansa, Casa Ibamez, Cic. Farn., I X, 14, Chinchilla, Eellin, Gorquera, and Albacete.

[*Latin ed. p. 470*]

Acts of the Apostolic See - Official Commentary 470. From the diocese of Cuenca, we separate the archpriory of La Boda, which consists of eight parishes, namely: La Roda, Fuensanta, Madrigueras, Minaya, Gasas de Roldan, Montalvos, Tarazona de la Mancha, and Villalgordo del Jucar; from the diocese of Oriola, we separate the city of Gaudete; and then, encompassing all the aforementioned vicarages, parishes, and the city, we erect and establish a new diocese, to be called Albasete, and we appoint as its heavenly patroness the Blessed Virgin Mary under the title of Los Llanos. Therefore, the new diocese of Albasete borders: to the north, the diocese of Cuenca; to the east, the archdiocese of Valencia; to the south,

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the dioceses of Oriola and Cartagena (in Spain); and to the west, the diocese of Jaén and the archdiocese of Toledo. We establish the episcopal see of this diocese in the city of Albacete, from which the diocese itself derives its name; and the parish church, dedicated to God in honor of Saint John the Baptist, which exists there, we raise to the rank and dignity of a cathedral, and we grant to it, and to the Bishops of Albasete for the time being, all the rights, privileges, and honors enjoyed by other prelates throughout the world; and we subject them to the same duties and obligations to which others are subject. As for the clergy in particular, we decree that each priest must be incardinated in that diocese in whose territory he holds a benefice or ecclesiastical office. Other priests will be permitted to request incardination in the new diocese, if they serve in any office within its territory. Regarding the governance and administration of the new diocese, the erection of the diocesan seminary, the election of a Capitular Vicar or Administrator in the event of a vacancy, and the rights and obligations of the clergy and the faithful, we command that all that which the sacred canons prescribe be duly observed. The episcopal table of the diocese of Albasete will be constituted from the revenues of the Curia, from a grant assigned by the civil government, from foundations that have been established within its territory, the endowment of which amounts to ninety-seven thousand six hundred and twenty pesetas, obtained through contracts for borrowed money with the state and finally, one-fourth of the total amount is deposited in the diocesan treasury of Cartagena (in Spain), which amounts to one hundred fifty-nine thousand three hundred and seventy-five pesetas. Furthermore, we wish that all documents and records pertaining to the new diocese and its clergy and faithful, from the episcopal curias of Cartagena (in Spain), Cuenca, and Oriola, be transmitted to the curia of Albasete as soon as it is permissible, to be diligently preserved in its archives.

[*Latin ed. p. 471*]

Acta Pii PP. XII 471 Furthermore, in the presence of those assembled, by these same Letters and with the same supreme authority, We establish in the cathedral church the Chapter of Canons, as previously established, to which We grant the same rights, privileges, and prerogatives as are enjoyed by other cathedral Chapters within the nation of Hispania by common law, and We subject it to the same burdens and obligations to which other Chapters are subject. This Albasitense Chapter shall consist of five Dignities, namely: the Dean, the Archpriest, the Archdeacon, the Cantor, and the Master of the School; four Canons of Office, of whom one shall be assigned to the office of Theology, and another to the office of Penitentiaries; and seven simple Canons; to which may be added twelve minor beneficiaries or mansionaries. The conferral of Dignities is reserved to the legal process before the Apostolic See, while the nomination of the Canons or mansionaries,

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with the legally required reservations remaining as set forth in Canon 1435 of the Code of Canon Law, shall be the responsibility of the Bishop. The choral vestments of the Canons and beneficiaries shall be those customarily used in the cathedral Chapter of Carthaginensi in Hispania. The prebends of the Canons are constituted with an endowment provided by the civil government. In all other respects, the prescriptions of law must be strictly observed. For all the matters as above stated and established, We appoint the Apostolic Nuncio in Hispania, or whoever presides over the execution of the Nunciature, to carry out the aforementioned mandate, and We grant him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to effect the purpose in question, and We impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as it is permissible, an authentic copy of the acts of the execution. These present Letters and all that they contain, even with regard to those who may be concerned, or who may presume to have an interest, even if they are not specifically and individually mentioned, or have not consented to the foregoing, shall never be deemed to be vitiated by any flaw of surreptition, or prevarication, or nullity, or by any intention of Ours, or by any other defect, whether substantial or unforeseen, but rather they shall always be considered valid and effective, made and issued with full knowledge and authority, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, with any authority, anything should happen to be attempted against these, We will and decree that it shall be entirely void and of no effect, notwithstanding any rules that may be necessary in synodal or provincial matters.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472, concerning general and universal councils published, general or special Constitutions and Apostolic Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all that is contrary to these, even those worthy of special mention, to all of which We hereby derogate. Finally, We wish that these Letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if these present Letters were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, from the Palace of Gandolfo, in the year of Our Lord nineteen hundred and forty-ninth, on the second day of the month of November, in the eleventh year

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of Our Pontificate. For His Holiness, the Cardinal Secretary of State, F. Card. Marchetti Selvaggi. The Secretary of the Sacred College, Ani Fr. A. I. Card. Piazza. Secretary of the Sacred Congregation, Arthur Mazzoni. Apostolic Proton, Bernardus De Felicis. Apostolic Proton, Loco £ß Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 11. - A l. Trussardi. APOSTOLIC LETTERS! In the city of La Paz in Bolivia, the church dedicated to the honor of St. Francis of Assisi is raised to the title and dignity of a Minor Basilica. PIUS PP. XII For the perpetual memory of this event. — It is indeed a fortunate omen that the capital of the entire Bolivian territory is named after peace, in which, as We have learned, there exists a renowned temple dedicated to Saint Francis of Assisi, who above all followed the Lord's exhortation and promise: "Blessed are the peacemakers." They shall be called the sons of God" (Matthew 5:9). This church, among the oldest in that city, was founded in the year 1549, but, not long after, it collapsed in ruins; however, through the unwavering piety and ample generosity of the faithful, it was restored and repaired, and also rebuilt with squared stones.

[*Latin ed. p. 473*]

The acts of Pope Pius XII, page 473, state that this building was solidly constructed and entirely built of stone, in such a way that it perfectly harmonizes with the so-called "Roman" style and the Tuscan style. The facade of this temple is very beautiful, a masterpiece accomplished by the skill and ingenuity of the local craftsmen. The building itself is divided into three parts, in which many sacred images are displayed, among which the images of the Divine Redeemer, bearing the marks of the scourges inflicted upon Him by the impious, of the Most Blessed Virgin Mary, and of the salvation offered by Him, shine most brightly. Also worthy of mention are the three marble altars, completely covered in gold, and the pulpit, whose four columns have cedarwood emblems affixed to them, which have been preserved intact until this time. Therefore, this second temple, consecrated in the year 1789, has yielded to the glory and praise of the city of Pacensis, and its inhabitants and visitors are accustomed to admire it and to pray within it frequently. Therefore, in order that this church might receive greater adornment and honor, the Venerable Brother Abel Isidoras Antezana y Roias, Archbishop of Pacensis, presented petitions so that we might deign to elevate the aforementioned temple to the dignity of a Minor Basilica. We, wishing to offer a clear and evident pledge of Our benevolence to that venerable building, readily and willingly accepted such petitions. Wherefore, having also heard the Venerable Brother Clemente, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and in all respects, We bestow and adorn the church dedicated to Saint Francis of Assisi in the city of Pacensis, in the Bolivian territory, with the

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honors and privileges of a Minor Basilica, notwithstanding any objections to the contrary. These things We decree, We establish, We decide, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that the aforementioned church, now and in the future, shall fully enjoy [these privileges]; and that it shall be rightly judged and defined accordingly; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this time forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of January, in the year 1948, in the ninth year of Our pontificate. By special mandate of the Most Holy Father, to the Cardinal Secretary of State. I, BAPT. MONTINI, Substitute Secretary of State.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Official Commentary II. SAINT JOSEPH, CONFESSOR, HUSBAND OF THE BLESSED VIRGIN MARY, IS DECLARED THE PRINCIPAL PATRON SAINT OF THE CITY OF MORELIA. PIUS PP. XII. For the perpetual remembrance of this matter. – That all the faithful might increasingly venerate Saint Joseph, the most chaste Spouse of the Divine Mother, Our Predecessors, the Roman Pontiffs, have, over time, diligently striven. Among these, it is fitting to recall Pope Xystus IV, who wished the ninth day of March to be dedicated to the Most Holy Patriarch in the Breviary and Roman Missal; Gregory XV, who in the year 1621 ordered that the same day be observed as a feast with a double precept throughout the world; Clement X, who in the year 1671 granted the feast the rites of the second class; Clement XI, who, by his Decree of the fourth day of February in the year 1714, adorned the aforementioned feast with the proper Office and Mass; and finally, Benedict XIII, who ordered that the name of the Nourisher of the Son of God be added to the Litany of the Saints in the year 1726. Emulating the devotion of these Pontiffs towards the most illustrious Head of the Holy Family, Pope Pius IX, who, in the grave difficulties then afflicting the Church, decreed on the tenth day of September in the year 1847 that the feast of His Patronage be celebrated throughout the entire Church with the rites of the second class, a feast which was already being celebrated in several places with a special Indult granted by the Holy See, and, yielding to the prayers of the Sacred Ministers and the faithful of the whole world, solemnly declared the illustrious Patriarch, Blessed Joseph, Patron of the Catholic Church, by Decree of the Sacred Congregation for the recognition of legitimate rites, on the eighth day of December in the year 1870. Furthermore, by Apostolic Letters sealed with the Fisherman's ring, dated the seventh day of July in the year 1871, Our Immortal Predecessor also enhanced the liturgical honors of both the Nativity and the Patronage of the same Saint. Nor did

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Pope Leo XIII neglect to foster the piety of the faithful towards the Father of Our Lord Jesus Christ, who, in his Encyclical Letters Quamquam pluries, dated the fifteenth day of August in the year 1889, earnestly exhorted Bishops and the faithful that, amidst so many difficulties, together with the Patronage of the Virgin Mary, Mother of God, especially in the month of October, they should also implore Saint Joseph in prayer, with indulgences granted for this purpose, as ordained by the Pope himself. Pope Pius X decreed that the feast of Saint Joseph's Patronage should be celebrated as a solemnity with the rites of the first class, with an octave.

[*Latin ed. p. 475*]

Acta Pii PP. XII 475. And Benedict PP. XV, in the year 1920, fifty years after Saint Joseph had been declared the Patron of the Catholic Church, the Spouse of the most chaste Virgin Mary and the Nurse of the Incarnate Word, by his own initiative on the twenty-fifth day of July, decreed that the blessed anniversary should be solemnly commemorated throughout the Catholic world, and that the name of the same Saint should be included in the praises, in the Italian language, to be said at the end of private Mass. Remembering these things, We, no less than all Our predecessors, deeply devoted to Saint Joseph, have learned with great joy from the testimony of the Venerable Brother Aloysius Maria Altamirano Bulnes, Archbishop of Morelia in Mexico, that for a long time in the Metropolitan City of Morelia, the most worthy Spouse of the Blessed Virgin is most fervently venerated. In the year 1652, by the Bishop, at that time of Michoacán, Marco Ramirez del Prado, with the approval of the College of Canons, and with the applause of the clergy and the entire people, the same Saint was solemnly declared to be the advocate before God against lightning and storms. Sánchez de Tagle, of blessed memory, the founder of the Sacred Seminary for Clergy, in the year 1760, took care to have a large temple built in honor of the Saint, where constant devotion was offered to Him, and the Metropolitan Chapter, facing imminent calamities, chose Him as their most powerful Patron in the year 1871, and never failed to implore His help. Finally, the Pious Union, established by the Reverend Father Ignatius Arciga in the year 1899, has wonderfully increased devotion throughout the entire Archdiocese of Morelia to the Protector of the Holy Church, whom families have had and have as the most excellent example of vigilance and paternal providence, married couples as the perfect model of conjugal fidelity, and virgins as the outstanding example of virginal integrity. All these things persuade Us to readily and willingly join in the prayers which the aforementioned Archbishop of Morelia, with the support of the Metropolitan Suffragan and the College of Canons, and with the unanimous vote of the individual priests and faithful of the city, addressed to Us, so that all the people of Morelia may increasingly and daily venerate the vigilant Guardian of the Incarnate Word and invoke Him with confident hearts. Wherefore, having

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carefully considered all the circumstances with diligent study, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the tenor of the present document, and forever, We declare, constitute, and proclaim Saint Joseph, Confessor, the Spouse of the Blessed Virgin Mary, to be the principal celestial Patron of the city of Morelia, with all the rights and privileges pertaining to places that have Patrons. These things We decree and command, declaring these present letters to be firm, valid, and efficacious.

[*Latin ed. p. 476*]

476 The Acts of the Apostolic See – The official commentary shall perpetually exist and remain; shall produce and obtain its full and complete effects; and shall fully support those to whom it pertains, or may pertain, now and in the future; and thus it shall be rightly judged and defined; and shall be rendered null and void from this moment and forever, if anything, by anyone, with any authority, knowingly or unknowingly, should attempt to alter it. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of March, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal of the Congregation for Extraordinary Affairs, I, BAPT. MONTINI, Substitute Secretary of the Third Class, concerning the Parochial Church of Saint Frances of Cabrini, in the town commonly called "Sant'Angelo Lodigiano," in the Diocese of LAUDENSIS, adorned with the honors and privileges of a Minor Basilica. PIUS PP. XII For the perpetual memory of this matter. — Following the custom established by Our Predecessors, the Roman Pontiffs, We retain and preserve, with due merit, the dignity and privileges of certain sacred buildings, which, for a special reason, stand out among the others, by increasing their titles. Indeed, among the Christian people, the Temple, which decorates the town of "Sant'Angelo Lodigiano," commonly called, and located within the territory of the Diocese of LAUDENSIS, dedicated to Saint Frances of Cabrini, a Virgin, is held in singular honor. For this "A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace," as she was born there, added great honor to her native land, either through the loftiness of her life or through the praise of her memorable deeds, and illuminated the name of the Church and her homeland, even in distant regions, as an unwearied administrator of charity. Furthermore, although the Temple, although not of ancient origin, since it is newly constructed, is also worthy of commendation through artistic works, with perfect marble and painted images, in which the life of the same Saint Frances of Cabrini is depicted in colors. Moreover, this Church, which we also know to be a parish church, diligently performs divine services, which are carried to out by the pastor and other priests. Moved by these things, and on the occasion of the celebration of the once-in-a-century anniversary

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of the illustrious birth...

[*Latin ed. p. 477*]

From the Acts of Pope Pius XII, page 477, the current Prefect of this city, also acting as administrator of the town and of the entire Christian population, presented us with petitions requesting that the aforementioned church be declared a Minor Basilica. We, considering the life and good works of Saint Frances Xavier Cabrini, whom the very Heavens themselves have recognized as a Saint, and desiring to honor the town in which she was born with some distinction, have, with the support of the recommendation of the Most Reverend Brother Peter Calchi Novati, Bishop of Lodi, willingly decided to fulfill these requests. Therefore, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby declare and decree that the parish church of Saint Frances Xavier Cabrini, located in the town commonly called "Sant'Angelo Lodigiano," within the boundaries of the diocese of Lodi, shall be endowed with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing this honor. Notwithstanding any objections to the contrary. We decree, We establish, We decide that these present letters shall remain firm, valid, and efficacious forever, and shall have and obtain their full and complete effect; and that they shall fully benefit those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be considered void from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourth day of the month of March, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal, Prefect for the Public Affairs of the Church, Guido Brugxola, Office for the Dispatch of Pontifical Documents.

LETTER TO THE MOST REVEREND FATHER EMMANUEL MIGNONE, BISHOP OF AREZZO: IN THE NINTH CENTURY AFTER THE DEATH OF GUIDO OF ARRETTO.

PIUS PP. XII. Venerable Brother, greetings and Apostolic Benediction.

As the ninth century passes since the death of Guido the Monk, the glory of Arezzo, all...

[*Latin ed. p. 478*]

The Acts of the Apostolic See - Official Commentary 478. The advancement of the liberal arts is a cause for celebration, and it is fitting to honor a man of such renown. Indeed, the Church desires to remember him, for he contributed greatly to the proper and clear notation and regulation of sacred chants in his own unique way, which not only adorn the liturgical rites and the worship of the Divine, but also inspire and foster Christian piety.

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Therefore, we wish to congratulate those distinguished groups of men who, during these days, are worthy of commemorating this event by sharing the wealth of their knowledge, their musical studies, and their historical investigations. We wish to give precedence to their voices. The obscure age in which Guido of Arezzo lived does not allow us to fully discern what he discovered, pondered, and experienced in this field; however, we know that he introduced something entirely new in the way that melodies could be described more safely and clearly; so much so that he was restored to the art of music by many learned men of our past and present times, and was even called an inventor. And our predecessor, the blessed and revered John XIX, when Guido of Arezzo arrived in Rome from the monastery of Pomposa, where he had embraced the monastic life, he welcomed him gladly, as tradition tells us. "Indeed," as Guido himself writes, "the Pope greeted me with great joy upon my arrival, engaging in much conversation with me, and often contemplating our antiphonary and the rules prefixed therein..." (Letter to the Most Blessed and Beloved Brother Michael). From this, it is clearly evident that his name was already flourishing, and that his musical art, and the invention associated with it, were highly valued even by the Roman Pontiff. However, the primary purpose that guided Guido the Monk in his studies and investigations was to find a more certain and appropriate way to contribute to the proper performance of sacred chants for the adornment of divine worship. Thus, he wrote to the Bishop of Arezzo, Theobald, "(a most worthy priest and prelate)," saying: "I offer to your wise paternal care the rules of the art of music, which I have explained as clearly and concisely as I could, ... seeking only what may be beneficial to the Church and to our humble selves" (Letter to Theobald). But while he was primarily concerned with the dignity and beauty of the sacred rites, he undoubtedly also promoted the advancement of the art of music, as he opened up a new path for it. Therefore, the men of our present age owe much to this pious and studious monk in this regard; and all should honor him with praise. And may all learn from him to imitate that Christian virtue with which he strove for evangelical perfection throughout the course of his mortal life.

[*Latin ed. p. 479*]

The Acts of Pope Pius XII, page 479, state this, so that both public and private affairs, and reasons, may be suitably, harmoniously, and as if modulated according to the laws of the art of music, to happily conform to the "unity of a well-ordered state, composed of harmonious diversity" (St. Augustine, *De Civ. Dei*, Book 1, Chapter 17, paragraph 14). Since, through the astute work of Guy of Arezzo, it has come to pass that, especially, the melodic chants of the liturgy may better and more safely preserve their integrity, and be expressed by easier means, we are confident that those who today are promoting the studies of sacred music will draw inspiration

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from these secular celebrations to more eagerly advance this undertaking of such great importance and utility. We, therefore, with heartfelt joy, bestow the Apostolic Blessing upon Our most beloved Mary, the conciliator of heavenly gifts and the witness of Our benevolence, upon you, Venerable Brother, and upon the entire flock entrusted to your care, and also upon all those who embrace the monastic institution of Guy of Arezzo. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of May, in the year 1950, in the twelfth year of Our Pontificate.

PIUS PP. XII

ADDRESSES

To Anthony I, those faithful who are in Rome, to celebrate the canonization of Blessed Mary.

From almost all regions of Spain, you have come, beloved children, to attend the solemn triumph of that one whose name is about to be uttered by all: Saint Anthony Mary Olaret. And We, welcoming you with the greatest cordiality and the most paternal affection, wish to welcome you and express the satisfaction with which We have bestowed the highest honors of the altars upon so eminent a figure, an honor to his homeland and to the Church. He is not one to whom glory is revealed for having lived in obscurity or hiddenness. Anthony Mary Olaret, son of most Christian, but modest, parents, in his childhood and youth, became acquainted with the loom and the workshop; but very soon, the many gifts...

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Commentarium Officiale. The Creator had deposited in his privileged soul, and the generosity with which he responded to the divine voice, elevated him above the common level. These were difficult and confusing times; therefore, his first ministry in his small homeland – Sallent – was not so simple; and even more so, if one considers that within his ardent soul, something was also brewing which he himself did not yet fully perceive. Hence his first journey to Rome, his missionary attempt, and his return illuminated by an ideal, which would soon be realized in his principal work, his Missionaries, Sons of the Immaculate Heart of Mary, who were to be the heirs of his insatiable zeal, his highest fervor, and his love for souls. Such excellent qualities required a wider stage, and Our great Predecessor, Pius IX, saw in him a "pastor according to the heart of God," choosing him for the metropolitan see of Santiago de Cuba, where Anthony Mary Claret was an exemplary prelate, devoted to his clergy and his Seminary, a benefactor of new religious institutions for the good of his flock, heroic amidst the terrors of the earthquake and the cholera, an unwearied guardian of the purity of Christian life among his sheep, to whom he left the best testimony, that of

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his own blood shed in a sacrilegious attack. But Providence wanted him in an even more visible place, as confessor and counselor to a Queen; and in such a delicate position, Anthony Mary Claret remained as always: fervent, mortified, poor, prudent, and above all, deeply devoted to this Apostolic See, for whose love he voluntarily relinquished his coveted position, with the same fidelity with which, at the twilight of his life, he moved – here in this very Basilica – the entire Vatican Council to emotion, upon hearing the vigorous defense of papal infallibility, delivered by that elderly and prestigious champion of the faith. A great soul, born as if to embody contrasts: he could be humble in origin and glorious in the eyes of the world; small in body, but of giant spirit; of modest appearance, but capable of inspiring respect even in the great of the earth; strong of character, but with the gentle sweetness of one who knows the restraint of austerity and penance; always in the presence of God, even amidst his prodigious external activity; calumniated and admired, celebrated and persecuted. And among so many wonders, like a soft light that illuminates all things, was his devotion to the Mother of God. Our times are no less difficult than those of the Holy Archbishop of Cuba, confessor of the Queen of Spain and illustrious founder; therefore, we judge it providential to be able to present him today as a model for all.

[*Latin ed. p. 481*]

Acts of Pope Pius XII, 481, but especially for you – his countrymen and devotees – and, more especially, for his zealous sons and daughters, whose respective Institutes, with all their works and with all the souls that benefit from them, we wish to bless paternally. May the Blessing of Almighty God descend upon all of you, beloved children, upon all those whom you remember and love, upon your beloved homeland, upon your holy intentions and just desires, and may it remain forever.

II. To the faithful who had gathered in Rome, Queen of France, to celebrate the canonization of Blessed Joan.

* The Pentecost! The Pentecost of the Holy Year, a year of extraordinary abundance and effusion of divine grace: *spiritualis unctio!* What a feast! What joy for the entire Christian world, for the pilgrims who had come from all four corners of the earth to the Eternal City, around the Chair of the successor of Peter! But what a special feast and joy for you, dear sons and daughters of France, of the nation that has just seen one of its queens crowned with the bright and imperishable diadem of sanctity, a queen who, with the majesty of incomparable humility and dignity, had renounced the earthly crown, of which Bossuet, quoting the very words of Saint Gregory the Great, said was "as much above the other crowns of the world as royal dignity surpasses private fortunes."

This immense throng of pilgrims, after so many others who had already come this year from your homeland, today brings its waves, in a surge of

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gratitude, to the feet of He who had the honor and consolation of raising to the ranks of the saints of the Church, nearly half a millennium after her birth, this daughter of royal blood, Joan of France. Can one not see in this a plebiscite of faith, of a people proud of a gallery of saints, which is difficult to surpass in size and magnificence compared to that of all other countries in the world?

What is this new saint, whom, from all provinces and dioceses, pilgrims of all ages, of all conditions, of all professions...

*Habitual, May 29, 1950.

Oration for Henriette-Marie of France; cf. St. Gregory I, *Maledictus*, to King of the Franks, 595, September, letter I, p. 6; *Monumenta Germaniae Historica*, Epist., vol. I, p. 38.

ACTA, vol. XVII, no. 9. – July 22, 1950.

[*Latin ed. p. 482*]

Acts of the Apostolic See - Official Commentary 482. Cardinals, priests, religious, laymen, you have come here to honor and venerate her in the capital of Christendom? She is one of those silent heroines, whose figure, of exceptional moral grandeur, far from fading away over the ages, seems only now to be taking on clearer outlines and a more brilliant color in the light of history. Such is Joan of France. She is among those saints whose light, nascent and growing apart from the world, remained, during her earthly life, almost entirely hidden. But this light, now raised aloft, shines before the eyes of all the faithful; she progresses, she ascends, drawing in her wake all those who still know how to look, understand, and appreciate the true values of life; Joan takes her place as a glorious queen on a throne that her contemporaries would never have imagined for her. And behold, this very temple, where the solemn ceremonies of her canonization have just taken place, is, at this moment, witnessing the affectionate encounter of the Father of the great Christian family with his eldest daughter, Catholic France! Therefore, still filled with the emotion of this unforgettable morning, We feel Our heart expand and Our lips open for a paternal welcome, which spontaneously transforms into a fervent prayer and a tender exhortation. We say to you all: Listen and follow the inner call of this saint from the land of France, the message she addresses to the soul and conscience of all those who, living in an environment that is, alas, too often far removed from Christ, take seriously their dignity as Christians. It seems to Us that the life and work of Joan of France are marked by a triple divine seal: interior gifts, with which the Holy Spirit enriches her from her earliest youth – an exceptionally penetrating understanding of life and the effective action of the Virgin Mother of the Redeemer – and, as a fruit of her union with the life of the Mother of God, a union all the more intimate with Christ, without limit or reserve, raised by a generous impulse above all trials and humiliations, victorious over all bitterness and all pain. Dear sons and daughters,

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returning to your homeland, so beautiful and, nevertheless, shaken by the troubles of the present time, remain steadfastly faithful to the heritage that Christ has entrusted to you and transmitted through the long chain of your saints. Remain faithful to the Spirit that the Church invokes on this feast of Pentecost: Without the aid of your divine power, man has nothing within him, nothing that is not for his harm and ruin: *sine tuo numine, nihil est in homine, nihil est innoxium*.

[*Latin ed. p. 483*]

Acta Pii PP. XII 48: Considerate, o patrioti, le temps présent, avec ses misères et ses angoisses, avec ses erreurs et ses égarements, avec ses soulèvements et ses injustices: ne vous offre-t-il pas une trop fidèle image de l'horreur qui menace l'humanité entière et chacun des individus qui la composent, dès qu'ils prétendent se soustraire au joug aimable de l'Esprit de Dieu? Seule une France docile à cet Esprit divin, purifiée, obéissante à sa vocation essentielle, et appliquée à valoriser toujours davantage ses plus belles ressources, sera capable d'apporter à l'humanité, à la chrétienté, en toute plénitude, une contribution digne d'elle pour l'œuvre de réconciliation et de restauration. La profonde pénétration de Jeanne de France dans la vie de la Bienheureuse Mère de Dieu, la totalité absolue de sa consécration à Marie, le reflet resplendissant des sentiments et des vertus mariales dans sa propre vie et dans son Ordre de "l'Annonciade", donnent de nos jours à ses exemples et à ses règles l'aspect d'un nouveau message à la France. Dans les grandes luttes spirituelles de ces temps, où les partisans du Christ et ses négateurs se trouvent confondus dans la foule, la dévotion à la Mère de Jésus est une pierre de touche infaillible pour discerner les uns des autres. Catholiques de France, votre histoire, dont toute la trame est tissée des grâces et des faveurs de Marie, vous fait un devoir tout spécial de veiller sur l'intégrité et sur la pureté de votre héritage marial. Défendez-le contre ceux qui ont rompu leurs liens avec vos antiques et glorieuses traditions, par votre courageuse persévérance dans la poursuite de vos intérêts les plus sacrés, unie à l'exemple du respect des justes lois et de l'ordre légitime de l'État. Vous allez quitter ces lieux, où vous venez d'assister au triomphe de votre sainte; vous allez de nouveau fouler la terre, qui tant de fois a éprouvé les effets de la protection et de l'intercession puissante de Marie: faites alors monter vers le ciel d'azur et de lumière le grand désir de votre cœur, l'ardente prière de votre âme: Vierge sainte, rendez-nous forts dans le combat contre vos ennemis: *Virgo sacrata, da mihi virtutem contra hostes tuos!* La vie de Jeanne porte enfin le sceau de son union avec le Christ. Cette union l'imprègne, jusque dans les profondeurs de son âme, de grandeur héroïque. Sa naissance de sang royal, sa destinée de reine, fille, sœur, épouse de rois, réservaient à la pauvre créature, méprisée aux yeux du monde, mais toute gracieuse de charmes divins, un sort des plus douloureux. De bien rares éclairs de joie

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et d'honneur allaient faire descendre un peu de lumière dans la nuit d'une vie de douleur et d'humiliation; à peine quelques gouttes de douceur allaient atténuer un peu l'amertume de son calice d'affliction. Quel cœur resterait impassible à...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Commentarium Officiale: To measure the distance of her blessedness from the abyss of tribulations, within which her mortal life was spent. She traverses the valley of tears and ascends the peaks with the serenity of those who, trained in the sublime school of the folly of the Cross, have known how to immerse and refine their spirits therein. In the hearts of the women of France, to whom, in the present circumstances, a mission of supreme importance is entrusted, may God, the Almighty Lord, infuse in abundant measure the courage in suffering and in struggle, through which the interior life of Joan of France was heroically manifested. It is admirable the role of women in the history of France. Clotilde delivers her from infidelity and heresy, and through the baptism of Clovis, she is given to Christ! Blanche of Castile is the educator of Saint Louis, "the good soldier of Christ"! Joan of Arc restores to France her place in the world, and her banner bears the names of Jesus and Mary! Is not the glorification of Joan of France today a sign that her message of peace, which has remained for so long, like the grain, buried in the earth and seemingly barren, will finally sprout and rise in golden ears, of which those who sowed it in tears and in their blood will joyfully bear the sheaves, for France and for the world? On one condition! that the women of France continue to respond to their vocation, to fulfill their mission. These providential heroines fulfilled theirs through the wisdom of their spirit, the strength of their will, the sanctity of their lives, the generosity in the total sacrifice of themselves, in short, through the imitation of the virtues of Mary, throne of Wisdom, strong woman, handmaid of the Lord, compassionate Virgin, pierced by the sword, Mother of the Author of Peace and Queen of Peace. Be such, women of France. Through your maternal care, through the dignity of your Christian life, both private and social, you will accomplish more for true, lasting peace than conquerors, legislators, or geniuses could achieve without you. It is with this thought and with this hope that We invoke upon France, through the intercession of Saint Joan, the most beautiful favors of God, as a pledge of which We wholeheartedly grant you Our Apostolic Blessing.

[*Latin ed. p. 485*]

Acts of Pope Pius XII, 485, III. To those participating in the International Congress of Social Studies and the International Christian Social Association, held in Rome.

We extend our greetings to you, members of the International Congress

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of Social Studies and the International Christian Social Association, and We feel a particular pleasure in expressing this to you here, in this Holy Year. This meeting is more than a fortunate coincidence; it is, on your part, a manifestation of your own dispositions; it is, for Us, the foundation of a joyful hope, that your deliberations and resolutions will contribute, to a large extent, to bringing about the beautiful fruits that We promise from this year of return and universal reconciliation, namely, the renewal and flourishing, within the great human community, of the spirit of justice, love, and peace. Indeed, in the absence or decline of this spirit, one must see one of the principal causes of the evils that afflict millions of men in modern society, the entire vast multitude of the unfortunate, whom unemployment starves or threatens to starve. It is upon their misery, upon their discouragement, that the spirit of evil preys, in order to turn them away from Christ, the true, the only Savior, to cast them into the current of atheism and materialism, and to involve them in social organizations that are in contradiction with the order established by God. Dazzled by the blinding light of beautiful promises, by the audacious affirmation of uncontrollable successes, they are easily tempted to surrender to easy illusions, which cannot fail to lead them to new and terrible social upheavals. What an awakening awaits them after these beautiful golden dreams! Only the coalition of all good people throughout the world for a large-scale action, loyally understood and in perfect agreement, can bring the remedy. No more of these blinders that narrow the field of vision and reduce the vast problem of unemployment to simply attempting a better distribution of the sum of individual physical forces of labor in the world! It is necessary to face, squarely and in its entirety, the duty of providing for countless families, in their natural and moral unity.

Given on the 3rd day of June in the year 1950.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary: Juridical, economic, a just vital space responding, even if in a modest measure, but at least sufficiently, to the demands of human dignity. Behind the selfish concerns of nationalities and classes, which may hinder the least a loyally undertaken and vigorously pursued action, in the conspiracy of all forces and all possibilities throughout the entire surface of the globe, in the cooperation of all initiatives and all efforts of individuals and particular groups, in the universal collaboration of peoples and states, each contributing its respective share of resources: in raw materials, in capital, in labor. Finally, all participants in this common effort must appreciate the assistance that the Church provides them. Here is the great social problem, the one that stands at the crossroads at the present time! That it be directed towards a favorable solution, even at the expense of material interests, at the price of sacrifices from all members of the great human family: this is how one will

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eliminate one of the most worrying factors of the international situation, the one that, more than any other, fuels the ruinous "cold war" today, and threatens to unleash, incomparably more disastrously, the "hot war," the burning war. How slow would be he who, in the old industrial countries, would think that, today, as a century ago, or even only half a century ago, it is only a matter of ensuring for the wage-earning worker, freed from feudal or patriarchal bonds, not only de jure freedom, but also de facto freedom. Such a conception would reveal a complete misunderstanding of the crux of the current situation. For decades now, in most of these countries, and often under the decisive influence of the Catholic social movement, a social policy has been formed, marked by a progressive evolution of labor law, and, correlatively, by the subjection of the private owner, who possesses the means of production, to legal obligations in favor of the worker. Whoever wishes to push social policy further in this same direction encounters a limit, that is, where arises the danger that the working class, in turn, follows the errors of capital, which consisted in withdrawing, primarily in very large enterprises, the control of the means of production from the personal responsibility of the private owner (individual or company) to transfer it to anonymous collective forms. A socialist mentality would be very comfortable with such a situation. However, this would not be without causing concern to those who...

[*Latin ed. p. 487*]

Acta Pii PP. XII, 487, affirms the fundamental importance of the right to private property in fostering initiatives and establishing responsibilities in economic matters. A similar danger arises when it is demanded that employees, belonging to a company, have the right to economic co-management, especially when the exercise of this right, in fact, directly or indirectly, falls under organizations directed outside of the company. Moreover, neither the nature of the employment contract nor the nature of the company necessarily entails, by themselves, a right of this kind. It is undeniable that the salaried worker and the employer are equally subjects, not objects, of the economy of a people. There is no intention to deny this equality; it is a principle that social policy has already affirmed, and that a policy organized on a professional level would affirm even more effectively. But there is nothing in the relationships of private law, such as those governed by a simple wage contract, that contradicts this fundamental equality. The wisdom of Our Predecessor, Pope Pius XI, clearly demonstrated this in the Encyclical *Quadragesimo Anno*, and consequently, He therein denies the intrinsic necessity of adjusting the employment contract to the corporate contract. Nevertheless, the usefulness of what has been achieved up to now in this regard, in various ways, for the common benefit of workers and owners, is not overlooked; but, because of the principles and facts, the right to economic co-management, which is demanded, falls outside the

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scope of these possible achievements. The disadvantage of these problems is that they obscure the most important, the most urgent problem, which weighs, like a nightmare, precisely upon these old industrial countries: We mean the imminent and permanent threat of unemployment, the problem of reintegration and the security of normal productivity, that which, by its origin as by its end, is intimately linked to the dignity and well-being of the family, considered as a moral, legal, and economic unit. As for the countries, whose industrialization is now being considered, We can only praise the efforts of the ecclesiastical authorities to spare the populations living until now under a patriarchal or even feudal system, and especially in heterogeneous agglomerations, the repetition of the unfortunate omissions of economic liberalism in the last century. A social policy in conformity with the doctrine of the Church, supported by organizations guaranteeing the material and spiritual interests of the people, and adapted to the present living conditions: such a policy should assuredly receive the support of every true Catholic without exception.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Commentarium Officiale. Même dans l'hypothèse de ces nouvelles industrialisations, le problème demeure entier, et la question se pose encore à leur égard : contribuent-elles, oui ou non, à la réintégration et à la sécurité de la saine productivité de l'économie nationale? Ou bien, ne font-elles que multiplier encore le nombre des industries toujours à la merci de nouvelles crises? Et puis, quel souci aura-t-on de consolider et de développer le marché intérieur, rendu productif en raison de l'importance de la population et de la multiplicité de ses besoins, là où le placement des capitaux n'est dirigé que par l'appât d'avantages éphémères, et là où une illusoire vanité de prestige national détermine les décisions économiques? On n'a que trop fait l'essai de production en masse, d'exploitation jusqu'à l'épuisement de toutes les ressources du sol et du tréfonds; surtout, on n'a que trop durement sacrifié à ces essais la population et l'économie paysannes. Également aveugle est la confiance quasi-superstitieuse dans le mécanisme du marché mondial pour équilibrer l'économie, et celle dans un État-Providence chargé de procurer à chacun de ses ressortissants, et dans toutes les circonstances de la vie, le droit à des exigences, au bout du compte irréalisables. Devant le devoir pressant, dans le domaine de l'économie sociale, de proportionner la production à la consommation, sagement mesurée aux besoins et à la dignité de l'homme, la question de l'ordonnance et de l'établissement de cette économie sur le chapitre de la production se présente aujourd'hui au premier plan. Il ne faut en demander la solution ni à la théorie purement positiviste et fondée sur la critique néokantienne des "lois du marché", ni au formalisme tout aussi artificiel de la "pleine occupation". Voilà le problème sur lequel

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Nous voudrions voir théoriciens et praticiens du mouvement catholique social concentrer leur attention et faire converger leurs études. En gage de l'intérêt paternel que Nous portons à vos recherches et à vos travaux, sous les auspices de l'Esprit Saint, que Nous prions de vous combler de ses dons, Nous vous accordons de tout cœur, à vous, à tous les sociologues catholiques, dans la grande effusion de Notre cœur, Notre Bénédiction Apostolique.

[*Latin ed. p. 489*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

489

ACTA SS. CONGREGATIONIS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

NOTIFICATION

Whereas, the Reverend Stanislaus Bojan, born in "Nowy-Targ" in Poland on July 27th, 1919, having been promoted to the sacred Order of the Priesthood, presented false letters of dismissal, the Supreme Holy Congregation of the Holy Office, in a Plenary Session held on Thursday, March 29th, 1950, decreed that said priest, Stanislaus Bojan, shall be considered as a layman with regard to all legal effects, and is absolved from all obligations contracted by virtue of his sacred ordination.

Given in Rome, from the Offices of the Holy Office, on June 14th, 1950.

Petrus Vigorita, Notary of the Supreme Holy Congregation of the Holy Office.

II

DECREE

PROHIBITED BOOKS

Thursday, May 31st, 1950

In the general session of the Supreme Holy Congregation of the Holy Office, the Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, declared, in accordance with Canon 1399 of the Code of Canon Law, that the book written by Curzio Malaparte, entitled "La Pelle. Storia e racconto" (Rome-Milan, Ed. Ariad'Italia, 1949), is condemned and ordered to be included in the Index of Prohibited Books.

And on Friday, June 15th, 1950, the Most Holy and Divine Pope Pius, by

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the Divine Providence, XI, in an Audience granted to the Most Eminent and Reverend Lord Prefect of the Holy Office, approved the resolution of the Fathers and ordered it to be made public.

Given in Rome, from the Offices of the Holy Office, on June 16th, 1950.

Petrus Vigorita, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 490*]

Acts of the Apostolic See - Official Commentary 490 III DECREE: PROHIBITION OF A BOOK, Thursday, July 5, 1950. In the general session of the Most Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered the book entitled: BRUNO UGHI, *La Via*, 1st edition, Istituto Editoriale Cisalpino, Milan-Varese, 1948; 2nd edition, enlarged, Florence, C Y A Publisher, 19-19, to be placed on the Index of Prohibited Books. And on the 16th day of the same month and year, His Holiness, Pope Pius, by Divine Providence, XI, in an audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved the resolution of the Most Reverend Fathers and ordered it to be made public. Given at Rome, from the Offices of the Holy Office, on July 18th, in the year 1950. Petrus Vigorita, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION FOR RITES, of the ROMAN, or HOLY, (formerly Southern) DIOCESE, CONCERNING THE BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF THE VENERABLE SERVANT OF GOD, ALBERIC CRESCITELLI, APOSTOLIC MISSIONARY, MURDERED FOR THE SAKE OF THE FAITH.

ON THE QUESTION: Whether it is established that there was martyrdom, and the cause of the martyrdom, and also whether there are signs or miracles in the case and to the effect of which we are speaking.

The greatest of virtues is charity, and there is no more evident manifestation of charity than martyrdom, by which torments and even death itself are preferred to sin. The Servant of God, Alberic Crescitelli, moved by the love of divine glory...

[*Latin ed. p. 491*]

Desirous of contributing to the salvation of 491 souls, and wishing to offer Christ either his life or his blood, he chose martyrdom, which he generously desired, and which he attained. Born on June 30, 1863, in Altavilla Hirpina, in the Archdiocesan territory of Benevento, after completing philosophical and theological studies in Rome at the Seminary of Saints Peter and Paul, he was ordained a priest on June 4, 1887. When a plague afflicted his native town, he hastened there, and, with such zeal for those afflicted by

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the disease, disregarding all danger, he devoted himself to them, and was honored not only by his fellow citizens, but also by the civil authorities, who confirmed his merits with a diploma. Sent to the Apostolic Vicariate of Southern Shensi, he faithfully performed missionary duties for twelve years, as his Apostolic Vicar and other witnesses attest. The Boxers, whom they call by that name, who were then ravaging the Chinese Empire, filled with hatred for Christians, and emboldened by the authority of the Empress and her ministers, cruelly mingled fire and slaughter throughout the provinces, and slaughtered thousands of Christians with diabolical fury; among these was the Servant of God, Albericus Crescitelli. For he would not, like a good shepherd, abandon his flock, lest they remain without a shepherd, when persecution broke out, even though the Apostolic Vicar advised him to hide himself and avoid the turmoil. However, when, after considering all the circumstances, he was convinced that his presence in the town would not only be useless but harmful, he attempted to flee. But, as it appears, he was betrayed, captured, severely beaten, and grievously wounded, and left on the ground throughout the night. With heroic selflessness, he asked his friends to move him, lest the townspeople be punished for his death. He was not moved, and, horribly and infamously, with fire also applied to his body, he was tortured. The following morning, he was dragged by butchers through a rocky street to the riverbank, about a kilometer away; upon arriving there, they cut off his head with a cleaver, and dismembered his body, casting the pieces into the river. Throughout these long and terrible torments, he uttered no lament, but, completely subject to the divine will, he bravely endured all of this for the love of God and for the salvation of his flock. These events were completed on July 21, in the year of our Lord 1900. This martyrdom was proclaimed not only by Christians, but also by many pagans, who spoke of it with reverence. The Seminary of Saints Peter and Paul, and the Seminaries of Saints Ambrose and Charles, took steps to ensure that this remarkable martyrdom would be considered for the cause of beatification. Therefore, observing the legally required procedures, on December 21, 1927, Pope Pius XI signed with his own hand the commission for the introduction of the cause. Apostolic.

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary 492, after investigations completed, the legal validity of which was recognized on July 16, 1941. The Preliminary Congregation concerning the martyrdom was held on July 13, 1948, before the undersigned Cardinal, Prefect of the Sacred Roman Congregation and Relator of the Cause; the Preparatory Congregation was held on March 24 of the following year; and the General Congregation was held before His Holiness Pope Pius XII on the 28th of the recently elapsed month, in which the aforementioned Cardinal proposed a question for discussion: Whether it is established that there was martyrdom, and its cause, and

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whether there are signs or miracles in the case and to the effect of which we are speaking. The Most Reverend Cardinals, Official Prelates, and Consultor Fathers expressed their opinions. The Most Blessed Father, having heard these opinions, delayed for a time in issuing his judgment, so that He and those present might merit to more clearly recognize the divine will. On the present day, the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and, after the sacred sacrifice had been piously celebrated, he declared: "Thus it is clearly established that there was martyrdom and the cause of the martyrdom of Alberic Crescitelli, so that, with the granting of signs or miracles and all other appropriate and necessary dispensations, it may proceed to further stages." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 5, in the sacred year of 1950. 8 3 C. Cardinal MICARA, Prefect of Velletri. L. © S. f A. Carinci, Archbishop of Seleuc, Secretary. II. REGISTRY OF THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY OF MATTIAS, FOUNDRESS OF THE SISTERS ADORATRICES OF THE MOST PRECIOUS BLOOD. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE AND TO THE EFFECT OF WHICH WE ARE SPEAKING. Wishing to provide help to the levity of morals, the ignorance and contempt of the divine law, and other evils which afflicted Christian society in the eighteenth and early nineteenth centuries, the most merciful God raised up many men and women, of whom some have already been honored with the honors of the altar, while others seem to be on the path to attaining the same glory; because through the sanctity of their lives, sacred doctrine, and civil education.

[*Latin ed. p. 493*]

The Sacred Congregation of Rites, in its deliberations, has established institutions for boys and young men, and through the institutions founded by them, this most salutary work is often carried out. Among these, the Venerable Mary De Mattias deserves a prominent place, who, born in the town of Vallecorsa, within the territory of the Diocese of Caieta, in the year 1805, having blossomed in virtues, desired to follow the inner inclination of her soul towards embracing a religious life in an approved religious order. However, obeying the counsel of the Blessed Gaspar Del Bufalo, under the guidance of the Servant of God, John Merlini, and accompanied by several virtuous young women, she established the first house in the town of Acuto, in the region of Hernica; and thus, she laid the foundations of the Institute of the Sisters Adorers of the Precious Blood, which now numbers many houses and many sisters throughout the world. The flourishing of the Institute is a sign of the holiness of its Founder; indeed, it is evident from a decree issued by this Sacred Congregation on February 16, 1936, approved

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by the Supreme Pontiff, that the Venerable Mary De Mattias excelled in the practice of virtues. To this testimony of divine holiness, there is added the evidence of miracles; for two remarkable healings, which were to be examined by those responsible, were presented to this Sacred Congregation, one of which occurred in the town of Carbognano on April 13, 1934; the other occurred on September 4, 1946, in the hospital of Lecce, where a sick woman from the town of Salve had been transferred. Investigations were conducted into these matters in the Vicariate of the City and in the Court of Uxentina. Since no legal defect, at least no serious one, was found, the Supreme Pontiff graciously granted a dispensation from further discussion regarding the validity of the testimonies on February 6, 1949.

I. The first healing concerns Adanna Nardocci, wife of Quintus Pedica, who, since April 5, afflicted with a severe case of bronchitis, was of such a delicate constitution that on the 12th of the month, the doctors declared that she had no hope of survival. In this case, two official medical experts and a doctor from our Congregation agreed on the diagnosis and prognosis. In addition to these circumstances, the Venerable Mary De Mattias was invoked by the sick woman, by the Sisters Adorers of the Precious Blood, and by the children of the asylum. About the second hour of the day on April 13, as the sick woman herself testified, the Venerable De Mattias appeared to her, smiled at her, and then disappeared. Adanna immediately felt perfectly healed, and was overcome by a peaceful sleep. The following morning, the doctor, who had seen her on the verge of death the day before, confirmed that she was perfectly healed. Adanna continued to enjoy good health. The unanimous opinion of the doctors is that the healing could not have been attributed to natural forces or to medical remedies.

II. The second healing concerns the young girl, Micaela Corciulo. This young woman...

[*Latin ed. p. 494*]

, with her mouth agape, prostrates herself on the ground, striking her forehead violently against the earth, so that her teeth and tongue are so shattered that this, being torn, hangs only partially, united to the rest of the body. After uttering the word "Help," and lacking the necessary means to properly address such a grievous affliction, it was decided to transfer the girl to the Lycian hospital. Before departing, the mother received an image of the Venerable De Mattias from a friend, and began to pour out fervent prayers for the obtaining of a miracle; which she continued throughout the entire journey to Lycia. At approximately eleven o'clock, the chief surgeon found the tongue to be completely healed, with only a scar remaining. This miracle is proclaimed by the medical college of our Congregation, by experts by profession and by those attending. Regarding these healings, after the opinion of the medical college, a discussion took

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place in the Preparatory Congregation on July 5th, 1949, and in the General Congregation on February 28th of this year, before His Holiness Pope Pius XII, in which the Most Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed a question for discussion: Concerning which miracles consist in the case and for the effect of which we are considering. The Most Reverend Cardinals, Officials, and Consultors each gave their vote; but the Most Blessed Father, wishing to carefully consider the matter before God, and also having received the prayers of those present, decided to postpone the final judgment on this matter until this day. Therefore, having summoned the Most Reverend Cardinals, the Promoter, and the undersigned Secretary, along with the Reverend Father Salvatore Natucci, General Promoter of the Faith, he declared: It is established that, through the intercession of the Venerable Maria De Mattias, two miracles have occurred, namely, the instantaneous and perfect healing of the medical student Ada Nardocci from a bilateral bronchopneumonia, and the healing of the girl's serious wound on her tongue, a large portion of which had been severed by Wicolina Corciulo. This decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 5th, in the year of Our Lord 1950.

C. Card. MICARA, Archbishop of Velletri, Prefect.

L. œ S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 495*]

Pontifical Commission for Biblical Studies 495

ACTS OF THE OFFICES

PONTIFICAL COMMISSION FOR BIBLICAL STUDIES

INSTRUCTION

TO THE MOST REVEREND ORDINARIES OF PLACES AND SUPREME RULERS OF RELIGIOUS ORDERS,

REVEREND DIRECTORS OF SEMINARIES AND READERS OF HOLY SCRIPTURE:

CONCERNING THE CORRECT TEACHING OF HOLY SCRIPTURE IN CLERIC SEMINARIES AND RELIGIOUS COLLEGES.

Our Most Holy Lord Pope Pius XI, happily reigning Supreme Pontiff, in order that the fiftieth anniversary of the publication of the encyclical letters *Providentissimus Deus* might be fittingly commemorated, published, on the 30th of September, 1943, the encyclical letters *Divino Afflante Spiritu*.

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After the Supreme Pontiff clearly demonstrated what his predecessors had accomplished over two decades in promoting biblical studies, he earnestly exhorted all, both prelates and the faithful, to the extent that they are able, to provide for the flourishing of these studies and to effectively contribute to the expansion of the Kingdom of God among men, and he wisely determined and commanded in what manner and by what means these should be more diligently cultivated and perfected.

In order that what the Supreme Pontiff has commended and sanctioned may be brought to effect with the utmost care and fidelity, the Pontifical Commission for Biblical Studies deemed it fitting to apply these principles in its own way to the teaching of biblical disciplines in Cleric Seminaries and Religious Colleges, in which they cannot be presented with the same breadth as in theological faculties and specialized institutes. For in these places are formed those who will be instructors, and who will also instruct future priests in sacred knowledge, and who will themselves investigate these disciplines more deeply, which will be their proper formation. In Cleric Seminaries and Religious Colleges, however, are prepared those who will be future priests and pastors of the Lord's flock, whose duty it will be to teach the Catholic people the truths of the faith and to defend divine revelation against the attacks of unbelievers.

It is not uncommon for Supreme Pontiffs in recent decades to have earnestly impressed upon [others] with clear words, how carefully the Ordinaries of Places and Supreme Rulers of Religious Orders...

[*Latin ed. p. 496*]

Acta Apostolicae Sedis – Official Commentary 496. Moderators must provide, both through exhortation and authority, that the study of Holy Scripture in Seminaries and Religious Colleges "may be carried out with due honor and flourish," 1 as Leo XIII wrote in his instruction, and that the Divine Scriptures may be taught "as the gravity of the discipline and the necessities of the times demand." 2 Recently, Our Most Holy Pope Pius XII, of blessed memory, embracing the admonitions of his predecessors and confirming them with his authority, gravely warned that Sacred Books cannot be properly and fruitfully explained and illustrated by priests entrusted with the care of souls, "unless they themselves, while residing in Seminaries, have imbibed a fervent and lasting love for Holy Scripture. Therefore, let the prelates, to whom the paternal care of their Seminaries is entrusted, diligently see to it that nothing is omitted in this matter either, which may help to achieve such an end." 3 At that time, when so many nations were weighed down by the burden of calamities and ruin, local ordinaries and Rectors of Seminaries, preoccupied with the daily cares of life and safety, may perhaps have been less able to devote themselves to this matter than the gravity and importance of the matter demanded. But now, with the cessation of hostilities, the admonitions and commands of the

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Supreme Pontiffs should be recalled and again instilled, so that, through the diligent care of the Moderators and the industrious work of the teachers, the instruction of future priests in the Sacred Books may be vigorously established and promoted, so that the faithful may be more effectively led back to the salutary sources of the Christian life, and so that the world, so grievously afflicted, may once again be imbued and permeated with the doctrine of Christ, who Himself is the one and only source of freedom, charity, and peace.

I. ON THE TEACHER OF HOLY SCRIPTURE. For the proper establishment and promotion of biblical studies in Seminaries and Religious Colleges, it is most necessary to have teachers who are fully suited in every respect to teach this discipline in a manner that is holier and more sublime than all others.

1. It is scarcely necessary to point out that the teacher of Holy Scripture should excel among others in priestly life and virtue, indeed, even more than others, since he enjoys the intimate familiarity of the Word of God daily.

2. Furthermore, he must be duly instructed in biblical matters.

[*Latin ed. p. 497*]

The Pontifical Commission for Biblical Matters 497 requires that those who seriously study, preserve, and increase knowledge diligently apply themselves to it and work continuously. 4 a) In order that the extent and nature of properly studied doctrine may be more certain, as wisely decreed by Pope Pius XI, it is still considered valid today that no one should be a teacher of Sacred Scriptures in seminaries "unless he has legitimately completed a special course in that discipline and has obtained the academic degrees from the Biblical Commission or the Biblical Institute." 5 b) But since the scope of this discipline is so vast that a general overview, the method of teaching and learning, and knowledge of some important questions can be obtained within a few years, the rest must be left to further study and diligence of the teacher, and constant effort is required through the individual's own work to increase, perfect, and solidify the previously acquired knowledge, to carefully examine and discuss new questions that arise, and to investigate more deeply the various disciplines that must be taught to clerics. To achieve this, it is necessary to diligently read newly published books on biblical matters and periodical commentaries, consult libraries, attend gatherings of institutions dedicated to promoting biblical studies, and, if circumstances permit, make a suitable trip to the Holy Land at an appropriate time, so that he may see and explore with his own eyes the cities and regions connected to Sacred History. The scope of biblical knowledge is so vast, so many and so important advances are made in explaining the Sacred Scriptures, and so many sciences must be called upon to assist (namely, the study of languages, history, geography, archaeology,

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and others), that a teacher, unless he dedicates himself to diligent study every day, will soon be unable to perform his difficult task and will not be able to provide what priests dedicated to the ministry of souls, and indeed the faithful themselves, rightfully demand of him. c) From this, it is easily understood how necessary it is that the teacher of Sacred Scripture should devote himself entirely to his task, "so that the work, once happily undertaken, may be carried out with renewed vigor each day, with all diligence and care." 6 Therefore, he should not be required to teach other, more important subjects simultaneously in the seminary. It is expressly stated in the Code of Canon Law that care must be taken "that at least Sacred Scripture, dogmatic theology, moral theology, and ecclesiastical history each have their own distinct teachers." 7 And not only in the seminary, 4 Cf. LEO XIII, Encyclical Letter Providentissimus; Biblical Manual, no. 8. 5 Motu Proprio on the study of the Scriptures, April 27, 1924; Biblical Manual, no. 522. 6 Encyclical Letter Divino afflante Spiritu, loc. cit., p. 324. 7 Code of Canon Law, canon 1366 § 3. 33 - ACTA, vol. XVII, no. 9. - July 22, 1950.

[*Latin ed. p. 498*]

The Acts of the Apostolic See - Official Commentary 498, lest they be burdened with other grave duties or ministries, which might impede them in those matters, however holy and worthy of praise, which require both time and mental vigor, as well as peace of mind.

XI. ON THE METHOD OF TEACHING BIBLICAL SUBJECTS.

Regarding the very method of teaching Holy Scripture in seminaries for clerics and colleges for religious, the following points should be kept in mind above all.

1. The task of the biblical teacher is to excite and foster in the students, along with the due knowledge of the sacred books, an active and lasting love for them. For through this instruction, the reverence for the divine word must be cultivated and increased daily in future priests, so that throughout their lives they may find in it the principal nourishment for the mind, the occupation of the soul, and the solace and delight of the heart.

a) To achieve this end properly, it is of the greatest importance today that the daily reading of Holy Scripture be practiced, which formerly was a daily exercise for all clerics, both secular and religious, no less sacred than daily meditation, indeed, this pious reading itself was a form of meditation.

9. Therefore, the teacher should impress upon the students that they should highly value this daily reading of the sacred books and carry it out with humble faith and religious piety.

10. They should be encouraged to continue this very useful exercise constantly throughout their entire period of study, so that they may repeatedly

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read through the entire Scripture, either using the Vulgate version or some more recent translation made from the original text into the vernacular and duly approved by ecclesiastical superiors, unless the original text itself is more beneficial for them. This reading of Holy Scripture will be carried out with greater fruit if the students are properly instructed and guided from the very beginning of their studies in the correct reading of the sacred books, even with a brief overview or analysis of each individual book, as is customary in the "special introduction."

11. Through this kind of continuous, orderly, and concise daily reading, candidates for the priesthood will be excellently prepared both for properly understanding and worthily celebrating the sacred liturgy, and for profitably pursuing their studies in sacred theology. However, this daily reading of Holy Scripture should not be...

[*Latin ed. p. 499*]

The Pontifical Commission for Biblical Matters, in its deliberations, has determined that, whether during the week or on days of rest, whether by all together or individually in their own homes, this practice should be diligently pursued, and even more so on days of greater leisure. It will become clearly evident through this practice, with what fidelity they strive to know and experience the Sacred Scriptures more and more intimately, how sincere is their love for the word of God, and how earnestly they strive to fulfill the duties imposed upon them by their priestly vocation.

2. Within the schools themselves, the teacher of Sacred Scripture must diligently provide his students with all that they will need in the future for their priestly work, both for living a holy life and for benefiting souls. Therefore:

a) The Sacred Scriptures must be taught in seminaries and religious colleges with such scientific rigor, solidity, and completeness, that they may come to know the entire Scripture, according to all its parts, so that they may properly know what are the more serious questions that are raised in these our times concerning each of the biblical books, and what objections and difficulties are commonly raised against the history and doctrine of the Sacred Scriptures, and finally, so that they may be grounded in solid knowledge when explaining biblical passages to the people.

b) Since the time available for teaching the Sacred Scriptures is often shorter than what is needed to impart the entire body of biblical knowledge, the teacher must carefully select the most important questions, and do so in such a way that he does not pursue his own studies or his own inclinations, but diligently keeps in mind what the needs of the students are, who will be future heralds of the divine word. This need will only be properly met when the teacher clearly and perspicuously demonstrates what are the principal doctrines, both in the Old and New Testaments, which have been proposed by the Holy Spirit, what is the progress of revelation from the

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earliest times to Christ the Lord and the Apostles, and what is the reason and connection between the Old and New Testaments; and he must not fail to appropriately demonstrate how important the Old Testament is, even in our own times. He should therefore diligently endeavor to declare these things, wherever the opportunity arises, whether in a general or special introduction, or in an exegesis.

He will also usefully illustrate with appropriate examples from sacred and profane history, how God has acted to save all and to lead them to the knowledge of the truth, and how his paternal providence has wisely arranged and directed all things, so that they may cooperate "And we know that to them that love God all things work together unto good: to such as, according to his purpose, are called to be saints."

There is no doubt that, with these and these religious reasons properly explained and demonstrated, a deeper impression will be left in the minds of the students.

[*Latin ed. p. 500*]

Acta Apostolicae Sedis - Official Commentary: A greater love and esteem for certain Sacred Books may arise, whereby studies, even those that are more arid, may be made easier and more pleasing, such as the Hebrew and Greek languages, which studies cannot be entirely omitted in Seminaries and Colleges, lest the danger arise that clerics, through ignorance of languages, are kept away from the original texts themselves, and that they may not properly understand and skillfully judge even the most recent translations.

14. These studies of languages and also of criticism, although they ought to be included in the highest Seminaries and Colleges with appropriate arguments, illuminated by divine light, will become more fruitful and enjoyable, and will bear greater fruit in understanding the meaning of the Sacred Books. In the general introduction, while not entirely omitting other questions, particular attention should be given to the doctrine of inspiration and the truth of the Sacred Scriptures, and to the laws of interpretation (hermeneutics); and in the special introduction, both to the Old and especially to the New Testament, diligent consideration should be given to the Sacred Books, and it should be clearly shown what the subject matter is, what the purpose is, by whom they were written, and at what time.

15. In this matter, all vain erudition concerning the opinions of critics should be avoided, which more disturbs than cultivates the minds of students; rather, those things should be presented and demonstrated forcefully, by which men of our age may grasp spiritual benefit and be suitably trained in resolving questions and difficulties. In order that he may be able to treat of all the Sacred Books to a sufficient extent, the teacher should diligently use the time allotted to him, and not waste it on matters that are useless or of lesser importance. In the exegetical exposition, the teacher

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should never forget that the Sacred Scripture has been handed down by the Church from God, not only to be preserved, but also to be interpreted, and that it must be explained in no other way than in the name and mind of that same Church, since it is "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

16. Therefore, "he will take care never to deviate even slightly from the common doctrine and tradition of the Church; he will certainly apply to the matter at hand any advances in true knowledge, whatever recent ingenuity has produced, but he will neglect the rash comments of innovators."

17. In selecting the passages for a more careful explanation, he should not have mere erudition as his reason, but should explain those passages by which the doctrine of both Testaments is declared and defined, lest, as St. Gregory says, he "grind the bark, but not reach the pith."

[*Latin ed. p. 501*]

The Pontifical Commission for the Biblical Matters shall, above all, explain the doctrine concerning the origins of the human race, the Messianic prophecies, and the Psalms, from the Old Testament; and in the New Testament, it shall present an orderly account of the whole life of our Lord Jesus Christ, and shall explain more fully at least those passages from the Gospels and Epistles which are publicly read in the Church on Sundays and feast days; furthermore, it shall explain the history of the Lord's Passion and Resurrection, and shall thoroughly expound at least one of the principal Epistles of St. Paul, without omitting other passages from the Epistles which pertain to doctrine. The teacher, in performing the task of interpretation, shall take care to first explain the literal meaning, which is said to be clear and evident, using, if necessary, the original text itself. However, in determining the literal meaning of the texts, he shall not follow that path which, alas, many exegetes follow today, namely, that he shall consider only the words themselves and the immediate context, but rather, he shall diligently keep before his eyes those ancient norms which the Supreme Pontiff Pius XII, in his encyclical letters *Divino afflante Spiritu*, renewed and impressed upon us, namely, that the exegete shall carefully consider what Holy Scripture teaches in other similar passages, what the explanation of that text is among the Holy Fathers and in the Catholic tradition, what the *analogy of faith* demands, and finally, if the case warrants, what the Magisterium of the Church itself has determined about that text.

In order to properly perform all of these things, he must also be thoroughly versed in sacred theology, and must be imbued with a great and sincere love for sacred doctrine, and he must never, solely relying on critical and literary principles, separate his exegetical task from the entire theological framework. He shall also take care to explain the spiritual meaning of the words, provided that it is clearly understood to be intended by God,

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according to the most wise norms repeatedly established by the Supreme Pontiffs.

He will more easily understand that spiritual meaning, which has been so diligently and lovingly explained by the Saints and great interpreters, and he will present it to his students with greater piety, to the extent that he himself is adorned with purity of heart, excellence of mind, humility of spirit, reverence for the God who reveals, and love. The difficulties and obscurities which are not infrequently encountered by the interpreter in the Books of Holy Scripture, the teacher shall not diminish or conceal, but, with a question fairly and honestly presented, and to the best of his ability, with the aid of various disciplines, he shall endeavor to clarify the matter. However, let him not forget that "God has sprinkled difficulties into the Sacred Books which He Himself inspired, so that we may be spurred on to examine and scrutinize them more intently."

19 *Pius XII, Encyclical Letter Divino afflante Spiritu; loc. cit. p. 310.*

20 *Encyclical Letter Providentissimus; Enchiridion Biblicum n. 97; Encyclical Letter Spiritus Paraclitus; Enchiridion Biblicum nn. 498 s.; Encyclical Letter Divino afflante Spiritu; loc. cit. p. 311.*

[*Latin ed. p. 502*]

Acta Apostolicae Sedis - Official Commentary 602, and having prudently experienced the limits of our minds, let us strive, with due humility, to explain. 2 1 The teacher should, as much as possible, present the material in a synthetic manner, treating the most important topics in greater detail, and dealing with the others with that breadth and in that manner which is appropriate to them. He should diligently apply himself to this art of exposition from the beginning, and strive daily to perfect it, being convinced that the fruit and effectiveness of teaching depend to a great extent on it. 3. The purpose of the study of the Holy Scriptures, with which the students of Seminaries and Colleges are instructed, is defined by the fact that they are not directed towards forming "specialists," as some say, but towards preparing future priests and apostles. 2 The formation of priests, although it depends on all the conditions of life and order in the Seminary or College, is undoubtedly particularly aided by the study and knowledge of sacred things. Indeed, it is primarily through these lessons that future priests should understand and be convinced that the Sacred Books contribute greatly to fostering their own priestly life and to carrying out their priestly duties with fruitfulness. Therefore, the teacher should not be content to simply impart to his students useful and necessary knowledge of biblical matters, but, when the opportunity arises, he should also show them how a solid knowledge of the Sacred Scriptures, through diligent reading, pious meditation, can nourish, strengthen, and promote the sanctity of their own priestly life, and how it can make their apostolic ministry, especially the sacred ministry of the liturgy and the institution of catechesis,

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more fruitful. 2 3 III. GUIDELINES AND NORMS Since the study of the Bible is so beneficial for priestly piety and the fruitfulness of the apostolate, it is clear that it should be pursued and promoted with the utmost diligence; and yet, it is greatly to be lamented that it is not always held in due honor, but is often unfairly postponed in favor of the study of other disciplines, or even neglected altogether. Therefore, this Pontifical Commission for Biblical Studies, moved by information and opinions from various parts of the world, urges the Most Reverend Ordinaries and the Supreme Superiors of Religious Orders, as well as the Reverend Rectors of Seminaries, to...

21 Pius XII, Encyclical Letter *Divino afflante Spiritu*; 1. c. p. 318:

22 Cf. St. JEROME, Ep. 130 *in fine*; PL XXII, col. 1224 [or 1124] (CSEL LVI, p. 201).

23 Cf. LEO XIII, Encyclical Letter *Providentissimus*; Enchiridion Bifol. n. 72; BENEDICT XV, Encyclical Letter *Spiritus Paraclitus*; ibid. nn. 496; Pius XII, Encyclical Letter *Divino afflante Spiritu*.

[*Latin ed. p. 503*]

The Pontifical Commission for Biblical Affairs judged it highly advisable that the following be recommended to directors and teachers of biblical studies:

1. In the libraries of seminaries and colleges, in addition to the commentaries of the Holy Fathers and of the greater Catholic interpreters, there should be available better works on biblical theology, as well as on archaeology and sacred history, and also encyclopedias or biblical lexicons, and periodicals concerning biblical matters. These works, which individual teachers may not easily acquire for various reasons, are certainly necessary and are of great benefit to the students.

2. With equal care and diligence, the directors of seminaries and colleges should ensure that, in addition to the volume of the Holy Scriptures and the handbook on biblical matters with which each student is instructed, the works necessary to better and more effectively aid in recalling and supplementing the lessons heard in school are also available in their own libraries.

3. The teacher of biblical studies, in order to properly fulfill his laudable office, should be entirely dedicated to his work, and no other more serious duties should be assigned to him. He should be fostered with great care by his superiors, with the provision of financial assistance and other suitable aids, so that he may persevere in his teaching with a willing heart, even throughout his entire life. The first condition for promoting biblical studies in seminaries and colleges is that the teacher of biblical studies be provided with all those books and financial resources with which he himself can progress in knowledge and can make his progressing knowledge useful for the purposes of study groups, and, given a suitable opportunity, he

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may visit the Holy Land and publish the fruits of his labors in print. It is also recommended that, where the number of students is greater (or even elsewhere, in order to provide for future needs), two Lecturers in biblical studies be appointed, one for the Old Testament and one for the New Testament.

4. It is strongly recommended to the teacher of biblical studies, who is attentive to the progress of his students, that he offer a special course to selected students endowed with greater intelligence, either in biblical languages or in other disciplines necessary or useful for the study of Scripture, or in biblical theology, history, archaeology, or any other auxiliary discipline. In this course, he will be able to treat particular questions that are currently being discussed concerning individual biblical books, which he himself has investigated more thoroughly through his own study or through the reading of commentaries.

5. It is also suggested to the teacher of biblical studies that he offer a course of instruction to students of better promise.

[*Latin ed. p. 504*]

Acts of the Apostolic See - Official Commentary 504, which demonstrate a particular love for the Sacred Scriptures, should, with prudence and moderation, prepare students for specialized studies, following the counsel of superiors, but in such a way that other disciplines are by no means neglected.

26. To these, an opportunity should be provided to learn even modern languages, which are more necessary for these studies, and they should be instructed in the works "on the history of both Testaments, on the life of Our Lord Jesus Christ, on the Apostles, on the journeys and pilgrimages of Palestine."

27. Indeed, one must remember the grave detriment that such students will suffer if, without proper preparation, especially in the humanities, they are sent to pursue specialized studies, and one must persuade oneself that one of the principal duties is to prepare, through one's own experience, the best possible future teachers for the Seminary, so that the biblical sciences may be more and more cultivated and flourish.

6. Since the time allotted to the study of the Sacred Scriptures in schools is often very limited, and it is scarcely possible to adequately cover all that is required for the theological and ascetic instruction of clerics, and for the proper use of the Sacred Books in the liturgy and in sermons, it is highly praised and strongly recommended that, from the very beginning of the higher studies curriculum, as we have seen done commendably in some religious colleges, a concise introduction be given, by which the reading of the entire Sacred Scripture may be suitably stimulated and directed by the students during their time of study. If this is done properly, the teacher will

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be able to spend more time in expounding the biblical doctrine within the four-year theological curriculum.

7. Clerics studying theology should be required, once or twice a year, to compose a homily on some biblical passage, a task which the teacher himself should direct and carefully judge. In this way, the students will, from the very beginning of their theological instruction, learn to prepare and write homilies to be delivered on Sundays and feast days with due diligence and pious meditation, and to present and explain the true and proper meaning of the Word of God to the Christian people in a correct, appropriate, and reverent manner.

8. Finally, in order that the study of the Sacred Scriptures may be duly cultivated and perfected even after the completion of the theological curriculum, and may be faithfully continued throughout life, to the examinations which secular priests must take at least for three years, and religious for at least five years, after the completion of their studies, as prescribed by Canon Law on the various disciplines of the sacred sciences, 28, questions on some matter should also be included each year.

26. Cf. Pius X, Apostolic Letter *Quoniam in re biblica*; *Enchiridion Biblicum*, nos. 165, 167; Pius XI, Motu Proprio *Bibliorum scientiam*; *Enchiridion Biblicum*, no. 518 s. Cf. Pius X, Apostolic Letter *Quoniam in re biblica*; *Enchiridion Biblicum*, no. 172.

27. a> Code of Canon Law, canon 130.590.

[*Latin ed. p. 505*]

The Pontifical Commission for Biblical Matters assigns 505 tasks concerning the general and special introduction, and the preparation of exegesis. Furthermore, in the meetings or conferences which the secular and regular clergy are to hold at established times, according to the norms of the same canon law, concerning moral and liturgical matters, it is also proposed – as is done with great benefit in some regions – that a passage from the Bible, either from the Old Testament or the New Testament, be explained. This passage should be suitably chosen by the biblical instructor of the seminary, and subsequently, if the circumstances permit, be explained periodically within the diocese, or elsewhere, for the advancement of biblical knowledge. We earnestly implore the Most Reverend Ordinaries and the Reverend Superiors of Religious Orders, that they may receive and carry out what we have set forth, moved by concern for the common good and with diligence, so that the formation of our future priests may be perfected day by day, and so that they may be imbued with that solid knowledge which they must use during the time of their studies and thereafter throughout their lives; and that they may do so not lightly or rashly, nor according to their own judgment and feeling, but according to the norms of sacred science, according to the laws and precepts of the Church, according to the rules of genuine Catholic tradition, so that the Sacred Books may be

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for them, in their spiritual life, a daily bread, a light, and a strength, and in their apostolic ministries, an effective aid by which they may lead as many as possible to the truth, to the fear and love of God, to virtue, and to holiness. Indeed, we are not unaware of the difficulties that exist today, which prevent the things we have recommended from being completed quickly and perfectly; but we are certain that the Prelates of the Churches and the Superiors of Religious Orders will not be lacking in spirit, and will not fail in anything, so that the study and love of the Divine Scriptures may flourish with new vigor among all clerics and priests, and may bear abundant fruits of life and grace in their hearts and in their duties. This Instruction was approved and ordered to be made public by our Lord Pope Pius PP. XII, in an audience on May 13, 1950, by the Reverend Consultor from the Acts, as follows. Rome, May 13, 1950. Athanasius Miller, O. S. B., Consultor from the Acts. 29 Jod. can. 131. 591.

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary 506. DIARY OF THE ROMAN CURIA. SECRETARY OF STATE. By means of tickets from the Secretary of State, the Most Holy Father Pius XII, happily reigning, has deigned to appoint: April 14, 1950. His Excellency, Reverend Monsignor Tosti Liberato, titular Archbishop of Leucade, Consultor of the Sacred Congregation for Seminaries and Universities. June 28th. The Reverend Monsignor Baggio Sebastian, Substitute of the Sacred Consistorial Congregation. July 6th. The Reverend Father Binazzi Lorenzo, O.S.B., Consultor of the Sacred Congregation of Rites, for the Causes of beatification and canonization. By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, has deigned to appoint: August 14, 1946. The Most Eminent and Reverend Cardinal Nasalli Rocca di Corneliano Giovanni Battista, Protector of the Franciscan Nuns of Palagano (Modena). November 26th. The Most Eminent and Reverend Cardinal Micara Clemente, Protector of the Congregation of the Brothers of Charity of Gand. November 12th. The Most Eminent and Reverend Cardinal De Jong Giovanni, Protector of the Congregation of the Sisters of Charity of Our Lady of Mercy of Tilburg (s-Hertogenbosch). March 25, 1947. The Most Eminent and Reverend Cardinal De Jong Giovanni, Protector of the Sisters of Our Lady of Amersfoort (Utrecht). June 11th. The Most Eminent and Reverend Cardinal Lavitrano Luigi, Protector of the Missionary Sisters of the Pontifical Crusade (Buenos Ayres). November 21st. The Most Eminent and Reverend Cardinal Tisserant Eugenio.

[*Latin ed. p. 507*]

Diarium Romanae Curiae 507. Protector of the Congregation of the Brothers of Our Lady of Mercy of Tilburg ('s-Hertogenbosch). July 12, 1948. The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Sisters of Saint Elizabeth (Luxembourg). July 15. The Most Reverend

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and Reverend Cardinal Clemente Micara, Protector of the Oblates of the Most Sacred Heart of Jesus (Moulins). July 21. The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Dominican Sisters of Hardinghen (Arras). August 9. The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Hospitaller Sisters and Instructors of the Third Order of Saint Francis, called Franciscan Sisters of Calais of Saint Antoine Desvres (Arras). September 20. The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Sisters of the Presentation. December 3. Congregations of Sisters (Australia). The Most Reverend and Reverend Cardinal Bernard Griffin, Protector of the Sisters of Charity of Saint Paul (Birmingham). June 30, 1949. The Most Reverend and Reverend Cardinal Eugenio Tisserant, Protector of the Sisters of Saint Anne of Lachine (Montreal). August 18. The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Sisters of Saint Felix of the Third Order of Saint Francis of Assisi (Cracow). The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Carmelite Sisters of Saint Joseph of Saint Martin-Belleroche (Autun). January 12, 1950. The Most Reverend and Reverend Cardinal Nicola Canali, Protector of the Regular Franciscan Tertiary Sisters of the Most Pure Conception (Mexico). July 25. His Excellency, Reverend Monsignor Carlo Confalonieri, Secretary of the Sacred Congregation for Seminaries and Universities. July 30. His Excellency, Reverend Monsignor Antonio Samorè, Apostolic Nuncio in Colombia. July 31. The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Franciscan Elizabeth Sisters (commonly known as "Bigie") (Naples). The Most Reverend and Reverend Cardinal Micara, Pro-

[*Latin ed. p. 508*]

Acta Apostolicae Sedis – Official Commentary 508, concerning the Religious of Our Lady of Mercy (Aix). February 13, 1950. His Excellency, Reverend Monsignor Lombardi Armando, Apostolic Nuncio in Venezuela. The Most Reverend and Venerable Cardinal Federico Tedeschini, Protector of the Institute of the Oblate Sisters of the Most Holy Child Jesus (Rome). March 16. His Excellency, Reverend Monsignor Giorgio De Jonghe d'Ardoye, Apostolic Internuncio in the United States of Indonesia. March 30. The Most Reverend and Venerable Cardinal Eugenio Tisserant, Protector of the Congregation of the Handmaids of the Sacred Heart of Jesus of Saint Quintin (Metz). March 31. The Most Reverend and Venerable Cardinal Eugenio Tisserant, Protector of the Christian Congregation of the Sisters (Tournai). The Most Reverend and Venerable Cardinal Eugenio Tisserant, Protector of the Institute of the Sisters of the Holy Family of Villefrance de Rouergue. April 5. The Most Reverend and Venerable Cardinal Adeodato Piazza G., Protector of the Sons of Charity (Canossians) (Venice). June 26. The Most Reverend and Venerable Cardinal Clemente

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Micara, Protector of the Institute of the Brothers of the Christian Schools (Rome). May 1. The Most Reverend and Venerable Cardinal Clemente Micara, Protector of the Franciscan Tertiary Sisters of Charity (Buenos Aires). June 9. The Most Reverend and Venerable Cardinal Adeodato Piazza G., Protector of the Congregation of the Daughters of the Church (Rome). June 13. The Reverend and Venerable Monsignor Emanuele Bonet, Prelate Auditor of the Tribunal of the Sacred Roman Rota. June 27. His Excellency, Reverend Monsignor Giuseppe Ferretto, Assessor of the Sacred Consistorial Congregation. Assistants to the Papal Throne: June 27, 1946. His Excellency, Reverend Monsignor Bonaventura Giovanni Vincenzo Arana Goigoras, Bishop titular of Siniando, Apostolic Administrator ad tempus of Vijayapuram (India). September 24, 1948. His Excellency, Reverend Monsignor Giovanni Battista Dietz, Bishop of Fulda.

[*Latin ed. p. 509*]

Diarium Romanae Curiae 509 • September 25, 1948. His Excellency, Reverend Monsignor John U. MacDonald, Archbishop of Edmonton. October 28. His Excellency, Reverend Monsignor Simeone Corrado Landerdorf, Bishop of Passau. January 25, 1949. His Excellency, Reverend Monsignor Joachim Garcia Benitez, Archbishop of Medellín. February 10. His Excellency, Reverend Monsignor Celestino Ibanez y Aparicio, titular Bishop of Ceciri. May 25. His Excellency, Reverend Monsignor Ferdinand Périer, Archbishop of Calcutta. July 14. His Excellency, Reverend Monsignor Joseph Humbert William Lemmens, Bishop of Roermond. September 2. His Excellency, Reverend Monsignor Charles Armando van Uytven, titular Bishop of Megara, Apostolic Vicar of Buta. September 29. His Excellency, Reverend Monsignor Francesco de Filippis, Archbishop of Brindisi. October 18. His Excellency, Reverend Monsignor Joseph Francis McGrath, Bishop of Baker City. November 9. His Excellency, Reverend Monsignor Thomas Edmund Molloy, Bishop of Brooklyn. December 26. His Excellency, Reverend Monsignor Giulio Caicedo Tellez, Bishop of Cali. January 31, 1950. His Excellency, Reverend Monsignor Francis von Streng, Bishop of Basle and Lugano. February 1. His Excellency, Reverend Monsignor John Rosi, Bishop of Montefiascone. March 28. His Excellency, Reverend Monsignor John Thomas Kidd, Bishop of London.

Protonotaries Apostolic, participating in the manner of those present: January 2, 1946. Monsignor Alfred Hidalgo, of the archdiocese of San José of Costa Rica. March 19. Monsignor Charles Delouvrier, of the archdiocese of Paris. March 19. Monsignor Peter Brot, of the same archdiocese. March 19. Monsignor Andrea Ledere, of the same archdiocese. March 22. Monsignor John Baserga, of the diocese of Como. June 25. Monsignor Michael J. Splaine, of the archdiocese of Boston. April 26, 1947. Monsignor John M. Molloy, of the archdiocese of Dubuque. September 12, 1948. Monsignor

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Francis J. O'Sullivan, of the diocese of Peterborough. January 25, 1949. Monsignor Edward Leon Ortiz, of the archdiocese of Bogota.

[*Latin ed. p. 510*]

Acta Apostolicae Sedis - Official Commentary 510, February 21, 1948. Monsignor Schmit Leone Ferdinando, of the diocese of Metz.

February 22: Monsignor Hamayon Marcello, of the archdiocese of Paris.

March 13: Monsignor Perez y Sánchez Antonio, of the archdiocese of Panama.

June 14: Monsignor Russnak Mcola, of the diocese of Presov of the Ruthenians.

June 22: Monsignor Jauregui Bonaventura, of the diocese of Ibagué.

September 2: Monsignor Giraud Alessandro Stefano, of the diocese of Nice.

November 29: Monsignor Jarían Giulio Teodoro, of the archdiocese of Albi.

December 3: Monsignor Loutil Edmondo, of the archdiocese of Paris.

December 22: Monsignor Paravy Teófilo, of the archdiocese of Chambery.

January 8, 1949: Monsignor Oihàk Giuseppe, of the archdiocese of Prague.

January 25: Monsignor Mury Leone, of the diocese of Autun.

February 6: Monsignor Leite Giovanni Nepomuceno Manfredo, of the archdiocese of "San Paolo del Brasile."

February 22: Monsignor Cajs Giovanni, of the diocese of Budeiovice.

February 23: Monsignor Hudec Tommaso, of the archdiocese of Olomouc.

February 25: Monsignor Vasek Federico, of the same archdiocese.

February 28: Monsignor Oineck Francesco, of the same archdiocese.

May 10: Monsignor Tomanócy Giuseppe, of the diocese of Scepusio.

May 20: Monsignor Caruso Francesco d'Assisi, of the archdiocese of San Sebastiano of Rio de Janeiro.

June 5: Monsignor Miltenberger Francesco, of the diocese of Würzburg.

June 6: Monsignor Cabiro Andrea, of the archdiocese of Bordeaux.

October 12: Monsignor Lauriano Giovanni, of the diocese of Ribeirâo Preto.

December 30: Monsignor Freddi Dante, of the diocese of Guastalla.

December 31: Monsignor Ciocia Pasquale, of the dioceses of Molfetta, Giovinazzo, and Terlizzi.

January 18, 1950: Monsignor Formiconi Mario, of the diocese of Macerata.

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January 31: Monsignor Climaco Antimo, of the diocese of Ischia.

March: Monsignor Albano Francesco, of the same diocese.

April 2: Monsignor Rizzardini Pietro, of the diocese of Belluno and Feltre.

April 4: Monsignor Collender Riccardo, of the archdiocese of Sydney.

April 29: Monsignor De Sanctis Basilio, of the diocese of Rieti.

May 1: Monsignor Rivière Giovanni Pietro, of the diocese of Carcassonne.

May 20: Monsignor Sandrini Paolo, of the diocese of Concordia.

Chaplains, March 20, 1950.

Pontifical Extraordinaries.

Monsignor Paganuzzi Quirino (Rome).

Monsignor Alufii Pentini Giuseppe (Rome).

[*Latin ed. p. 511*]

Diarium Romanae Curiae, 31 Martii, 1950.

The following dignitaries were appointed:

Monsignor Sergio Minelli (Rome).

Monsignor Giacomo Cicconardi (Rome).

Monsignor Cosimo Petino (Rome).

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, in his blessed reign, deigned to bestow the following honors:

The Grand Cross of the Order of Saint Gregory the Great:

On June 29, 1948, to His Excellency, the Most Noble Count Pietro Tovar de Lemos, Extraordinary and Plenipotentiary Ambassador of Portugal to the Holy See.

On March 22, 1950, to His Excellency, the Most Noble Don Gioacchino Ruiz Gimenes Cortes, Extraordinary and Plenipotentiary Ambassador of Spain to the Holy See.

To the Most Noble Don Alberto Martin Artajo, Minister of Foreign Affairs of Spain.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great:

On 1950, to the Very Reverend Giuseppe Scacchi, of the Diocese of Como.

On April 27, to the Reverend Professor Giuseppe (Rome).

On April 29, to the Reverend Professor Giuseppe Caronia (Rome).

The Plaque of the Order of Saint Gregory the Great:

On March 22, 1950, to the Noble Camillo Pietromarchi, Lieutenant of the Pontifical Noble Guard.

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The Commander's Cross of the Order of Saint Gregory the Great:

On March 22, 1950, to the Noble Count Pietro Salimei, Exempt member of the Pontifical Noble Guard.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

On September 14, 1949, to Don Lisimaco Guzman y Aspiazu (Ecuador).

On March 7, 1950, to His Excellency, Franz van Cauwelaert (Belgium).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class:

On August 22, 1944, to Giacomo De Blesson (France).

On January 20, 1949, to Doctor Pietro Kasteel (Haiti).

On February 4, to Theodore C. McCort, of the Diocese of Steubenville.

To Giorgio Goldcamp, of the same diocese.

To Raimondo H. Bernert, of the same diocese.

On May 22, to Salvatore Viviano, of the Diocese of Pittsburg.

[*Latin ed. p. 512*]

Acta Apostolicae Sedis - Official Commentary 612, June 21, November 8, 1949. To Mr. Affre de Saint-Rome, Louis (France). To Mr. Hébrard, Charles Francis Emmanuel, of the Archdiocese of Paris. January 20, 1950. To Mr. Ferrè, Anthony, of the Diocese of Ponce. February 22. To Mr. Ortiz Muñoz, Louis (Spain). To Mr. Foscolo, Hugo (Rome). March 1. To Mr. Chiba, Michael, of the Apostolic Vicariate of Aleppo. To Mr. Abela, Charles, of the same Apostolic Vicariate. April 24. To Mr. Dumaine, James (France). April 5. To Mr. Ovio, Joseph (Rome). April 29. To Mr. Giannelli, Aristide (Rome). The Commander's Cross of the Order of Saint Gregory the Great, military class: January 20, 1950. To General Geoffrey Keyes (United States of America). The Cross of the Order of Saint Gregory the Great, civil class: December 30, 1949. To Mr. Moorhead, Louis, of the Archdiocese of Chicago. April 19, 1950. To Mr. Spada, Massimo (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 16, 1946. To Mr. Salat, Rudi, of the Diocese of Lausanne, Geneva, and Freiburg im Breisgau. The Grand Cross of the Order of Saint Sylvester Pope: October 12, 1949. To Count George Droste zu Vischering, of the Diocese of Münster. November 2. To Mr. Raggi, Gonippo, of the Archdiocese of Newark. January 10, 1950. To Count Anthony Cagiano de Azevedo (Rome). March 22. To His Excellency, Mr. Carrero Blanco, Louis (Spain). April 29. To His Excellency, Mr. Rivera Schreiber, Richard (Peru). The Commander's Cross of the Order of Saint Sylvester Pope: January 3, 1948. To Mr. Tessier, Vedasto, of the Archdiocese of Paris. December. To Mr. Pereira Figueira, Emmanuel, of the Archdiocese of Loanda. July 1949. To Mr. Leemans, Francis L. G., of the Archdiocese of Malines. January 31, 1950. To Mr. Rolandi, John, of the Diocese of Ales and Terralba. February 22. To Mr. Nusiner, Philip (Rome). March. To His Excellency, Mr. De Ussia, Antero (Spain). April 7. To Mr.

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Berkes Poljak, Paul (Spain). The Commander's Cross of the Order of Saint Sylvester Pope: April 11, 1946. To Mr. Ruffini, Edward (Rome).

[*Latin ed. p. 513*]

Year and Volume XXXXII, August 3, 1950 (Series IT, Volume XVII) - No. 10. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. ENCYCLICAL LETTER TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE: PRAYERS ARE AGAIN PUBLICLY ANNOUNCED FOR THE POPLES, SO THAT THEY MAY OBTAIN PEACE AND HARMONY.

PIUS PP. XII. Venerable Brothers, greetings and Apostolic Benediction.

Causes of both great sorrow and great joy are not lacking to Us. For, on the one hand, We observe that multitudes from all nations are converging upon Rome during this sacred year, and there they offer a spectacle of common faith, fraternal concord, and fervent piety; and this with a number of pilgrims such as this venerable City, having experienced so many celebrated events throughout the course of centuries, has never before witnessed. These countless multitudes We receive with the most beloved heart, We refresh them with paternal discourse, and with new and illustrious examples of sanctity, We strive to bring about, not without abundant fruit, a renewal of morals and of Christian perfection of life. On the other hand, however, the conditions of these very peoples are brought to Our attention, which cause Us great concern.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis – The official records bring forth anxieties and concerns. The longed-for peace, which so many discuss, write about, and preach, is indeed desired by many; but the foundations upon which this peace ought to rest are neglected by some, or openly rejected. For in many places, falsehood is presented under a certain guise; hatred is stirred up, and bitter animosity is fostered, rather than love and charity; the concord of citizens is not promoted, but seditions are incited and disturbances are stirred up. Yet, as sincere and upright men acknowledge, this manner of acting cannot properly resolve the causes of disagreement between nations, which are presently causing great turmoil, nor can it lead the working classes to a better condition, as is fitting. For nothing good has ever come from hatred, nothing from falsehood, nothing from sedition. It is indeed necessary to raise the suffering people to a state worthy of human dignity; but not through force, nor through tumultuous uprisings, but through just laws. It is certainly necessary to resolve all the controversies that divide and separate peoples; but under the guidance of truth and justice. While the sky is darkened by ominous clouds, we, to whom the freedom, dignity,

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and prosperity of all nations are so dear, cannot help but urge all citizens and their leaders to peace and concord. Let all consider what war brings: ruins, death, and every kind of misery. The advancing age has produced and compared weapons, immense and deadly, which can not only destroy armies and classes, not only cities, towns, and villages, not only the invaluable treasures of religion, art, and culture, but even innocent children, their mothers, and the sick and weak elderly. Everything beautiful, everything good, everything sacred that human ingenuity has produced, can be, or almost can be, destroyed. If, therefore, war, especially in our times, appears to any sound mind as something utterly horrific and deadly, it is to be hoped that – with all good men repenting, especially those in whose hands the fate of the people lies – the dark and threatening clouds that

[*Latin ed. p. 515*]

The events now occurring deeply trouble the minds of men; may peace, which is truly so called, one day shine forth among the nations. Nevertheless, since we know that "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration," We deem it fitting, Venerable Brothers, to again publicly urge supplications for the reconciliation and concord of peoples. It will be for the pastoral wisdom of your Lordships to exhort the flocks entrusted to you not only to offer prayers to God, but also to undertake works of piety, penance, and expiation, by which the majesty of the Eternal God, injured by grievous crimes both privately and publicly, may be rendered due satisfaction. And while, in the exercise of your office, you communicate this Our invitation to the Christian faithful, also remind them of those principles from which true and solid peace may be drawn, and of the reasons for which it ought to be established and maintained. For, as you well know, these can only be derived from Christian principles and Christian precepts, sincerely, religiously, and diligently put into practice. For these lead men to truth, to justice, and to charity; they restrain their desires; they compel the powers of the senses to obey right reason, and they move reason to obey God; and finally, they urge all, even those who govern states and nations, to acknowledge the due freedom of religion, since it leads not only to the attainment of eternal salvation—which is the chief thing—but also safeguards the foundations of the republic itself. From what We have said, it is easily seen, Venerable Brothers, how far those are from securing true and lasting peace, who violate the most sacred rights of the Holy Catholic Church; who prevent sacred ministers from freely performing their office, and who even cast them into chains or exile; who…

[*Latin ed. p. 516*]

Acts of the Apostolic See - Official Commentary 516, and other institutions which govern Christians according to norms, or which anticipate, or

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entirely prohibit and abolish; which, finally, by means of errors, calumnies, and obscenities, draw every kind of people, and especially the young, away from integrity of morals, from innocence, from virtue, to the delights of corruption and vices. And it is also clear how far from the truth are those who falsely accuse this Apostolic See and the Catholic Church of desiring a new conflagration of war. Indeed, there have never been lacking, either in times past or present, those who seek to subjugate peoples by force of arms; but We have never abandoned the rightly sought reconciliation of peace; but the Church desires to subject nations not by arms, but by truth, and to conform them to virtue and to human and divine worship. For, "the weapons of our warfare are not carnal but mighty to God, unto the pulling down of fortifications, destroying counsels,." This all must be openly taught; because only when Christian precepts are safely preserved and regulate both private and public life, only then is it permissible to hope that, with human affairs arranged, the classes of citizens, peoples, and nations will be united in fraternal concord. Let common prayers be offered to God, that these our desires may be fulfilled; so that, indeed, with the grace of God inspiring all, the morals of all may be renewed by Christian virtue, but also that the public affairs of peoples may be ordered as soon as possible, so that, with unjust desires of domination over others extinguished, each nation may enjoy due liberty; that liberty which they should grant both to the most holy religion and to all their citizens, as divine and human laws demand. With this hope, We address you, Venerable Brothers, and your clergy and people, and especially those who, in a particular way, will heed the urging of this Our exhortation. 2 Cor. 10, 4.

[*Latin ed. p. 517*]

The Acts of Pope Pius XII, page 517, contain the following: We impart, most beloved in the Lord, the Apostolic Blessing, a pledge of heavenly graces and a witness to Our benevolence. Given in Rome, at St. Peter's, on the nineteenth day of the month of July, in the year 1900, in the twelfth year of Our Pontificate. PIUS PP. XII, DURING THE SOLEMN CANONIZATION OF THE BLESSED VINCENT MARIA STRAMBI, BISHOP, HELD IN THE VATICAN BASILICA ON THE ELEVENTH DAY OF THE MONTH OF JUNE, IN THE YEAR 1900. At the urgent request of the Advocate of the Sacred Congregation, made by Cardinal Micara and Monsignor Bacci, and with the utmost insistence, the Most Eminent Clement, Prefect of the Congregation of Sacred Rites, replied to the Most Holy Pope with these letters addressed to the Princes: The Sacred Minister Vincent Maria Strambi, distinguished by the integrity of his morals, his unwavering faith, and his apostolic zeal, will be adorned with the insignia of Jesus Christ's vicariate for holiness. Let us listen attentively to this proclamation; and may we all be led by that heavenly light, which proclaims his outstanding virtues from the heavenly realms, along the paths of Christian perfection. Then,

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the Blessed Father, seated in the Chair, solemnly pronounced the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the growth of the Christian Religion, by the authority of Our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We declare and define that Blessed Vincent Maria Strambi, a Pontifical Confessor, is a Saint, and We enroll him among the Saints.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - We add this official commentary to the record, decreeing that the memory of this individual should be devoutly commemorated each year on the anniversary of his birth, namely on the Kalends of January, by the entire Universal Church. In the name of the Father, and the Son, and the Holy Spirit. Amen. HOMILY TO THE MOST HOLY LORD, TO OUR VENERABLE BROTHERS, BELOVED SONS, BISHOPS: "If... he obeys the precepts, that is, if he strengthens the weak with the opportunity and truth of doctrine, consolidates the divided, converts the corrupt, and provides the family with the word of life as nourishment for eternity, and if, while doing these things, he is found to be immoral, he will attain glory from the Lord, as a faithful steward and useful servant: that is, he will be placed in the glory of God, because there is nothing better." These words of Saint Hilary of Poitiers are brought to our attention as we seek to celebrate with worthy praise the most meritorious shepherd, Vincent M. Strambi, to whom it has been granted by Divine Providence to bestow honors among the blessed in heaven. For he, who is declared and commended by these words as a model of pastoral service, has, with diligent care and devoted study, striven to bring these things to fruition until the very end of his life. 1 This, without a doubt, he was able to accomplish because, when he assumed the dignity of bishop, he had already attained the summit of sanctity; and therefore, in all things, he worked with that perfection which arises from divine grace, to which a generous will responds. The signs of this sanctity, by which he was able to produce such abundant fruits of pastoral care, and to overcome with a serene and confident spirit even the most difficult challenges, shone forth most clearly from the very beginning of his life. For even as a boy, he distinguished himself among his peers with his blameless honesty and the purity of his innocent life; and, as if guided by some divine impulse, he...

1 S. HILARY, Comm. in Matth., cap. XXVII; Migne, PL., X, 1058-1059.

[*Latin ed. p. 519*]

In the Acts of Pope Pius XII, page 519, it is said that he felt himself called to undertake sacred duties, and that he was attached to the sem-

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inary of Mont Faisci. With divine grace, he strove to adorn his soul so intensely and effectively that he was an example of admiration, not only to his companions, but also to his superiors. However, after some years, moved by a desire for even greater perfection, he humbly requested to be admitted into the Congregation of the Passion of Our Lord Jesus Christ. In this religious society, dedicated to the highest sanctity, which he had admired daily, having known it in the very lawgiver and Founder, Saint Paul, he endeavored with ever greater zeal to advance. He had the custom of venerating the image of Jesus Christ crucified with fervent charity, and of recalling his pains and sorrows, not without shedding tears; and in these meditations, he was so inflamed with love that he often whipped his innocent flesh with scourges, and ardently desired to offer himself, as a victim of expiation, for his own sins, which he acknowledged as very great, and also for the sins of others. Therefore, when, still in his prime, he was chosen as Bishop of Macerata and Tolentino, he presented himself endowed with all gifts and adorned with all virtues, ready to carry out the duties entrusted to him. Above all, because he burned with the most ardent piety towards God, and because he knew that he could do nothing without the help of heavenly grace, he never undertook any plan, nor embarked on any undertaking, without first praying and supplicating to obtain light and strength from Heaven. And so it happened that he brought back to the integrity of truth many who were wandering and deceived by false opinions, that he restored to the good fruit those who had been seduced by the temptations of vice, that he instructed and conformed the clergy properly and holily, and that he finally defended the flock entrusted to him from the instigators of error, carefully guarding it from every kind of danger, and that, through his words and example, he led them to strive for Christian perfection through salutary teachings. For he was a man endowed with a completely unwavering and apostolic spirit, with contempt for earthly things, and with devotion to the Catholic faith and divine worship.

[*Latin ed. p. 520*]

The Acts of the Apostolic See – Official Commentary, 520, distinguished above all by his diligence, prudence in managing affairs, and other virtues. And when, during the course of his episcopal life, Christian religion was troubled by serious upheavals, and seemed almost to be sinking, he courageously defended the rights of God and the Church, even against those who seemed to possess almost absolute power, proclaiming that no foundations of kingdoms were more solid than the protection of ecclesiastical liberty. Because of this strenuous display of fortitude, he was removed from his diocese and forced to abandon the flock entrusted to his care, which he held most dear. But not without the will of Him who "He hath put down the mighty from their seat and hath exalted the humble," it happened not long afterwards that he who seemed to dominate almost all of Europe, who

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had dared, with reckless audacity, to subject many priests and bishops, and even the Roman Pontiff himself, to his will, was, after so many victories and so many triumphs, utterly defeated, overthrown, and sent into exile, and begged forgiveness from God, and sought the highest solace in the most holy religion.

At the same time, while our Predecessor, of blessed memory, Pius VII, was able to return to this beloved city amidst the rejoicing of all, Vincent M. Strambi, restored to his seat amidst the joy of all, was able to resume his interrupted work with even greater zeal. From these events, as from countless others recounted by history, "teacher of life," it is clear, Venerable Brothers and beloved sons, that the Church of God can be attacked, but cannot be conquered; for "the gates of hell shall not prevail against it," and the Divine Founder of the Church promised to the Apostles: "Teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world." Therefore, those who, in the present difficulties – which in some places seem even more serious than those we have mentioned above – are uncertain, wavering, and trembling, let them remember the words of Jesus Christ.

[*Latin ed. p. 521*]

The Acts of Pope Pius XII, 521, urge those engaged in missions to strengthen their spirit, and to strive to reflect the invincible fortitude and other virtues of this saint within themselves. In this particular way, all those whom We have designated as Saints, may that Christian renewal of morals, which We so earnestly desire, be happily achieved; in this way, the Catholic Church implores, which, if it is endowed with other gifts by the Divine Redeemer, must above all shine with the luster of holiness; and finally, may this holy Shepherd obtain from God, who today radiates with new splendor from the heavenly realms. Amen. DECREES CONCERNING THE BLESSED JOAN OF LESTONNAC, WIDOW, FOUNDRESS OF THE DAUGHTERS OF MARY, TO WHOM THE HONORS OF THE SAINTS ARE AWARDED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In these troubled times in which we live, when impiety is almost openly rampant throughout the earth, and the abyss seems to be plotting ever more serious conflicts against the Immaculate Bride of Christ, it offers Us no small consolation to honor those heroes, whether men or women, whom the Divine Spirit has, with supreme grace, adorned with honors, who, especially in these dark times of life, have striven with all their might to illuminate the Church with the brilliance of holiness and with the great fruit of their apostolate; and it is truly pleasing to see the field of the Church, to use the words of Saint Ambrose, now fertile, flourishing with the integrity, and now abundant with the fruits of marriage and the dignity of widowhood (Lib. *De Virginitate*). Among these heroes, whom the most merciful God

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raised up in the sixteenth century, so that the gates of hell might not prevail against the cornerstone of Christ, Joan of Lestonnac, foundress of the Daughters of Mary, stood as a counterpart to Saint Ignatius of Loyola, founder of the Society of Jesus, and who is today added by Us to the list of the Saints. She was born in Bordeaux, in France, in the year 1556, from parents of noble lineage, Richard de Lestonnac and Joan Deyquem de Montaigne, who had four children.

[*Latin ed. p. 522*]

Acta Apostolicae Sedis — Commentarium Officiale 522 years of age. On the very day of her birth, a serious disagreement arose between the parents; for the mother, steeped in the Calvinist heresy, refused to have her daughter baptized with the holy water according to the Catholic rite; but the father, steadfast in Catholic truth, absolutely refused, and, firm in his purpose, ordered his beloved daughter to be baptized in the Catholic church. Joanna. It is therefore not surprising that, having been infused with the grace of the sacrament of regeneration, and later confirmed with the sacred chrism, she rejected all the flattery, deceit, invitations, and efforts that the unhappy mother, aided by her own malice, employed; that she never remitted the due honor and love to her mother, but rather, daily offered fervent prayers to God the Father for her; and that, indeed, when she grew older, in her own province, she endeavored to bring her back from the Calvinist errors and to restore her to the Catholic truth, which, however, proved futile and unsuccessful due to the woman's obstinacy in her delusions, to the great sorrow of her beloved daughter. When she was seventeen years old, while she was flourishing with outstanding talents of mind and body, hearing from her parents that they intended to arrange a most honorable marriage for her, she obediently replied that she intended to remain unmarried and preferred solitude and a cloistered life; nevertheless, she willingly submitted to the divine will, revealed through the voice of her parents. Thus, she was given in marriage to the noble young man Védasto de Montferrant, who was highly esteemed for his probity of character and devotion to religion, with whom she lived for twenty-four years, providing a shining example as a virtuous wife and a holy mother of a family. She bore seven children from this marriage, of whom three ascended to heaven, two dedicated themselves to God with solemn vows among the nuns of the Order of the Most Holy Virgin Mary of the Angels; one was given in marriage; and the last was the heir to the paternal name and fortune. In her conjugal state, she diligently cultivated all virtues, especially piety: she loved her husband above all else; she strove to instruct her children, servants, and all those subject to her in the integrity of the Catholic religion and in good morals; she visited the sick, assisted the needy; she endeavored to abstain from worldly gatherings, dances, and public spectacles; thus, she behaved in such a way that she gave first place to God, then

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to her husband, then to her children, and to all things pertaining to the family, fulfilling everything with the utmost diligence. After the untimely death of her husband, whom, as was fitting, she mourned for a long time, remembering the words of Paul, in which he exhorts widows to hope in God and to persevere in supplications and prayers day and night, and to be blameless in all things, and to devote more time to solitude and piety, she frequently cleansed her conscience through sacred confession, and she refreshed herself with the bread of the angels, she visited hospitals and prisons, to help the poor.

[*Latin ed. p. 523*]

Acta Pii Pp. XII 523: She was accustomed to dispensing alms, and remained constantly at home, unless hospitals or the calamities of the poor called her forth. Six years after the death of her husband, having acted in this manner, she entrusted the care of her daughter, who, having completed her studies, was both of age and capable of managing the family affairs, to Joanna, her sister, and entrusted her with the entire management of the household; and she, freed from all cares, desiring to fulfill her old wish of living a more austere life in some religious community, dedicated to one God, and with the consent of her conscience, requested and obtained admission to the monastery of the Order of St. Bernard, in Toulouse, which was then flourishing and highly esteemed for its strict discipline. Upon learning of this decision from her mother, her son tried with all his might to dissuade her; he prayed and begged her not to abandon him and his young daughter, who were already orphaned by the loss of their father, and to not deprive them of her comfort. But the mother, remembering the evangelical words: "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting" (Matt. 19:29), imitating the example of St. Paula, who "preferred piety towards God to piety towards her children, and did not know that she was a mother, but proved herself a servant of Christ" (St. Hieron. in vita S. Paulae, n. 4), did not waver, but, breaking the closest bonds of flesh and blood, freed herself from the embrace of her grieving sons, boarded a ship, sailed to Toulouse, and entered the cloister of the monastery on the eleventh day of June, in the year 1633. There, Joanna, having received the name of St. Bernard, excelled among the nuns in fervor of piety, in perfect observance of monastic discipline, and in the practice of all virtues, so much so that she was more an example to the older ones than one to be imitated. But six months later, whether due to the change in her way of life, or rather because God was preparing her for greater things, she was struck by a serious and painful illness; and as the illness worsened, the doctors judged that she would certainly die unless she left the cloister and returned to her former way of life. The handmaid of God received this news with a heavy

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heart; but, as is said, she was comforted by a heavenly vision, in which she seemed to be divinely called to establish a new order, and, following the advice of the doctors and the urging of her superior, she obediently agreed to return home. Having left the monastery and returned to her sons, she immediately felt herself free from the illness and regained the bloom of her health. Shortly afterward, fulfilling her duties of maternal piety, she arranged for her daughter to be married to the noble Dynastae <Parpaillant, and she herself escorted her to the bridegroom's house, where she had the opportunity to convert several young nobles, infected with the Calvinist heresy, to the Catholic faith.

[*Latin ed. p. 524*]

The Acts of the Apostolic See – Official Commentary, 524, proved beneficial. Having returned to the estate of Landiras, she stayed with her son; but only briefly, for, drawn again by the desire for solitude, she withdrew to the village of La Mothe, where, having put on secular clothing, she began to devote herself more earnestly to the cultivation of virtues, to the contemplation of heavenly things, and to works of charity for the sick and the poor; she especially concerned herself with young girls, particularly those inexperienced and in danger of losing their faith and modesty, and, in order to provide for their spiritual well-being, she endeavored to establish a kind of school of virtue and refuge, where they might learn Christian instruction, the duties of religion, and sound moral discipline. Indeed, at that time, the ruin caused, in part by avarice and, in part, by the corrupting influence of bad examples, was so great that the youth were not exposed to any contagion from the Calvinist zeal, but rather were tempted by the allure of such an institution. And, as for the remedy, it was scarcely sufficient to have priests of the Society of Jesus and proper guidance available; the condition of the girls was so deplorable that they found no refuge, no light, and no hope. It was then that the Divine Providence led her to a group of virtuous women, who, like a beacon, illuminated the Order of God, which, reflecting the image of the Holy Family, would take the names of Jesus, Mary, and under whose protection the education and discipline of young girls would flourish. As for herself, Joan, lacking confidence and, prudently, lacking an ecclesiastical advisor to whom she could turn, returned to Bordeaux after two years, and there, with certain Fathers of the Society of Jesus, first with her brother Francis, then with the Fathers Marguestaud and Mesnage, and finally with the Fathers De Borde and Raymond, all of whom were outstanding in doctrine and piety, she began consultations, trusting in God and under the protection of the Virgin Mary, she bravely undertook this great work. She then gathered companions to herself, whom she inflamed with fervent words, who would, with united efforts, work for the salvation of their own souls and the souls of others, and with this small group, she sowed the seeds from which a new religious family would be born. Father

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De Borde himself composed certain regulations, by which the constitutions of the Society of Jesus would be adapted, as far as possible, to the congregation of young girls, and he explained the entire plan and purpose of the undertaking to the Archbishop of Bordeaux, Cardinal Francisco de Escobleau de Sourdis. The most prudent Prelate, having received Joan into his home, received her most graciously, and highly praised the nobility of her purpose; however, he did not wish to decide anything immediately, but, after hearing the opinions of his council, he advised the woman to undertake the work that had been proposed to her by the advisors.

[*Latin ed. p. 525*]

The acts of Pope Pius XII, page 525, show that it had pleased him more that she had devoted her efforts to restoring the regular discipline among the Ursuline nuns, rather than to establishing a new community of sisters, which, just like the former, would be dedicated to the proper education of young girls. However, the Servant of God, who had perceived the signs of divine will, obediently, but firmly, refuted the arguments presented by the Archbishop: although, it seems, the Prelate was unwilling to yield to her opinion. Upon returning home, she, along with the sisters, insisted in prayer and supplication to God, and, with the help of influential men before the Archbishop, she finally, after overcoming all difficulties, on the twenty-fifth of March, in the year 1666, the Archbishop of Bordeaux established the Order of the Daughters of Mary in his archdiocese with ordinary authority, according to the formula, constitutions, and rules previously approved. Shortly thereafter, the Archbishop's secretary and messenger was sent to Rome to obtain the approval of the nascent Order by the Apostolic See, in the name of the Archbishop. After being presented to the Sacred Congregation of Bishops and Regular Canons, the Most Holy Pope Paul V, through Apostolic Letters, on the seventh of April, in the year 1667, approved the Order of the Daughters of Mary, established for the salvation of souls and for the preservation and cultivation of faith, morals, and purity. Three years later, with other obstacles happily overcome, and with God's help, and after removing them, on the feast of the Immaculate Conception of the Blessed Virgin Mary, Archbishop John received the solemn profession of the Foundress and the Superior, and her companions, in his hands. Thus, with the Congregation firmly established, the number of members increased daily, so that, in addition to Bordeaux, new houses had to be established in other cities, at the request of many prominent citizens. In a short space of time, the pious houses of the Daughters of the Blessed Virgin Mary, together with the attached schools for the education of girls, were established in Béziers, Anicy, Poitiers, Toulouse, Pézenas, Agen, Pau, and other towns, which, guided by the wise direction of their Superiors, produced excellent results, both in internal virtues and in public benefit. For twelve years, the Servant of God governed the Institute in such a way

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that no one could imagine anything better or more desirable. But in the year 1682, a storm of troubles arose against the Servant of God, born of the malice of her enemies: for some of the younger sisters, partly due to a certain offense taken by the Archbishop, and partly perhaps out of a desire for new things, were displeased with the Mother's governance, and, after holding elections to choose a Superior, they did not renew the authority of John, as was customary, but instead, they supported the most bitter enemy of John, placing her in her place. This was the end.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - The official record. For three years, the Institute's governance afflicted the Servant of God in such a way that nothing more grievous could have been devised, which it did not inflict upon her. Joanna endured all things with the most patient spirit; indeed, burning with fervent prayers, she obtained from God that her envious rival would finally come to her senses, would ask for forgiveness of her sins with tears, and would convert her malice into love. Joanna, rejoicing more in her than in herself, offered not only forgiveness, but also grace and friendship, embracing her with singular charity. After the storm had subsided, in which the unyielding constancy of the Servant of God shone forth gloriously, more peaceful times followed. Therefore, with extraordinary diligence, she devoted herself to the education of the girls, undertaking even the most humble and sometimes most burdensome tasks, offering a shining example to all of charity, patience, humility, and outstanding piety in the most august Sacrament of the Eucharist and in the most Blessed Virgin Mary; she diligently and steadfastly strove to bring back to Catholic unity those infected with heresy, especially the Calvinists; she devoted all her efforts to the spread of her own Order, for the greater glory of God and the Mother of God; she encouraged the sisters, especially the younger ones, to strive for evangelical perfection and the salvation of souls, urging them with exhortations and, above all, with her own example. Having thus completed the work of the foundation, with more than thirty monasteries established, consolidated by the sanction of canon law, with a regular discipline prevailing everywhere, and with a spirit of charity and care for the education of girls, Joanna, advanced in years, weakened by illness, foreseeing that death was approaching, did not indulge herself in anything, but hastened with greater zeal to attain the perfection of all Christian virtues, diligently devoting herself to prayer and contemplation, celebrating the divine sacrifice more frequently, and patiently enduring the serious burdens and discomforts that afflicted her. After so many and such great labors expended for the good of the Church, she was struck, on the eve of the Kalends of February, in the year of Our Lord one thousand six hundred and forty, by a lethargic apoplexy, and, her movements and speech impaired, she could only utter the names of Jesus, Mary, and Joseph, and, having

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received the last sacraments of the Church, amidst the tears of the sisters, she peacefully fell asleep in the Lord on the feast of the Purification of the Blessed Virgin Mary, as she had desired. After the blessed and precious death of the Servant of God, it is said that there were no lacking signs which openly proclaimed that she was already enjoying heavenly glory: indeed, her body still seemed to be imbued with a spiritual flexibility, and it exuded a pleasant fragrance, and her face, although bearing the marks of old age, shone with a certain celestial beauty, which the painter, who attempted to reproduce it with colors, declared himself incapable of capturing. There was a great gathering of the people for the funeral; for such was the opinion of the deceased's sanctity among all, and such was the hope of obtaining graces through her intercession. The venerable body of God's...

[*Latin ed. p. 527*]

The Acts of Pope Pius XII, 527: The remains of the venerable woman were first interred in the common cemetery of the monastery of the nuns, and shortly thereafter, were placed in a chapel within the same house, where she rested until that most sorrowful time, when, at the close of the eighteenth century, the affairs of all of France were convulsed and disturbed by lamentable upheavals. From that time, the Daughters of the B.V.M., in order to protect the body of their Foundress from the injuries of the wicked, took care to conceal it in the house of a pious man, John, her relative; but in vain, for the house of that man was diligently searched by the agents of the wicked, and the body, enclosed in a wooden chest, clothed in its garments, was found and taken to the municipal buildings. A vast multitude of people flocked to the remains, giving clear signs of piety and religious reverence, proclaiming the body to be holy, and taking pieces of its clothing, and this continued until the prefect of the city, fearing such a large crowd, ordered the remains to be buried at night in a public garden, and to be covered with a framework of horse bones. In the year one thousand eight hundred and twenty-two, when the nuns were again gathered together, nothing remained but to recover the precious remains of the Foundress. The discovered body was duly recognized, and, with the authority of the Archbishop, and with a triumphant throng of the people, with solemnity and devotion, it was transferred first to the cathedral church, and then to the new convent of the Daughters of the B.V.M., and was afterward hidden in a chapel outside the monastery. The fame of sanctity, with which Joan enjoyed during her life, after her death increased more and more, not only in France, but also in Spain, in Italy, and in America, on account of the graces obtained and also the miracles which were attributed to her intercession with God. Moved by this fame, the Archbishop of Burdigala, with ordinary authority, took steps to erect the process for her canonization, which he sent to Rome for legal examination. The Holy Congregation of Rites, observing the order of law most strictly, began the investigation into the cause of Beatification

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on the sixth day of September, in the year one thousand eight hundred and thirty-four, and, after mature deliberation, issued a favorable decree on the nineteenth day of the same month and year. Concerning the devotion never exhibited to the Handmaid of God, according to the Decrees of Urban, action was taken in the year one thousand eight hundred and thirty-seven, and on the sixth of October, a favorable opinion was given. Then, processes were conducted in the dioceses of Burdigala, Carcassonne, Lemovice, Pictavie, and Ruthenie, in the Curiae, with Letters of Remission given in the year one thousand eight hundred and forty-three, concerning the life, deeds, virtues, miracles, and reputation for sanctity of the Handmaid of God, Joan of Lestonnac; and concerning the validity of these, a decree was issued by the Most Blessed Pope Pius Ninth on the fourteenth day of February, in the year one thousand eight hundred and sixty-seven.

[*Latin ed. p. 528*]

Acts of the Apostolic See - Official Commentary 528. Following the aforementioned matters, and after deliberation by the Congregation of Rites, on the ninth of March in the year one thousand eight hundred and ninety-seven, Our Predecessor, the blessed Pope Leo XIII, solemnly decreed concerning the heroic virtues of the Handmaid of God. Regarding three miracles subsequently proposed, wrought by God through the intercession of the Venerable Servant of God, an investigation was initiated. Once properly conducted, with remarkable diligence and evidence, the same Our Predecessor, through a Decree, given on the twenty-first of January in the jubilee year of one thousand nine hundred, declared that there were indeed: firstly, prodigious healings, namely the instantaneous and perfect healing of Sister Aloisia Farines, a religious of the Order of the Daughters of St. Xavier, suffering from a pulmonary disease; secondly, the healing of Sister Mary Michael, a professed nun of the same Order, who had been confirmed in her faith; thirdly, the instantaneous healing of Sister Zelia Bayssade, also of the same Order, from a lethal paraplegia caused by chronic meningomyelitis; and thirdly, the instantaneous and perfect healing of Sister Mary of Pilar, a professed nun of the Order of the Capuchins, from a prolapsed adenoid tumor in the left ovary. However, in order to maintain the proper order of law, one matter remained to be considered: whether it could safely proceed to the beatification of the aforementioned Venerable Joan of Lestonnac. Regarding this doubt, a meeting was held in the General Congregation on the thirtieth of January of the same year, before Our Predecessor, who, having received the favorable opinion of all, on the twenty-fifth of the following month, decreed: that it was safe to proceed to the solemn beatification of the Venerable Handmaid of God, Joan of Lestonnac. This was celebrated in the Basilica of St. Peter, with the applause of the city and the world, on the twenty-third of September of the same jubilee year. Five years later, when news of new miracles, divinely wrought through

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the intercession of the venerable, had spread, the Most Blessed Raphael V, the Archbishop of Ptolemais in Thebais, then Postulator of the Cause, presented petitions to the Apostolic See, requesting that the Cause be resumed in order to obtain the canonization of the Blessed. Graciously responding to these petitions, the Most Holy Pope Pius X, with his own hand, signed the resumption of the Cause on the twenty-third of August in the year one thousand nine hundred and five. Two healings, among others, were selected as having occurred beyond the powers of nature. The first healing is briefly described as follows: Sister Mary of Mount Carmel, daughter of John Gay y Coli, a nun of the Order of the Daughters of the B.V.M., residing in the town of Calcila in the diocese of Gerona, in the month of April of the year one thousand nine hundred and twenty, suffered from an incurable cancer in the abdomen.

[*Latin ed. p. 529*]

The acts of Pope Pius XII, page 529, record the following: A certain infirmity was declared incurable by three physicians. The afflicted woman suffered intense pains, and her strength rapidly declined at the beginning of November. On the sixth day of that month, novena prayers were begun by the entire religious community for her healing, through the intercession of the Blessed Virgin. On the eleventh day, in the early morning, after receiving the Holy Eucharist, the woman peacefully fell asleep. Upon awakening, she felt completely restored, with all the symptoms of the illness gone; she rose from her bed, left her room, and on the following day, ate ordinary food, resumed her duties, as if she had never been ill. She enjoyed good health thereafter, as attested to by three physicians, and also by two experts in medicine appointed by the Sacred Tribunal of Gerona. In addition to natural remedies, both the attending physicians and the official experts affirmed that a miraculous healing had occurred.

Another remarkable healing is as follows: Sister Adele, daughter of Anthony Palombo, from the same Institute, of Italian nationality, but residing in Tournemire, in the diocese of Rodez et Vabres, had previously suffered from a severe purulent infection. In December of the year 1939, she had somewhat improved through surgical intervention. However, the following year, the illness returned in the form of a purulent labyrinthitis, which became chronic, and progressed so severely that, according to the judgment of the doctors, there was no hope of a cure. The woman refused to undergo repeated surgical procedures, preferring to die. On April 23rd of the year 1941, the entire community of Sisters began a novena of prayers, imploring the healing of the infirm woman, solely through the benevolent intercession of the Blessed Virgin. On the morning of May 1st, the illness raged intensely; around midday, the woman, holding the relics of the Blessed Virgin in her hand, gently fell asleep. Then, as she was being healed, she felt as if a hand touched her head, and she heard a very clear

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voice saying: "Arise, you are healed." She awoke completely, turned her head to try to find the source of the voice, but saw no one. Sister Adele felt completely healed, with no lasting signs of the previous illness, and it did not return afterward, as attested to by the attending physicians and medical experts after one year. In addition to natural forces, the healing of this woman was, according to the judgment of three experts appointed by the Holy Congregation of Rites, not only by the attending physicians, but also by the experts themselves, the work of God.

Regarding these two miraculous healings, Apostolic Processes were initiated, one in the diocese of Gerona, and the other in the court of Rodez et Vabres; and, after their legal validity was duly recognized, a discussion was held regarding these same healings in the customary three Congregations. Finally, on March 19th of the previous year, with the venerable Father Clemente, Our Most Reverend Cardinal Micara, Bishop, present.

[*Latin ed. p. 530*]

Acts of the Apostolic See - Official Commentary. Regarding the cause of Beatification, with the Reverend Father Cardinal Granito Pignatelli di Belmonte as Promoter, assisted by the Venerable Brother Alphonse Carinci, titular Archbishop of Seleucia, and the esteemed Son Salvatore Natucci, General Promoter of the Faith, we have decreed: That the instantaneous and complete healing of Sister Mary of Carmel from cancer in the abdomen, and of Sister Adelis Palombo from a very serious chronic purulent labyrinthitis of the left ear, are established. With this decree issued, only one doubt remained to be resolved within the Congregation of Sacred Rites, namely, whether, with two miracles duly approved, the venerable Joanna de Lestonnac could safely be raised to the highest pinnacle of honor within the militant Church. This doubt was proposed for discussion by the aforementioned Father Cardinal, as Promoter, in a general meeting with Us on the twenty-seventh of April of the past year. We received the vote of the assembled Cardinals, officials, and consultants of the Sacred Congregation, and with great joy, we accepted the favorable outcome; nevertheless, we postponed expressing Our judgment until the twenty-third of May of the following month. On that day, we received the same Cardinal Prefect of the Sacred Congregation, the Promoter of the Cause, and the General Promoter of the Faith, and, after a previously held ceremony, we decreed: That the Canonization of Blessed Joanna de Lestonnac can proceed safely. In order that the wise order established by Our predecessors in matters of such importance might be observed, first, we convened our Venerable Brothers, the Cardinals of the Holy Roman Church, on the twenty-first of June of the previous year, in a secret Consistory, in which the aforementioned Cardinal Clemens Micara, Prefect of the Congregation of Sacred Rites, spoke about the life and miracles of Blessed Joanna de Lestonnac, of Corbetta, foundress of the

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Order of the Daughters of the Blessed Virgin Mary, and also of Blessed Vincentia Gerosa, Virgin, the other foundress of the Sisters of Charity in the town of Lovere, in the diocese of Brescia; and he recounted the acts which, after a careful examination, the Congregation of Sacred Rites had deemed worthy of admission and approval in the cause of the Beatification and Canonization of these same Blesseds. After this presentation, we individually solicited the votes of the Cardinals, and each one revealed their opinion to Us. We held a public Consistory on the fourteenth day of the month of March, in which the esteemed Sons of the Consistorial Palace, the Advocates, briefly recounted the cases of the five Blesseds, and requested that We deign to bestow the crown of sanctity upon those Blesseds. The Advocate Philip Re spoke in favor of Blessed Joanna. In Our name,

[*Latin ed. p. 531*]

From the Acts of Pope Pius XII, page 531: The Son responded, Anthony Bacci. A brief communication to the Princes from the Secretariate stated that We also strongly desired to honor those blessed ones with the highest honors; however, wishing to religiously observe the established custom of the Apostolic See, We would not yet express Our infallible judgment until, in a public Consistory, which is now called semi-public, We again consulted the Fathers Cardinals and the venerable Sacred Prelates, as many as would be present in the City. In the meantime, We urged all those present to invoke the light of the Holy Spirit, with increased prayers, to enlighten Our mind. Therefore, We ordered that accounts of the lives, virtues, and miracles of those blessed ones, as well as commentaries on the acts in their Causes, be sent to each of those Prelates, so that they, fully informed of the facts, might express their opinion. On the second day of May of the past month, in the customary hall of the Apostolic Palace at the Vatican, this semi-public Consistory was held, in which We, after a brief address to the present Cardinals and Prelates, inquired what they thought about the proposed Causes and what they wished to signify to Us individually. After receiving all the votes, We were pleased to learn that all were unanimous in considering the blessed ones, about whom We were discussing, to be perfectly worthy of the honors of sanctity, and We declared that We would not delay in proceeding to their Canonization. We appointed the fifteenth day of this month of May for the celebration in the Basilica of Saint Peter. We urged all those present not to cease their fervent prayers, so that the grace of the Divine Paraclete would not fail Us in this important task, and that all might turn out for the greater glory of God and for the good of the Church. On all of these matters, We ordered the Prefect of Ceremonies, in the presence of the Procurator Fiscal of the Reverend Apostolic Chamber, and the attending Apostolic Notaries, to prepare the records. Thus, when those days appointed by Us arrived, all the regular and secular clergy,

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the Prelates and officials of the Roman Curia, as well as Abbots, Bishops, Archbishops, Patriarchs, and the Cardinals of the Holy Roman Church who were present in the City, gathered in the magnificent Basilica of the Vatican, shining brightly and adorned with countless lights, with thousands of faithful present, especially many members of the Order of the Daughters of the Most Blessed Virgin, especially from France and from other houses in America. To them, and to their pious prayers, We also entered the same Basilica with solemn pomp, amidst the applause of the entire clergy and people. After a brief prayer offered before the altar, We proceeded to Our Chair and sat down. Then, after the customary obedience was given to Us by the Cardinals present, Our venerable Brothers...

[*Latin ed. p. 532*]

The Acts of the Apostolic See – Official Commentary, 532, Cardinal Micara, Prefect of the Congregation for Divine Worship and the one entrusted with preparing for this canonization, urged, with great insistence and with the utmost urgency, that We might deem it fitting to honor the Blessed Joanna de Lestonnac with the honors of sanctity. We, together with the clergy and people present, fervently imploring the light of the Holy Spirit, seated in the chair, as the supreme teacher of the Catholic Church, solemnly pronounced this formula of canonization: For the glory of the Catholic Church, for the honor of the Faith, and for the increase of the Christian religion, after mature deliberation, and with the venerable opinion of the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, and with the counsel of the College of Cardinals, and with the consent of the Sacred College, We declare and define that the Blessed Joanna de Lestonnac is a Saint, and We order that her memory be observed each year on the day of her nativity, namely, through devotion and prayer. Amen. In the month of February, in the memory of the Saints, We add her name to the catalogue of the Saints, among the Virgins. The formula of canonization which We have pronounced, in the year of Our Lord, and on this day, having heard the prayers of the aforementioned Cardinal Micara, through the aforementioned Advocate of the Consistorial Hall, We have ordered these Decrees to be drawn up and promulgated, and We have commanded that Our beloved Apostolic Notaries construct a public instrument for the perpetual memory of this canonization. Then, giving thanks to Almighty God, we sang the hymn "Te Deum," together with all the faithful present; and, having first implored, on behalf of all, the intercession of this Saint with God, we composed a brief eulogy of her; which having been delivered, we imparted the apostolic blessing and the plenary indulgence to all present in the Lord. Then We approached the altar to celebrate the solemn pontifical Mass. Thus, the memory of this Saint is consecrated to heaven. We present her, whom the provident goodness of God, in that age when the plague of vices and errors was

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rampant, preserved for the weaker sex, having been inflamed by the venom of the Calvinian impiety, before the eyes of all the faithful, as an example of outstanding virtue, and We invoke her as an intercessor for dispelling the darkness of our times. Indeed (We repeat the words of Our homily), in her youthful age, one can see the most brilliant light of chastity; wives and mothers can –

[*Latin ed. p. 533*]

The Acts of Pope Pius XII, page 533, marvel at the fidelity, modesty, integrity, and the utmost dedication he displayed in raising his children; and those who devote themselves to educating youth, or caring for the sick, may learn from him that right and tireless manner of acting, by which, with the help of divine grace, they may best serve both of these endeavors. And finally, let us pray that all – which we fervently desire and implore through prayer – may strive to emulate that most ardent charity, which overcomes all things, which surpasses all things, and which alone can offer a true and effective remedy for so many grievous evils that afflict society. Amen. Having therefore duly considered all that needed to be examined, with certain knowledge, all and each of the things which we have mentioned above, we confirm, strengthen, and again establish, decree, and declare to the entire Church, with the fullness of our apostolic authority. We wish that these Letters, whether copied, excerpted, or printed, and signed and sealed by the hand of an Apostolic Notary, may have the same force and effect as if they were presented in our presence. If anyone should presume, with reckless audacity, to infringe upon these Letters of definition, decree, mandate, statute, and our will, or to contradict or attempt to undermine them, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the fifteenth day of May, in the eleventh year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, FRANCIS, Bishop of Ostia and Frascati, Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College. I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal TISSERANT.

[*Latin ed. p. 534*]

Acts of the Apostolic See - Official Commentary 534.

His Most Reverend Eminence, Clemens, Bishop of Velletri, Cardinal Micara.

His Most Reverend Eminence, Joseph, Bishop of Albano Laziale, Cardinal Pizzardo.

His Most Reverend Eminence, Benedict, Bishop of Palestrina, Cardinal Aloisi-Masella.

His Most Reverend Eminence, Adeodatus John, Bishop of Sabina and Mandelensis, Cardinal Piazza.

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His Most Reverend Eminence, Alexander, of the title of Saint Mary in Cosmedin, Presbyter, Cardinal Verde.

His Most Reverend Eminence, Aloysius, of the title of Saint Sylvester in Capite, Presbyter, Cardinal Lavitrano.

His Most Reverend Eminence, Achilles, of the title of Saint Sixtus, Presbyter, Cardinal Lienart.

His Most Reverend Eminence, Peter, of the title of the Holy Cross in Jerusalem, Presbyter, Cardinal Fumasoni Biondi.

His Most Reverend Eminence, Frederick, of the title of Saint Mary of Victoria, Presbyter, Cardinal Tedeschini.

His Most Reverend Eminence, Dominic, of the title of Saint Apollinaris, Presbyter, Cardinal Iorio.

His Most Reverend Eminence, Maximus, of the title of Saint Mary in Porticu, Presbyter, Cardinal Massimi.

His Most Reverend Eminence, Nicholas, of Saint Nicholas in the Tullian Prison, Protopriest, Cardinal Canali, Major Penitentiary.

His Most Reverend Eminence, John, of Saint George in the Velia Aureo, Deacon, Cardinal Mercati.

His Most Reverend Eminence, Joseph, of Saint Eustachius, Deacon, Cardinal Bruno.

For the Most Holy Roman Church, the Most Reverend Cardinal Marchetti Selvaggiani, Secretary.

Most Reverend Cardinal Micara, Dean of the College of Cardinals.

Most Reverend Alfonsus Carinci, Archbishop, titular of Seleucia, Protonotary Apostolic.

Most Reverend Francis Hannibal Ferretti, Protonotary Apostolic.

Most Reverend Alfred Liberati, Chamberlain Apostolic, Assistant for Studies.

Expedited on the twentieth day of June, in the twelfth year.

Alfred Marini, Plumber.

Aloysius Trussardi, Registrar in the Apostolic Chamber, volume LXXVII, number 97.

Aloysius Trussardi, from the archives, wrote.

[*Latin ed. p. 535*]

Acta of Pope Pius XII

CONSTITUTIONES

536

APOSTOLICAE I

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From the dioceses of Vitoria and Santander, and from the dioceses of Calagurita and La Calzada (Bilbao and St. Sebastian in Spain), portions are taken, and a new diocese of Bilbao is established. From the territory of the diocese of Vitoria, another portion is separated, and the new diocese of St. Sebastian in Spain is established; from the dioceses of Calagurita and La Calzada, portions are separated and added to the diocese of Vitoria. Furthermore, cathedrals are to be established in each of the new dioceses.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD:

For the more convenient and suitable governance and administration of the dioceses throughout the Catholic world, it certainly benefits greatly to divide them, sometimes by territory and sometimes by the number of the faithful, or otherwise to define their boundaries, and to establish new dioceses, entrusting them to the care of other watchful pastors.

Moved by this counsel, We, after consultation with Our Venerable Brothers, the Cardinals of the Holy Roman Church, and after receiving the favorable opinion of the Venerable Brother Caietan Cicognani, titular Archbishop of Aneyra and Apostolic Nuncio in Spain, and after having heard the prayers of the Most Reverend Bishops Carmelo Ballester y Nieto, Bishop of Vitoria, Joseph Eguino Trecu, Bishop of Santander, and Fidelis Garcia Martinez, Bishop of Calagurita and La Calzada, which were presented to the Apostolic See, requesting that, after portions of their dioceses are divided, two new dioceses be established.

Therefore, desiring to promote the well-being of the faithful residing in the Basque regions and to provide them with greater protection, and supplementing, as necessary, the consent of others whose interests are involved, or who may presume their interests are involved, after mature deliberation and with certain knowledge, by the authority of these letters, and by the fullness of Our Apostolic power, We decree that from the territory of the diocese of Vitoria, the civil province of Vizcaya, and from the diocese of Santander,

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary

536 dioceses. The territory is thus divided: we separate Villaverde de Trucios; we erect a diocese, to be called Flaviobrigense. Furthermore, we separate from the territory of the diocese of Victoriensis the civil province of Guipúzcoa, and we constitute a diocese there, to be called St. Sebastian in Hispania. From the dioceses of Oalaguritana and Oalceatense, we separate the part commonly called Contado de Treviño, and we assign it to the diocese of Victoriensis. Therefore, the diocese of Victoriensis will henceforth be contained within the limits of the civil province of Alava, with the aforementioned territory of Contado de Treviño added; its parishes will

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be reduced to four hundred; and we establish St. Prudentius of Armentia as its patron. The new diocese of Flaviobrigense will be located within the territory of the civil province of Vizcaya, with the addition of the territory of Villaverde de Trucios, and will consist of one hundred and eleven parishes; and we assign St. Ignatius of Loyola as its patron. We establish its seat in the city of Flaviobriga, and we elevate the temple there, dedicated to the honor of the Apostle St. James the Greater, to the rank and dignity of a cathedral church. Finally, the new diocese of St. Sebastian in Hispania will encompass the entire territory of the civil province of Guipúzcoa, comprising one hundred and fifty parishes; and we grant it St. Ignatius of Loyola as its patron. We establish the seat of this diocese in the city of Santo Sebastian; and we elevate the church there, dedicated to Jesus the Good Shepherd, to the rank of a cathedral church. Furthermore, we grant all rights, insignia, favors, and privileges to these newly erected cathedral churches and to their respective bishops, as do other cathedral churches and their prelates by common right, together with all the associated burdens and obligations. We also decree that, as the diocese of Victoriensis is a suffragan of the metropolitan Church of Burgos, so too shall the new dioceses of Flaviobrigense and St. Sebastian in Hispania be suffragan of the metropolitan Church of Burgos, and that their respective bishops shall be subject to the metropolitan Archbishop of Burgos. Furthermore, it is understood that the governance and administration of these dioceses, the erection of diocesan seminaries, the election of Vicars Capitular, or Administrators when the see is vacant, and the rights and obligations of the clergy and the faithful, are to be governed by the sacred canons, which we command to be duly observed. We also wish that all documents and acts pertaining to these new dioceses and their clergy and faithful, as soon as it is permissible, be drawn up by the Curias.

[*Latin ed. p. 537*]

The acts of Pope Pius XII, number 537, concerning Vitoria and Santander, addressed to Bilbao and to Saint Sebastian in Spain, and to each of the Curias, are to be preserved in their own archives and transmitted. Furthermore, documents and acts are transmitted from the Curia of Calagurite and from Calceata to the Curia of Vitoria, which pertain to the County of Treviño. In addition to the revenues of the Curia, the civil government shall assign to each of the new dioceses a fixed portion of assets, consisting of offerings and endowments, as well as a portion of the assets which previously belonged to the episcopal see of Vitoria, which shall be equitably divided between the dioceses, with the proviso that all immovable property existing in the province of Alava shall be assigned to the diocese of Vitoria, as well as the sum of money deposited in the treasury. The remaining assets shall be distributed according to the following manner: Foundations, or the so-called "Pius fund," shall be transferred to that diocese in whose favor

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they were established, whether for the benefit of a particular moral entity or person; likewise, annual pensions, granted for the purpose of study, shall be transferred to the seminary in whose favor they were granted; or, if they were established in favor of a particular young person or of a particular land, they shall be transferred to the seminary of the diocese in which the young person resides, or to the diocese to which the land belongs. Foundations and annual pensions granted for the purpose of study, and without any specific designation, shall be equitably divided between the dioceses, taking into account the greater needs of the diocese of Vitoria. Finally, assets freely disposable shall also be equitably divided, or in proportion, between the dioceses, always respecting the will of the donors. Furthermore, with regard to the clergy, we decree that each priest shall be incardinated in that diocese in whose territory he legitimately holds a benefice or ecclesiastical office, as soon as these Our Letters are demanded for execution; we also grant that any priest, at his request, may be assigned to that diocese in whose territory he holds any office or duty. By these same present Letters, and with the same supreme authority, we erect and establish a Chapter of Canons in each of the two cathedrals, as stated above, with all rights and privileges, burdens and obligations, by which other cathedral Chapters in Spain are governed and adorned according to common law. Furthermore, each Chapter, that is, the Chapter of Bilbao and the Chapter of Saint Sebastian in Spain, shall consist of five dignities, namely: a Dean, an Archpriest, an Archdeacon, a Cantor, and a Master of the School, four canons in office, of whom one shall be assigned to theology, and another to the office of penance, according to the norms of law, and seven simple canons; to which may be added twelve mansionaries. The conferral of dignities is reserved to the Apostolic See.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Official Commentary: The designation of canons shall pertain to the Bishop, with the reservations and conditions that are legally to be observed, as set forth in canons 1-135 of the Code of Canon Law. The choral vestments of both Chapters of canons shall be the same as those used by the canons of the cathedral of Vitoria. In all other respects, the prescribed legal provisions must be strictly observed. The canons, however, shall receive endowments established by the civil government. Regarding all the matters set forth and established above, and in order to carry out the aforementioned instructions, We delegate to the Apostolic Nuncio in Hispania, or to whoever presides over the execution of the Nunciature's actions, the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, for the purpose in question, and We impose upon him the obligation to transmit to the Sacred Congregation Consistorial, as soon as it is permissible, a certified copy of the completed execution. Furthermore, these Letters

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and everything contained therein, even with regard to those who may be involved, or who may believe they have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not agreed to the foregoing, shall never be deemed to be subject to any flaw of deception, or of invalidity, or of intention, or by any other, even substantial and unforeseen, defect, but shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall always have their full and complete effect and shall be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to contravene these matters, We will and do declare that it shall be entirely null and void, without prejudice to any rules established in synodal, provincial, general, and universal Councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, and other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. Finally, We decree that copies, or extracts, even printed, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity or office, shall be given the same validity as if the present Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone, with audacious temerity...

[*Latin ed. p. 539*]

539. He who should presume to attack the acts of Pope Pius XII will know that he incurs the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord nineteen hundred and forty-nine, on the second day of the month of November, in the eleventh year of Our Pontificate. For the Sacred Roman Edict, Cardinal F. MARCHETTI SELVAGGIANI, Prefect of the Sacred Congregation, Father A. T., Cardinal, Dean of the Sacred College, Most Reverend Secretary Arthurus Mazzoni, Apostolic Protonotary, Bernardus De Felicis, Apostolic Protonotary, *Loco £B Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 10.* - A l. Trussardi.

II. CONCERNING LIBERIA (CAPE PALMAS): The Vicariate Apostolic of Liberia, from which the eastern part is separated, is erected into a new Apostolic Prefecture, to be called Cape Palmas.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

That the propagation of the faith may be better and more easily accomplished in regions not yet fully illuminated by the light of the Gospel, the Apostolic See strives to provide what appears necessary or useful for achieving that end. For this reason, the territories of the missions

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are diligently divided, and new missions are established, entrusting them to vigilant pastors.

With this purpose in mind, our venerable Brothers, the Most Reverend Cardinals Prefects of the Sacred Congregation for the Propagation of the Faith, have judged it opportune to erect a new Apostolic Prefecture within the vast territory of the Republic of Liberia. Wherefore, after mature deliberation and with certain knowledge, these Purple Fathers, exercising the faculties granted to them by Us, especially during the entire Jubilee Year, divide the Apostolic Vicariate of Liberia, entrusted to the Society for the Missions to the Negroes, and encompassing the entire territory of the aforementioned Republic, and separate its eastern part from the remainder of the Vicariate.

[*Latin ed. p. 540*]

The Acts of the Apostolic See – Official Commentary, part 540, have decreed to separate a territory by a river, which is called Gestos or Neghen, and to erect and establish it as an Apostolic Prefecture, to be called Cape Palmas, and to entrust it to the chosen sons of the aforementioned Society for Missions to the Africans, who have been laboring there for almost fifty years in the Catholic cause, with the approval of the Apostolic See. We, receiving and approving the judgment of the Sacred Congregation for the Propagation of the Faith, by the force and tenor of these letters, confirm and strengthen it with Our supreme authority, and declare that new Apostolic Prefecture of Cape Palmas, as has been erected and established above. Therefore, we grant to this new Apostolic Prefecture and to its temporary Apostolic Prefects all the rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors enjoy and possess by common right, and we likewise subject them to the same obligations and duties with which others are bound. We will and command that all of these things, as above established and decreed, be and remain valid and effective, notwithstanding any contrary things. Furthermore, we wish that these letters, whether transcribed or excerpted, or even printed, shall have the same full faith and validity as if they were signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity. To no one shall it be permitted to infringe or contradict this page of division, erection, commission, confirmation, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the second day of the month of February, in the eleventh year of Our pontificate.

For the Sacred Congregation:

F. Card. MARCHETTI SELVAGGIANI, Prefect.

P. Card. FUMASONI BIONDI, Secretary.

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Ludovicus Kaas, Pro-Secretary.

Albertus, Substitute.

Registered in the Apostolic Register, volume LXXVIII, number 98.

A. Trussardi.

Serafini, Protonotary Apostolic.

[*Latin ed. p. 541*]

Acts of Pope Pius XII, 541, Section III, Concerning the Erection of the Prefecture of Victoria Falls (Livingstone)

The Apostolic Prefecture of Victoria Falls is raised to the rank of an Apostolic Vicariate, to be called Livingstone.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

If a Church of great importance has experienced significant growth among pagan peoples, the Apostolic See is accustomed to raise it to a higher degree of dignity. Therefore, since the Apostolic Prefecture of Victoria Falls, in Rhodesia, in the British territory of East Africa, which was established on the twenty-fifth of May in the year nineteen hundred and thirty-six by Apostolic Letters, and entrusted to the care of members of the Order of Friars Minor Capuchin, has made a not inconsiderable advance in the cause of the Catholic faith, it seemed fitting to our venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Sacred Congregation for the Propagation of the Faith, with the favorable vote of the Most Reverend Brother David Mathew, titular Archbishop of Apamea in Bithynia, in East and West Africa, Apostolic Delegate, to erect that Prefecture into an Apostolic Vicariate.

Therefore, in plenary sessions held on the sixth day of this month, the aforementioned Cardinals, exercising the faculties granted to them by Us especially throughout this Jubilee year, raised the Apostolic Prefecture of Victoria Falls to the rank and dignity of an Apostolic Vicariate, which shall be called Livingstone, and decreed that it be entrusted to the same aforementioned preachers of the Gospel, who have been laboring there fruitfully for many years, with the approval of the Apostolic See.

We, approving and ratifying the decision of the Sacred Congregation, confirm it with Our supreme authority, and therefore We declare and decree that the Apostolic Vicariate of Livingstone is hereby erected and established by the force of these Letters.

We grant to this new Apostolic Vicariate, and to its Apostolic Vicars for the time being, all rights, privileges, honors, and powers, with which other

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Apostolic Vicariates and their Prefects are justly endowed.

[*Latin ed. p. 542*]

542 The Acts of the Apostolic See – the Official Commentary – enjoy privileges and benefits, and We likewise subject them to the same burdens and obligations as others. All of these things, as above stated and established, We declare to be valid and in force, notwithstanding any contrary provisions. Furthermore, We wish these Letters to be held to be entirely valid, even if copied or excerpted, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, just as they would be held to be valid in their original form. No one shall be permitted to infringe upon or contradict this decree, erection, constitution, commission, statute, confirmation, and will of Ours. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1895, in the eleventh year of Our Pontificate. For the Holy Roman Church, F. Card. MARCHETTI SELVAGGIANI, Prefect. P. Card. FUMASONI BIONDI, Prefect. B. Collegii Decanus S. C. de Propaganda Fide. Ludovicus Kaas, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. *Loco* £B Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 28. - A l. Trussardi. IV. THE APOSTOLIC PREFECTURE OF S. GEORGE. THE APOSTOLIC PREFECTURE OF S. GEORGE IS ERECTED INTO AN APOSTOLIC VICARIATE OF THE SAME NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL MEMORY. If any Apostolic Prefecture has abundantly received the fruits of the Gospel, through the diligent efforts of missionaries, with the help of God, then the Apostolic See is accustomed to elevate it to a higher degree of dignity. Therefore, the Apostolic Prefecture of S. George, in the Republic of Colombia, which, through the care of the members of the Apostolic Institute of Spain, founded by St. Francis Xavier for missions to foreign lands, has, especially in recent times, achieved not inconsiderable progress in Catholic affairs,

[*Latin ed. p. 543*]

The Acts of Pope Pius XII, page 543, state that, having considered the favorable opinion of the Most Reverend Father Joseph Beltrami, titular Archbishop of Damascus and Apostolic Nuncio in Colombia, and after mature deliberation in a plenary session held on the sixth day preceding this, it was deemed opportune to elevate that Prefecture to the rank of an Apostolic Vicariate. Therefore, by virtue of the special faculties granted to us throughout the current jubilee year, the aforementioned Congregation, on this very day, erected the Apostolic Prefecture of Saint George, retaining the same name and boundaries, into an Apostolic Vicariate. We, approving and ratifying the decision of the Sacred Congregation, hereby confirm and

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strengthen it with our supreme apostolic authority, and therefore declare that the Apostolic Vicariate of Saint George is thus erected and established by the force of these letters. To this new Apostolic Vicariate, and to its Vicars Apostolic for the time being, we grant all the rights, privileges, honors, and powers that other Apostolic Vicariates and their prelates enjoy and possess by common right, and we subject them equally to the same obligations and duties. We will and command that all of the above, as established and constituted, be considered valid and effective, notwithstanding any contrary provisions. Furthermore, any transcript, excerpt, or printed copy of these letters, provided it is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be considered to have the same validity as these original letters. To no one is it permitted to infringe upon or contradict this decree of erection, establishment, constitution, statute, and our will. If anyone should presume to attempt such a thing with rash audacity, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter's, in the year of Our Lord nineteen hundred and fifty, on the tenth day of the month of March, in the eleventh year of Our pontificate.

For the Sacred Congregation:

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI
S. Collegii Decanus
S. C. de Propaganda Fide Praefectus
Vincentius Bianchi Cagliesi, Proton. Apost.
Albertus Serafini, Loco
£8 Plumbi
Reg. in Cane. Ap., vol. LXXIX, n. 7.
A l. Trussardi.
Proton. Apost.

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis — Official Commentary. APOSTOLIC LETTER concerning a PARISH CHURCH dedicated to GOD in honor of "Our Lady" located in the city of "Gray," in the Archdiocese of Besançon, which is granted the honors of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. The Venerable Brother Mauritius Dubourg, Archbishop of Besançon, has testified to Us, in a most ample manner, that the parish church, dedicated to God in honor of "Our Lady" in the city commonly called "Gray," and situated within the territory of the Archdiocese of Besançon in France, deserves to be

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considered and to remain, permanently, steadfastly, and constantly, a place of great devotion. Indeed, founded in the 15th century, and not yet fully completed, this church has become so frequented by citizens and pilgrims that, with the help and encouragement of the Supreme Pontiffs, it has been wonderfully enriched by the gifts and contributions of the faithful, and, although it has often been damaged by fires and almost destroyed by war, it has been restored more beautifully from the ruins. A constant and certain tradition affirms that the aforementioned church was consecrated, although there are no extant records in the parish archives to confirm this. This church, adorned with eight chapels and a large altar made of a single stone, shines with the splendor of sacred rites and attracts and comforts the faithful, even from neighboring regions. Two principal feasts draw large crowds of pilgrims to this church each year: namely, the feast of Saint Peter Fourier, who departed this life piously in the very town, whose heart, preserved in a precious reliquary, is faithfully guarded and venerated by the citizens; and, furthermore, the feast of "Our Lady" of the city of "Gray," whose miraculous image is venerated with the greatest piety by the citizens and pilgrims, especially since, by the authority and name of Our Blessed Predecessor, Pope Pius X, in the year 1919, it was adorned with a golden crown. Several pious associations flourish within the church itself, which, while attending to the needs of worship, also demonstrate a fervent devotion to God and the Blessed Virgin Mary, so that the damages, both to the sacred building and to the furnishings, caused by the most recent and terrible war, were repaired in a short time, under the diligent guidance of the parish priest. After carefully considering all of these matters, the aforementioned Ordinary, as well as the present Archpriest and his assistants, have...

[*Latin ed. p. 545*]

Acta Pii PP. XII, 545, which the people of the city [Gray] (gladly receiving their prayers), at our urging, presented their wishes that the aforementioned Church be adorned with the title, dignity, and privileges of a Minor Basilica by Us. Furthermore, in order to foster piety towards God and the Divine Virgin Mary, and also to increase the splendor of divine worship, We have, with a willing heart, approved the wishes and prayers of the aforementioned Prelate, the clergy, and the devout people of [Gray]. Therefore, having also heard the Venerable Brother Clement, Our Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these present letters and perpetually, We elevate the parish church, dedicated to "Our Lady" and located in the city of [Gray] in the Archdiocese of Besançon, to the dignity of a Minor Basilica, with all the privileges and honors properly belonging to that title. Contrary things notwithstanding. These things We decree, We establish,

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We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone with any authority. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 16th day of the month of July, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy Father, for the Cardinal Secretary of State, [signature] BAPT. MONTINI, Subsecretary, St. II.

THE CATHEDRAL CHURCH OF NICE, in the Diocese of [Novo], is adorned with the canonical title and the privileges of a Minor Basilica, dedicated to the Virgin Mary, assumed into Heaven, and to the Holy Reparata, Virgin and Martyr.

PIUS PP. XII. For the perpetual memory of this event. — [Nice], which was formerly, and happily, a Roman colony in Gallia Narbonensis, and later an Italian city, is indeed a city.

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - The official record, since the time after the birth of Christ, has received the proclamation of the Gospel, accumulating the richest gifts of nature with the fruits of grace. The Faith of Nicene, strengthened by the blood of the Martyr and the first Bishop, Saint Bassus, providentially introduced new customs and a new cultivation of a more humane life, expressing a prominent monument of their piety and art, namely, the ancient Cathedral of the fourth century, dedicated to the Blessed Virgin Mary, who was taken up into Heaven, commonly called "de Platea." This, however, having been destroyed by the surrounding fortifications and for the cause of war, the Church of Santa Mariae was elevated to the dignity of a Cathedral and still exists today. Over time, it was almost completely rebuilt, and in the seventeenth century, it was so enriched with works of art that, similar to the patriarchal Basilica of the Blessed Apostle Peter, although smaller in size, it stands out no less in grandeur than in beauty among the others. It did not lack sacred consecration, which was solemnly performed by Henry Pro vana, then Bishop of Nicene, on the third day of May in the year 1669. Taking advantage of the opportunity presented by the bicentennial and fiftieth anniversary of this happy and fortunate event, the Venerable Father Paulus Rémond, the current Bishop of Nicene, on behalf of himself and of the Cathedral Chapter, the entire clergy, and the entire people, presented us with petitions, so that, in addition to the ancient title of Santa Mariae in Caelum Assumptae, we might deem it fitting to bestow upon the Nicene Cathedral the dignity of a Minor Basilica. And We, in order that the honor and worship of the Virgin Mary, to whom the

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same Prelate has piously vowed the entire diocese this very year, "Mariali," may be increased among the faithful, and that a constant tradition may be established between the ancient and the new Cathedral, We have readily decided to grant such petitions. Therefore, having also heard the Venerable Father Clemente S. R. E. Cardinal Micara, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present document, and forever, We grant the canonical title of "Beatae Mariae Virginis in Caelum Assumptae et Sanctae Reparatae Virginis et Martyris" to the Nicene Cathedral, and We elevate it to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to it. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, so that the present documents shall remain firm, valid, and effective forever; so that they shall have and obtain their full and complete effect; and so that those to whom they pertain, or may pertain, shall fully support them now and in the future; and so that they shall be duly judged and defined.

[*Latin ed. p. 547*]

Acta Pii PP. XII 547, and this shall be so from now on and forever, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the 30th day of the month of May, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, entrusted with public affairs of the Church, to the Diplomats. III. THE SHRINE OF THE BLESSED VIRGIN MARY (DE LA COUTURE) IN THE TOWN OF (BERNAY) WITHIN THE TERRITORY OF THE EBROICENSIS DIOCESE IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. — Following the custom of Our Predecessors, the Roman Pontiffs, We strive, as is fitting and as the occasion demands, to adorn the temples of God with ancient and glorious memories and with the celebrated devotion of the faithful, with special titles and privileges. It is certainly fitting and deserved that the sacred edifice, dedicated to the honor of the Blessed Virgin Mary and commonly called "Notre Dame de la Couture," which is located in the town of (Bernay) within the territory of the Ebroicensis diocese, should be included among these. For this church, founded in the 14th century, has become renowned in the same diocese and in neighboring regions of Galliae, both for its size and grandeur, and for the excellence of its artistic works, and also for the splendor of the sacred ceremonies, in which the Rector and his assistants diligently and zealously preside, and especially for the devotion of the faithful, who, like pilgrims, come here in large numbers to seek the maternal protection of the same Mother of God. For this reason,

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the Venerable Brother Alfonsus Paulus Desideratus Gaudron, Bishop of Ebroicensis, seized the favorable opportunity presented by this year, the "Marian" year, dedicated to the Blessed Virgin Mary, and in preparation for the Great Jubilee, and earnestly requested Us to deign to bestow upon the aforementioned church the title and privileges of a Minor Basilica. And We, in order that the piety of the faithful diocese, praised for its devotion to the Most Holy Virgin, may be increased, have gladly accepted this request. We have heard the Venerable Brother Clemente, Cardinal of the Holy Roman Church, Micara, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary, by Our deliberation, and by the fullness of Our Apostolic authority, by the force and perpetuity of these Letters, We elevate to the dignity of a Minor Basilica, with all the rights and privileges properly belonging to this title, the Sanctuary dedicated to God in honor of the Blessed Virgin Mary, commonly called "Notre Dame de la Couture," located in the town of "Bernay" in the Ebroicensis diocese. All contrary things notwithstanding. We decree, We establish, We decide that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given from the Palace of Gandulf, under the Fisherman's ring, on the fifth day of the month of August, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, Secretary for Diplomatic Affairs. IV. THE CATHEDRAL CHURCH OF MOLINENSIS IN GALLIA IS ELEVATED TO THE TITLE AND DIGNITY OF A MINOR BASILICA, DEDICATED TO GOD IN HONOR OF THE BLESSED VIRGIN MARY ("BY ANGELS"). PIUS PP. XII For the perpetual memory of this event. — That saying, "The rushing of waters gladdens the city of God," which in the sacred language is properly and rightly attributed to the heavenly Jerusalem, may also be applied to that city of Molinensis, in Gallia, by accommodation, since it abounds with many and numerous waters for mills, and since, as We know, it excels and shines with faith and piety towards God and His Mother. In the aforementioned city, there has existed since the 10th century an ancient image of the Blessed Virgin Mary, to which the title "Virgo Nigra" (Black Virgin) was given, and which has been piously preserved since ancient times in a small chapel. However, with the passing of years and the increasing number of faithful and pilgrims, a more spacious and beautiful temple was built there, frequently visited by the

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Roman Pontiffs, as well as by the Kings of France and the Bourbon Dukes.

[*Latin ed. p. 549*]

Acta Pii PP. XII 549, accumulated with privileges; indeed, the devotion of the people of Molinensem towards the "Black Virgin" has been so great throughout the centuries, and even now it is so great, that, after ancient temples were destroyed by wars or fires, a new church, even more beautiful, arose in their place. Finally, with peace established in Gallia and affairs happily arranged with the Apostolic See, after Our Predecessor, the blessed and eternal Pope Pius PP. VII, had established the diocese of Molinensem, the church, dedicated to God in honor of the Blessed Virgin Mary "by the Angels," in which the aforementioned Marian image, miraculously preserved amidst so much ruin, was raised to the dignity of a cathedral church, which was later, at the beginning of the following century, solemnly consecrated.

Having carefully considered all of these things, the Venerable Brother George Jacquin, Bishop of Molinensem, in his own name, and also in the name of the Vicars General and the most distinguished Chapter of Canons of the same cathedral church, and of the entire clergy and people, presented petitions to Us, so that We might deign to honor the aforementioned cathedral church with the dignity and title of a Minor Basilica.

Furthermore, in order to foster the Marian devotion of the faithful of the city of Molinensem and to suitably reward it, We have gladly decided to grant assent to such petitions.

Therefore, having heard the Venerable Brother Clement, Our Cardinal Micara, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the present letters, valid and forever, We raise the cathedral church of Molinensem, dedicated to God in honor of the Blessed Virgin Mary "by the Angels," to the dignity and title of a Minor Basilica, with all the rights and privileges properly pertaining to it.

Notwithstanding any contrary provisions.

These things We decree, establish, and ordain, so that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully benefit from them now and in the future; and that they shall be duly judged and defined; and that whatever is done to the contrary, by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward.

Given from the Palace of Gandulfo, under the Fisherman's ring, on the twenty-seventh day of the month of October, in the year 1949, in the eleventh year of Our pontificate.

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By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Pontifical Office for Diplomatic Affairs.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Official Commentary

V. PRIORATE CONVENTUAL OF EGMUND, LOCATED WITHIN THE DIOCESE OF HARLEM, IS ERECTED AS AN ABBEY (OF ITS OWN RIGHT), UNITED TO THE GALLICAN CONGREGATION OF THE ORDER OF SAINT BENEDICT.

PIUS PP. XII. For the perpetual memory of this event.

When speaking of the praises of monastic life, nothing is more pleasing to Us than to see monasteries, established as seats of virtue and doctrine, flourish, and to exert every effort to draw greater benefits from them for the good of the Church and of souls.

Therefore, it has been pleasing to Us to hear the news of the venerable Egmund monastery of the Order of Saint Benedict, located in the territory of Batavia, which was newly founded a few decades ago, like a shoot springing from an ancient root, and which has experienced joyful growth, even in these times of great injustice and upheaval. As the annals and monuments testify, this place was established around the year 950 by Theodoric, Count of Holland, a man of piety and generosity, who there built a basilica dedicated to Saint Albert, the Confessor, who was buried in that place. This monastery was greatly enriched by the Count himself and his successors, and became famous, especially for the veneration of Saint Albert, a renowned author of many miracles, and for the frequent visits of the people of the entire region. Indeed, its reputation grew so much that Innocent XI, our Predecessor, in the year 1639, received it into his dominion and granted it the protection and privileges of the Holy See. At that time, Abbot Walter flourished, who strengthened the monastery, built the church, cloister, and workshops, cultivated and improved them, and increased the number of monks, conforming them to the best precepts. After the 15th century, the monastery, having suffered some decline and much damage, was assigned to the Bursfelde Congregation, and there it flourished again, gaining fame and renown through its religious institution, its doctrine, and its studies of the arts, and for its faith and constancy, with which it remained faithful to the Holy See during those turbulent times. Furthermore, it was highly praised for the diligence and vigilance with which it kept the surrounding region free from the poison of heresy. When, in the 16th century, Batavia was ravaged by a terrible war, the monks of Egmund were driven from their monastery, which was destroyed and overthrown by the fury of the impious. However, at the beginning of the 20th century, members of the Order of Saint Benedict, exiled from France, arrived in Holland, where they

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worked to reclaim the Egmund estate. But...

[*Latin ed. p. 551*]

551 The acts of Pope Pius XII, in the place commonly called "Oosterhout," within the boundaries of the diocese of Breda, established a monastery. Due to the larger number of religious men who had been received there, some of them migrated and established a new monastery in the place of the ancient Abbey of Egmund. This was reported to this Apostolic See in the year 1947 as a Conventual Priory. Now, during the celebration of the tenth anniversary of the founding of the monastery of Egmund, the esteemed son Paul Andriessen, the current Conventual Prior, with the approval of the General Chapter of the French Congregation of the Order of Saint Benedict, presented to Us petitions requesting that the aforementioned monastery be restored to its former abbatial status. We, recalling the venerable history of this house and desiring to participate with a joyful spirit in such a blessed event, readily and willingly decided to fulfill these requests, supported by the recommendation of the Most Reverend Brother John Peter Huibers, Bishop of Haarlem. Therefore, having carefully considered all relevant matters, We, by Our Apostolic authority, and with the force and perpetuity of these letters, erect the Conventual Priory of Egmund, located within the boundaries of the diocese of Haarlem, into an Abbey of its own right, We establish it as such, and We make it a participant in all the rights and privileges granted to Abbeys within the same Congregation of the Order of Saint Benedict. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that the aforementioned Abbey, and its Abbots and monks, present and future, now and forever, shall fully support this; and that it shall be duly judged and determined, and that from this moment forward, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of February, in the year 1950, in the eleventh year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Public Church, for the dispatch of Pontifical documents.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE MOST REVEREND FATHER FREDERICK, TITULAR BISHOP OF S. MARIA A VICTORIA, CARDINAL TEDESCHINI, PATRON OF THE ASSOCIATION OF S. HIERONYM: CONCERNING THE NEW EDITION OF THE EXEMPLAR OF THE GOSPEL FOR THE USE OF THIS ASSOCIATION.

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PIUS PP. XII

To Our Beloved Son, greetings and the Apostolic Blessing.

At long last, the opportunity has arrived for Us to publicly acknowledge the great esteem and regard in which We hold the Association of S. Hieronym, of whose welfare You are the patron. Soon, indeed, the exemplars of the Gospel will be printed anew, to be disseminated as widely as possible among the people. We recognize the merits of Your Association, which with unwavering zeal dedicates itself to this most useful endeavor. What is more salutary, what is more conducive to the Catholic faith and life, than to spread the knowledge and use of the most sacred Scriptures, where the words of the Word and its deeds are recounted? Within them lies not only the truth of consummate wisdom, but also the most suitable medicine for reforming morals, and a comforting solace in the vicissitudes of life. This, especially in our present age, which, poisoned by hatred, bent towards the earth, and contaminated by the lust for possessions, requires healing from its wounds, its threats, and its dangers. Therefore, strive that the heavenly doctrine be kept in every home, that it be readily available to many, diligently read, and zealously put into practice. If you do this, the store of your merits will surely increase: "Great labor, but great reward" (Ep. 20 to Eustochium).

That divine assistance may flow abundantly upon You, Our Beloved Son, and upon the aforementioned Association, We bestow upon you the Apostolic Blessing.

Given at Rome, at St. Peter's, on the 7th day of the month of June, in the year 1900, in the twelfth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 553*]

The Most Holy Sacred Congregation of the Holy Office, ACTA S. S. 55.

MOST HOLY SACRED CONGREGATION

OF THE HOLY OFFICE

WARNING

It is known to all that certain associations have been established, spurred on and guided by communist factions, with the aim of instilling in boys and girls principles and teachings that reek of materialism and undermine Christian morals and religion. Therefore, the faithful are warned that such associations, whatever name they may bear, are subject to the sanctions prescribed by the Decree of the Holy Office, issued on July 1, 1949 (A. A.

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S., 1949, p. 334).

1) Therefore, parents, or those who take their place, who, contrary to the prescription of canon 1372, § 2 of the Code of Canon Law, and the aforementioned Decree of the Holy Office, have entrusted their children to these associations, are not to be admitted to the Sacraments.

2) Those who have taught against the faith or Christian morals to boys and girls incur excommunication, reserved in a special manner to the Apostolic See.

3) Furthermore, boys and girls, as long as they are members of such associations, are not to be admitted to the Sacraments.

Given in Rome, from the offices of the Holy Office, on July 28, 1950.

M. Marani,

Superintendent,

Notary of the Most Holy Sacred Congregation of the Holy Office.

[*Latin ed. p. 554*]

Acts of the Apostolic See - Official Commentary 554

SACRED CONSISTORIAL CONGREGATION for the Dioceses of TERAMO and PENNE-PESCARA

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

A portion of the territory of the Diocese of Penne-Pescara, which is comprised of six municipalities, commonly known as Fano Adriano, Pietracamela, Tossiccia, Colledara, Isola del Gran Sasso, and Castelli, and includes twenty-seven parishes, is situated too far from the episcopal city of Pescara, while it is more closely connected to the city of Teramo, to which it belongs administratively. Since, due to the distance, it may be difficult for the faithful people to access their Pastor, and since errors and dangers against the faith are increasingly growing, in order that the Pastor's care for providing spiritual assistance to the Christian faithful may be made more prompt, it has recently been requested by the Apostolic See that the aforementioned territory be separated from the Diocese of Penne-Pescara and added to the Diocese of Teramo.

Therefore, Our Most Holy Lord Pope Pius XII, having considered the matter and with the advice of the Most Eminent and Reverend Cardinal Secretary of this Sacred Consistorial Congregation, and with the consent of those who are concerned or are presumed to be concerned, by the present Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the leaden seal had been issued, has decreed that the twenty-seven parishes, which are located in the following towns and villages: Fano, Pietracamela, Adriano, Tossiccia, Cerqueto,

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Aquilano, Cusciano, Intermesoli, Colledonico, Flammigwmo, Nerito, Ornano Grande, Isola del Gran Sasso, Casale S. Nicola, Cerchiara, Fano a Corno, Forca di Valle, Pretara, S. Pietro e Ceriseto, Trignano, Colledara, Ghia- rino, Capsano, Leognano, Villa Petto, Castelli, San Massino e Villa Bossi, Colledoro, be separated from the Diocese of Penne-Pescara and added to the Diocese of Teramo, thereby altering the boundaries of both dioceses, so that, henceforth, Isola del Gran Sasso and the civil territory of the three municipalities of Castelli and Colledara will be defined as the boundaries.

Furthermore, in order to carry out these matters, His Holiness has appointed the Most Reverend Father Gillam Vincent Gremigni, Bishop of Teramo, to be responsible.

[*Latin ed. p. 555*]

The Sacred Consistorial Congregation, 555, grants to the Atri diocese, assigning to it the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man established in ecclesiastical dignity, with the obligation to send to this Sacred Congregation, as soon as possible, an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 24th of January, 1950.

[Signature] +BFr. A. I. PIAZZA, Archbishop of Sabina, and Secretary. L. © S. I. Ferretto, Substitute.

II. APPOINTMENTS OF CHURCHES

By the Divine Providence of Our Lord, Pope Pius XII, through successive decrees of the Sacred Consistorial Congregation, has provided for the following churches with new pastors:

On February 20, 1950: To the titular episcopal church of Carrhae, he appointed the Reverend Emanuele Marengo, Rector of the Seminary of the Holy Faith in Argentina, as Auxiliary to His Excellency, the Most Reverend Michael Fasolino, Archbishop of the Holy Faith in Argentina.

On March 9th: To the titular episcopal church of Sitifis, he appointed the Reverend Andrea Parenty, of the diocese of Arras, as Auxiliary to His Excellency, the Most Reverend Victor John Perrin, Bishop of Arras.

On May 16th: To the titular episcopal church of Doberita, he appointed the Reverend Anthony Plaza, canon of the Metropolitan Chapter of La Plata, as Auxiliary to His Excellency, the Most Reverend Caesar Anthony Canevá, Bishop of Azul.

On May 17th: To the titular episcopal church of Zelitena, he appointed the Reverend Joseph Mary Garcia Lahiguera, of the diocese of Madrid, as Auxiliary to His Excellency, the Most Reverend Leopold Ei jo y Garay,

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Bishop of Madrid.

On May 30th: To the cathedral church of Angers, he appointed the Reverend Henry Chappoulie, Apostolic Protonotary, from the archdiocese of Paris.

On June 12th: To the titular episcopal church of Asponita, he appointed the Reverend Vincent Reyes, parish priest of Saint Michael, from the archdiocese of Manila, as Auxiliary to His Excellency, the Most Reverend Gabriel Reyes, Archbishop of Manila.

To the titular episcopal church of Camuliana, he appointed the Reverend Peter Dudziec, of the diocese of Płock, Chamberlain.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Official Commentary concerning the appointments of his Eminence: The Most Reverend Father Thaddeus Paul Zakrzewski, Bishop of Plock, appointed Auxiliary Bishop. June 1st. — The Most Reverend Father Charles Joseph Alter, formerly Bishop of Toledo in America, appointed Metropolitan Archbishop of the Cincinnati Archdiocese. — The Most Reverend Father Mauritius Rousseau, formerly Bishop of Mende, appointed Metropolitan Archbishop of the Valleguidon Archdiocese. — The Reverend Father Patrick J. M. McCormick, a Prelate, Urban Canon, Theologian of the Chapter of the Cathedral of Fodiani, and Professor of Dogmatic Theology at the Pontifical Lateran Athenaeum, appointed Titular Bishop of Atenia, as Auxiliary Bishop to his Eminence Father Patrick Aloysius O'Boyle, Archbishop of Washington. June 16th. — The Reverend Father Armandum Fares, a Prelate, Intimate Chamberlain to his Holiness, Canon Theologian of the Chapter of the Cathedral of Fodiani, and Professor of Dogmatic Theology at the Pontifical Lateran Athenaeum, appointed Metropolitan Archbishop of the Squillace Archdiocese, retaining his Archiepiscopal title. He was constituted Coadjutor with right of succession to his Eminence Father John Fiorentini, Archbishop of Catacana. July 5th. — The Most Reverend Father Constantine Stella, formerly Bishop of Nuceria and Tadina, appointed Metropolitan Archbishop of the Aquila Archdiocese. — The Most Reverend Father Joachim Di Leo, formerly Archbishop of Lanciano and Bishop of Ortona, appointed Metropolitan Archbishop of the Mazara del Vallo Archdiocese, retaining his Archiepiscopal title. July 10th. — The Reverend Father Francis Mary Franco, formerly Bishop of Crema, appointed Titular Bishop of Ui. July 11th. — The Reverend Father Henry Mackenzie, a Prelate, Urban Pastor of the church of the Most Sacred Heart of Jesus in the city of Newton, in the archdiocese of Boston, appointed Titular Bishop of Alba, as Auxiliary Bishop to his Eminence Father Richard James Cushing, Archbishop of Boston. July 19th. — The Most Reverend Father Chrysanthum Luque, formerly Bishop of Tunja, appointed Metropolitan Archbishop of the Bogota Archdiocese in Colombia. July 17th. — The Reverend Father Silvium Aloysius Haro, a Prelate, Pastor

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and Vicarius Forane of the city of Guaranda, in the diocese of Bolivarensis, appointed Titular Bishop of Antaeopolis, as Auxiliary Bishop to his Eminence Father Joseph Felix Heredia Zurita, Bishop of Guayaquil. July 18th. — The Most Reverend Father George John Behring, formerly Titular Bishop of Lund, appointed Metropolitan Archbishop of the Toledo Archdiocese in America.

[*Latin ed. p. 557*]

The Sacred Congregation of Rites, 557. THE SACRED CONGREGATION OF RITES, IN VICTORIENSIS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, FRANCIS GÍRATE, A LAY BROTHER OF THE SOCIETY OF JESUS. ON A DOUBT: Whether a commission for the introduction of the cause should be signed, in this case and for the purpose in question.

"He who knows the highest cause in any genus, and by means of it can judge and order all things that are of that genus, is said to be wise in that genus. But he who knows the highest cause simply, which is God, is said to be wise simply, insofar as, through divine rules, he can judge and order all things. Such judgment, however, a man obtains through the Holy Spirit." (S.Th. 2, 2, 45, 1. c.)

Indeed, Francis Gárate, a lay brother of the Society of Jesus, who ordered all his works, all his actions, and his entire life for the greater glory of God, and who judged all things, referring them to the highest cause of God, is truly to be called wise; and the wisdom, the gift of the Holy Spirit, was not lacking in him, as is manifest from what is said.

In the town of Azpeitia, in the province of Guipuzcoa in Hispania, within the boundaries of the diocese of Victoriensis, Francis was born on February 3, 1857, and on the following day he was reborn through the waters of baptism. His parents were Francis Gárate and Mary Baptista de Aranguren, pious and honest farmers, who raised seven children in the fear of God and in love for God, of whom three became members of the Society of Jesus.

The Servant of God, having reached the age of fourteen, served in the college of the Society of Jesus in Orduna, and three years later, on February 2, he was admitted among the lay brothers, and he began his novitiate in the town of Poyanne in Gallia. After pronouncing his religious vows, for ten years he exhibited remarkable examples of sanctity in the care of the sick in the house of La Guardia, where there were three colleges. No one was more diligent than he, no one more assiduous, no one more concerned for the sick, and he cared for nothing concerning his own health. This tireless labor so exhausted him that his superiors transferred him to the university at Deusto, in Bilbao, where he held the office of janitor.

[*Latin ed. p. 558*]

Acta Apostolicae Sedis — Official Commentary 558 entrusted to him.

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From the year 1888 until the year 1929, he fulfilled this office with such perfection that he became a wonderful example of virtues, and earned for himself the esteem of the holy. For he, for so many years, constantly, promptly, and cheerfully, without the slightest decline, manifested humility, love of poverty, modesty, equanimity, prudence, contempt for himself, diligence in his labors, and obedience; he received the poor, guests, and all those who came to the University, especially the students, with patient and festive kindness, whom he was called "Brother Urbanitas." He granted himself no relaxation or solatium, and he was seen to have fallen into no defect of speech or action, as witnesses testify. Moreover, he drew such fortitude of spirit against adversa from a deep union with God, and from a tender devotion to the Blessed Virgin, and to his patron saints. Broken by labors and a severe illness, on September 9th of the year 1929, having most piously received the sacraments of the Church, he departed for the heavenly homeland. The fame of his sanctity having been widely spread, investigative inquiries were carried out in the Vicetorian Episcopal Curia concerning his writings, the fame of his sanctity, and the liturgical cult not rendered to him, and were sent to Rome. In the meantime, several letters of petition were presented to the Supreme Pontiff for the introduction of the cause. Therefore, with the legally required formalities observed, the Most Reverend Father Charles Miccinelli, General Postulator of the Society of Jesus, at the request of the undersigned Cardinal, Prefect of the Cause and Relator, on February 7th of this year, in the assembly of the Ordinary of this Congregation, proposed the question: Whether a commission for the Introduction of the Cause should be appointed, in the case and for the purpose in question, and reported on it. After the Eminent and Reverend Cardinals had heard the opinions of the Official Prelates, especially the voice and written opinion of the Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation, it was decided to respond: That the commission should be appointed, if it pleases the Supreme Pontiff. Therefore, on the aforementioned day, the Holy Father, Pope Pius XII, received a report from the same Cardinal, and His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission for the Introduction of the Cause of the Servant of God, Francis Gerate. Given in Rome, on the sacred day of February 26th, in the year 1959. [Signature] C. Card. MICARA, Archbishop, Prefect of L. & S. [Signature] A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 559*]

The Sacred Congregation of Rites, 559 II, TOLETANA, concerning the canonization of the Blessed Beatrice de Silva, foundress of the Franciscan nuns of the Most Holy Conception. Regarding the question of whether a commission should be appointed to resume the cause for canonization in this case, and to what effect. The Blessed Beatrice de Silva, from the most noble Lusitanian family, niece of the Infanta Isabel, wife of John I, King of

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Oastella, founded the Order of the Conceptionists at the end of the fifteenth century, with the purpose of professing, defending, and propagating the doctrine of the Immaculate Conception of the Blessed Virgin Mary. After her death, which occurred in the year 1490, she enjoyed such public veneration, which continues to this day, especially in Spain, in the territory of Mexico, and elsewhere, that the Holy Father Pius XI, of blessed memory, recognized and confirmed her cult through a decree of the Sacred Roman Congregation, issued on July 28, 1926. Now, several petitions have been presented to the Supreme Pontiff by the Patriarch of the Western Indies, by two Archbishops and a Bishop of Mexico, by the Minister General of the Order of Friars Minor, by the Abbess of the Missionary Conceptionists, and by others from the territory of Mexico, Spain, Belgium, and Brazil, requesting that the cause for canonization be resumed. As is legally proper, the undersigned Cardinal, Prefect of the Sacred Roman Congregation, and Promoter of the Cause, proposed to discuss the aforementioned question and illuminated the important aspects of the cause, in the assembly of the aforementioned Congregation on February 21st of this year. After careful consideration, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, the Cardinals judged it fitting to respond: "A commission should be appointed to resume the cause of the Blessed Beatrice de Silva, if it pleases the Supreme Pontiff, always keeping in mind canon 2X33." After a report was made to His Holiness, Pope Pius XI, signed by the aforementioned Cardinal Prefect, His Holiness, approving the response of the esteemed Fathers, deigned to sign the commission to resume the cause for canonization of the Blessed Beatrice de Silva with his own hand. Given in Rome, on this 26th day of February, in the year of Our Lord 1950. 83 C. Card. MICARA, E p. Velitern., Prefect L. © S. f A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons regarding the Nullity of Marriage (DI CARLO - BILELLO)

Since the current place of residence of the Lady Rosalia Bilello is unknown, in the aforementioned case, we summon her to appear before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 13, 1950, at the eleventh hour, either in person or through a lawfully appointed procurator, to discuss the matter in dispute, or to affix her signature below, and to designate a day for the Rota's deliberation concerning the case: Whether the decision of the Rota of April 3, 1950, should be confirmed or overturned in this case.

Those Ordinaries of the places, parish priests, priests, and faithful who

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have knowledge of the aforementioned place of residence of the Lady Rosalia Bilello, are obligated to ensure that she is informed of this summons.

Henricus Caiazzo, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 13, 1950.

O. Bejan, Notary.

*And since the place of current residence of Madame Rosalie Bilello, defendant in this case, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 13, 1950, at 11 o'clock, to agree upon or sign the doubt mentioned below, and to set the date for the decision of the case before the Rota. Should the decision of the Rota of April 3, 1950, be confirmed or overturned in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Rosalie Bilello must, insofar as possible, inform her of this summons.

[*Latin ed. p. 561*]

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ACTA APOSOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA OF POPE PIUS XII

LETTERS TO VENERABLE BISHOPS, BROTHERS, AND OTHER PATRIARCHS, PRIMATES OF PLACES, ORDINARIES, ARCHBISHOPS, WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING CERTAIN FALSE OPINIONS WHICH UNDERMINE THE FOUNDATIONS OF CATHOLIC DOCTRINE.

PIUS PP. XII

VENERABLE BROTHERS,

GREETINGS AND APOSTOLIC BENEDICTION.

Discord and deviation from truth in religious and moral matters have always been a source of great sorrow and concern for all men of good will, and especially for faithful and sincere sons of the Church, particularly

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today, when we see the very principles of Christian culture being attacked on all sides.

Indeed, it is not surprising that such discord and deviation have always existed outside the fold of Christ. For, although human reason, speaking simply, can truly attain, by its own natural powers and light, true and certain knowledge of the one personal God, who protects and governs the world by His providence, and also of the natural law given to our minds by the Creator, nevertheless, there are many obstacles that prevent the same reason from effectively and fruitfully using this innate faculty. For those things which pertain to God and to the reasons which exist between God and men, are entirely...

[*Latin ed. p. 562*]

Acts of the Apostolic See - Official Commentary 562, those which, when applied to the actions of life, inform them and demand devotion and self-denial. However, human intellect struggles with difficulty in acquiring such truths, both because of the impulse of the senses and imagination, and because of wicked desires arising from original sin. This leads to the fact that people are often inclined to believe that such things are false, or at least doubtful, which they do not want to be true. Therefore, divine "revelation" must be declared morally necessary, so that those things which, in matters of religion and morals, are not accessible to reason by themselves, may be known by all, with certainty and without any error, even in the present condition of the human race. 1 Indeed, the human mind can sometimes experience difficulties even in forming a certain judgment of "credibility" concerning the Catholic faith, although so many and wonderful external signs, divinely arranged, exist by which the origin of the Christian religion can certainly be proven, even by the light of natural reason alone. For a man, whether led by preconceived opinions, or incited by desires and malice, can resist not only the evident external signs that are presented, but also the heavenly inspirations that God instills in our hearts. To those who are outside the flock of Christ, it will not be difficult to see the principal ways that many learned men have entered. For there are those who contend that the system of evolution, as they say, which has not yet been conclusively proven even within the realm of the natural sciences, is admitted without prudence and discretion to pertain to the origin of all things, and they boldly indulge in the opinion of a monistic and pantheistic world, subject to continuous evolution. This opinion is gladly embraced by the supporters of communism in order to more effectively promote and advance their "dialectical materialism," stripping all notions of theism from the minds of men. 1 Council of the Vatican, D. B., 1876, Constitution on the Catholic Faith, chapter 2, On

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Revelation.

[*Latin ed. p. 563*]

In the pontificate of Pope Pius XII, in the year 563, the commentaries of this kind, which reject everything that is absolute, firm, and immutable, have paved the way for a new, wandering philosophy, which, contending with "idealism," "immanentism," and "pragmatism," has been given the name "existentialism," as it is concerned only with the "existence" of individuals, setting aside the immutable essences of things. Furthermore, a certain false "historicism" is added, which, adhering only to the events of human life, undermines the foundations of any absolute truth, both with regard to philosophical matters and even to Christian dogmas. In this great confusion of opinions, something comforting to us is to see those who, having once been instructed in the tenets of "rationalism," now frequently desire to partake of the divinely revealed truth, and to acknowledge and profess the Word of God preserved in Holy Scripture, as the foundation of sacred doctrine. But it is also to be lamented that not a few of these, the more firmly they adhere to the Word of God, the more they deprive human reason, and the more eagerly they extol the authority of the revealing God, the more vehemently they despise the Magisterium of the Church, instituted by the Lord Christ, to safeguard and interpret the divinely revealed truths. This not only openly contradicts the Holy Scriptures, but is manifestly false from the very experience of things. For often those who themselves dissent from the true Church openly lament their own discord in matters of dogma, thus unwillingly acknowledging the necessity of the living Magisterium. Indeed, Catholic theologians and philosophers, to whom the grave task is entrusted of defending divine and human truth and of implanting it in the minds of men, are not permitted to ignore or neglect these opinions, which deviate more or less from the right path. Rather, they must have a clear understanding of these very opinions, first because diseases cannot be properly treated unless they have been properly diagnosed, second because sometimes something of truth lies hidden in the very false statements, and finally because these opinions provoke the soul to certain...

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Commentarium Officiale: Veritates, sive philosophicas sive theologicas, oportet sollicitius perscrutari et perpendere. Si philosophi et theologi nostri ex his doctrinis, cautis investigationibus, tantummodo huiusmodi fructum colligerent, nulla esset ratio cur Ecclesiae Magisterium interloqueretur. Attamen, quamvis nobis perspicuum sit catholicos doctores ab illis erroribus generaliter cavare, constat tamen hodie, sicut in apostolicis temporibus, qui rebus novis plus aequo studentes, et vel etiam metuentes ne de rebus, quae

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progrediente aetatis scientia inventa sunt, ignorantur, sacri Magisterii moderationi se subducere contendunt; ideoque in eo versantur periculo ne sensim, sine sensu, a ipsa veritate divinitus revelata discedant, et alios secum in errorem inducant. Immo et aliud periculum obversum est, et hoc eo gravius, quo virtutis est specie magis obiectum. Plures enim sunt, qui humani generis discordiam et mentium confusionem deplorantes, imprudenti animorum studio movi, impetu quodam moventur, et impenso desiderio flagrant, infringendi saepta, quibus probi et honesti viri inter se disiunguntur, "irenismum" talem amplectentes ut, quaestionibus reiectis quae homines separant, non modo respiciant ad irruentem atheismum communibus viribus propulsandum, sed etiam ad opposita in rebus etiam dogmaticis reconcilianda. Et sicut olim erant, qui rogarent num apologetica ratio Ecclesiae translaticia obstaculum constitueret potius quam auxilium ad animos Christo lucrandos, ita hodie non desunt qui eo usque procedere audent ut serio quaestionem moveant num theologia eiusque methodus, qualis in scholis ecclesiasticis approbante auctoritate viget, non modo perficiendae, sed etiam omnino reformandae sint, ut regnum Christi quocumque terrarum, inter homines cuiusvis culturae vel cuiusvis opinionis religiosae efficacius propagetur. Quodsi ipsi ad nihil aliud intenderent quam ad disciplinam ecclesiasticam eiusque methodum hodiernis condicionibus et necessitatibus, nova quadam ratione, aptius accommod-

[*Latin ed. p. 565*]

The Acts of Pope Pius XII, page 565, contain nothing that should cause us to fear; but, on the other hand, some, inflamed by imprudent zeal for "irenism," seem to consider certain things as means of restoring fraternal unity, even though these things are contrary to the laws and principles given by Christ Himself, as well as to the institutions founded by Him, or which are defenses and supports of the integrity of the faith; and if these supports collapse, everything is indeed united, but only in ruin. These new opinions, whether motivated by a desire for novelty or by a laudable cause, are not always presented with the same clarity, the same precision, and the same terms; for what is taught today by some, with certain precautions and distinctions, tomorrow will be openly and immoderately proposed by others, to the offense of many, especially the younger clergy, and to the detriment of ecclesiastical authority. While greater caution is generally exercised in books published publicly, more freedom is allowed in private writings and in secret gatherings. Moreover, such opinions are not only disseminated among members of both the clergy and in seminaries and religious institutions, but also among the laity, especially among those who are engaged in the work of educating youth. As for theology, the aim of some is to weaken the meaning of the dogmas as much as possible; and to free the very dogma from the manner of speaking that has long been

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accepted in the Church, and from philosophical notions held by Catholic doctors, so that, in explaining Catholic doctrine, one might return to the manner of speaking found in the Holy Scriptures and the Holy Fathers. They hope that the dogma, stripped of its elements, which they say are external to divine revelation, will be fruitfully compared with the opinions of those who are separated from the unity of the Church, and that in this way, step by step, the Catholic dogma and the opinions of the dissenters will be assimilated to each other. Furthermore, they believe that, with Catholic doctrine reduced to this condition, a path will be opened whereby, in the present circumstances, it will be possible to...

[*Latin ed. p. 566*]

566 The Acts of the Apostolic See – In preparing an official commentary, even the dogmas of today can be expressed using the notions of modern philosophy, whether they be "immanentism," "idealism," "existentialism," or some other system. This is why some bolder individuals assert that this can and should be done, because they contend that the mysteries of faith can never be adequately expressed using true notions, but only using "approximate" notions, as they say, and always mutable ones, by which the truth is indicated to some extent, but also necessarily distorted. Therefore, they do not consider it absurd, but absolutely necessary, that theology should replace old notions with new ones, according to various philosophies, which, as time passes, are used as if they were its own instruments, so that, although in different ways, and even in some way opposed, they nevertheless, as they say, convey the same divine truths in a human way. They also add that the history of dogmas consists in presenting the various forms that the revealed truth has taken, according to the different doctrines and opinions that have arisen over the course of the centuries. But it is clear from what we have said that such endeavors do not only lead to the "relativism" of dogma, which they call it, but actually contain it; and indeed, a disregard for the commonly transmitted doctrine and the terms by which it is signified, favors this to a sufficient and excessive degree. Surely no one fails to see that the terms of such notions can be perfected and refined, both in schools and by the Magisterium of the Church itself; and it is also well known that the Church has not always been consistent in using the same terms. It is also clear that the Church cannot be bound to any philosophical system, however popular it may be for a short period of time; but those principles and notions that have been established by the common consent of Catholic doctors over many centuries in order to attain some understanding of dogma, certainly do not rest on such a flimsy foundation. They are based on principles and notions derived from a true knowledge of created things; in which deductions, the revealed truth, as a *stella*, has shone through the Church, illuminating the human mind. Therefore, it is not surprising that some of these notions were not only approved by the

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Ecumenical Councils, but also...

[*Latin ed. p. 567*]

Acts of the Supreme Pontiffs, numbered XII, 567, have been established, but also sanctioned, so that to depart from them is forbidden. Therefore, to neglect, or to reject, or to deprive of their due value, so many and such things, which have been repeatedly, through secular labor, by men of uncommon genius and sanctity, under the watchful guidance of the Holy Magisterio, and not without the light and guidance of the Holy Spirit, conceived, expressed, and refined in order more accurately to express the truths of the faith, so that conjectural notions should suffice in their place, and certain fleeting and vague expressions of a new philosophy, which are like the flowers of the field today and tomorrow wither, is not only the height of imprudence, but also makes the very dogma seem like a reed shaken by the wind. Moreover, the contempt for the terms and notions which scholastic theologians use spontaneously leads to the weakening of theology, as they say, speculative theology, which, since it is grounded in theological reason, they believe to lack true certainty. Indeed, alas, those who study new things easily pass from the contempt for scholastic theology to neglecting, and even despising, the very Magisterium of the Church, which so strongly affirms that theology. For this Magisterium is presented by them as the very breath of progress and the spur of science; by some, indeed, it is already considered an unjust restraint by which certain more learned theologians are held back from innovating in their discipline. And although this Holy Magisterium ought to be for every theologian the closest and most universal norm of truth, in matters of faith and morals, since Christ the Lord entrusted to it the entire deposit of faith – namely, the Holy Scriptures and the divine "tradition" – to be guarded, preserved, and interpreted, nevertheless, the obligation to also avoid errors that tend more or less towards heresy, and therefore "to observe also the constitutions and decrees by which such pernicious opinions have been condemned and prohibited by the Holy See," is sometimes ignored as if it were not to be considered. These things are explained in the Encyclical Letters of the Roman Pontiffs concerning the nature and constitution of the Church, from 2, O.I.O., canon 1324; cf. Council of the Vatican, D.B., 1820, Constitution De Fide cath., chapter 4, De fide et ratione, after the canons.

[*Latin ed. p. 568*]

The Acts of the Apostolic See – Official Commentary 568 – are sometimes negligently overlooked by some, indeed, for the reason that a certain vague notion prevails, which they claim to have drawn from the ancient Fathers, especially the Greek ones. For the Pontiffs, as they themselves state, do not wish to judge matters which are debated among theologians, and therefore, it is necessary to return to the original sources, and from the writings of the

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ancients, the more recent constitutions and decrees of the Magisterium are to be explained. Although these statements may perhaps seem prudent, they are not without deception. For it is true that, in general, the Pontiffs grant theologians freedom in matters which are debated with varying opinions among doctors of better reputation; but history teaches that, more things which were formerly subject to free discussion, later can tolerate no discussion at all. Nor should it be thought that the things proposed in Encyclical Letters do not, of themselves, require assent, since in them the Pontiffs do not exercise the supreme power of their Magisterium. For these things are taught by the ordinary Magisterium, concerning which it is also said: "He that heareth you heareth me." And, for the most part, those things which are proposed and instilled in Encyclical Letters already belong to Catholic doctrine. If the Supreme Pontiffs, in their acts, give their opinion on a matter hitherto in dispute, it is clear to all that, according to the mind and will of those same Pontiffs, that matter can no longer be the subject of free discussion among theologians. It is also true that theologians must always return to the sources of divine revelation: for it is their task to indicate in what way those things which are taught by the living Magisterium are found in the Sacred Scriptures and in the divine Tradition, "either explicitly or implicitly." Furthermore, both sources of divinely revealed doctrine contain so many treasures of truth that they are never truly exhausted. Therefore, the sacred disciplines are always renewed by the study of the sacred sources; while, on the contrary, speculation, which neglects further inquiry into the sacred deposit, as experience shows, Luke 10:16. * Pius IX, Inter gravissimas, October 28, 1870, Acts, vol. I, p. 260.

[*Latin ed. p. 569*]

The acts of Pope Pius XII, page 569, show that this endeavor proves sterile. But for this reason, even positive theology, as they call it, cannot be equated with mere historical science. For together with the sacred sources, God has given to His Church a living Magisterium, to illuminate and explain those things which are contained in the deposit of faith only obscurely and as it were implicitly. This deposit, the divine Redeemer has not authentically entrusted to be interpreted by individual Christians, nor even by theologians themselves, but solely to the Magisterium of the Church. If, however, the Church exercises this its office, as has often happened throughout the course of centuries, either through its ordinary or extraordinary exercise, it is entirely false to use a method whereby obscure things are explained from obscure things; rather, it is necessary for all to follow the order of things. Therefore, our Predecessor of blessed memory, Pius IX, teaching that most noble office of theology, which shows how the doctrines defined by the Church are contained in the sources, added these words for a weighty reason: "in the very sense in which they have been defined by the Church." Now, returning to the new opinions which we have touched

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upon, many more are proposed or insinuated by some, to the detriment of the divine authority of the Sacred Scripture. Indeed, the meaning of the definition of the Council of Vatican concerning God, the Author of the Sacred Scripture, is audaciously perverted by some; and they renew the opinion, which has already been repeatedly rejected, according to which the immunity from error of the Sacred Scriptures pertains only to those things which are treated of God, and of moral and religious matters. Moreover, they speak wrongly of the human sense of the Sacred Books, under which their sense is hidden, which they declare to be the only infallible one. They do not wish to have any reason of analogy of faith and of the Church's "tradition" in interpreting the Sacred Scripture; so that the teachings of the Holy Fathers and the sacred Magisterium are to be referred back to the truth of the Sacred Scripture, explained by exegetes through a purely human reason, rather than the same Sacred Scripture is to be explained according to the mind of the Church, which Christ the Lord has divinely established as the guardian and interpreter of the entire deposit of revealed truth.

[*Latin ed. p. 570*]

Acts of the Apostolic See – Official Commentary 570. Furthermore, the literal sense of Holy Scripture and its exposition, elaborated by so many and such learned exegetes, under the watchful eye of the Church, must yield to a new interpretation, which they call symbolic and spiritual; and by which the Holy Bible of the Old Testament, which today lies hidden in the Church as a sealed fountain, may finally be opened to all. In this way, they assert that all difficulties vanish, which only beset those who adhere to the literal sense of the Scriptures. Indeed, all of these things are so foreign to the principles and Muc norms of hermeneutics established by Our Predecessors, the blessed Pope Leo XIII in the Encyclical Letter *Providentissimus*, and by Pope Benedict XV in the Encyclical Letter *Spiritus Paraclitus*, and by Ourselves in the Encyclical Letter *Divino afflante Spiritu*, that no one can fail to see it. And it is not surprising that such novelties, in almost all areas of theology, have already borne poisonous fruit. The ability of human reason, without the help of divine revelation and divine grace, to demonstrate the existence of a personal God through arguments derived from created things is called into question; the world is denied a beginning, and it is argued that the creation of the world is a necessary thing, whereas it proceeds from the necessary liberality of divine love; and the eternal and infallible foreknowledge of God of the free actions of men is also denied; all of which are contrary to the declarations of the Vatican Council. The question is also raised by some as to whether angels are personal creatures; and whether matter differs essentially from spirit. Others corrupt the true "gratuity" of the supernatural order, arguing that God cannot create beings endowed with intellect, unless He also ordains

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them for the beatific vision and calls them to it. And it is not enough; for the notion of original sin, after the definitions of the Council of Trent, is perverted, and together with it, sin in general, as an offense against God, and also the satisfaction offered by Christ for us. There are also those who contend against the transubstantiation.

[*Latin ed. p. 571*]

571 The acts of Pope Pius XII indicate that certain doctrines, particularly those based on an antiquated philosophical notion of substance, must be revised so that the real presence of Christ in the Holy Eucharist is reduced to mere symbolism, whereby the consecrated species are nothing more than efficacious signs of the spiritual presence of Christ and his intimate union with the faithful members in the Mystical Body. Some believe that they are not bound by the doctrine explained in our Encyclical Letters of recent years, which is based on "revelation," and which teaches that the Mystical Body of Christ and the Catholic Church are one and the same. Others reduce the necessity of belonging to the true Church, in order to attain eternal salvation, to a meaningless formula. Still others inflict an injury on the rational nature of Christian faith. These and other similar things are now spreading among some of our sons, whom careless study of souls or false knowledge deceives, and with whom we are compelled, with a sorrowful heart, to repeat well-known truths and to indicate manifest errors and the dangers of error.

571 It is evident how much the Church makes use of human reason, in order to demonstrate the existence of one personal God, and also to firmly establish the foundations of Christian faith with divine signs; and likewise, to properly express the law that the Creator has implanted in the minds of men; and finally, to attain some understanding of mysteries and to make it fruitful. However, reason will only be able to perform this task properly and safely if it has been duly cultivated; that is, if it has been imbued with that sound philosophy, which has already existed for a long time, transmitted by previous Christian ages, and which possesses the authority of a higher order, because the very Magisterium of the Church, its principles and its principal assertions, have been gradually revealed and defended by men of great intellect.

71 Cfr. Litt. Enc. Mystici Corporis Christi, A. A. S., vol. XXXV, p. 193 sq.

7 Cfr. Conc. Vat., D. B., 1796.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Commentarium Officiale, to the very source of divine "revelation," namely, Trautenau. This philosophy, recognized and accepted within the Church, safeguards the true and genuine value of human knowledge, and maintains unshaken metaphysical principles – namely, the sufficiency of reason, causality, and finality – and ultimately,

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the attainment of certain and immutable truth. In this philosophy, certainly, more is expounded, concerning which matters of faith and morals are neither directly nor indirectly touched, and which are therefore freely permitted for the discussion of experts within the Church; but concerning other matters, especially concerning the principal principles and assertions mentioned above, this freedom does not hold. Even in such essential questions, it is permissible to clothe philosophy in a more appropriate and richer garb, to communicate with more effective language, to discard some less suitable aids of the schools, and cautiously to enrich it with some sound elements of human inquiry; but it is never permissible to subvert it, or to contaminate it with false principles, or to consider it, although perhaps great, as an obsolete monument. For truth, and all its philosophical declarations, cannot change daily, especially when dealing with principles known to the human mind itself, or with those judgments which are supported by the wisdom of the ages, and also by the consent and power of divine "revelation. Whatever truth the human mind, sincerely seeking, can discover, cannot, indeed, oppose truth already acquired; since God, the supreme Truth, has created and governs human intellect, not so that He may daily oppose new things to what has been rightly acquired, but so that, after removing any errors that may have crept in, He may build upon the truth itself, according to the same order and structure by which nature itself, from which truth is drawn, is constituted. Therefore, the Christian, whether philosopher or theologian, does not readily and lightly embrace whatever new things have been devised from day to day, but with the utmost diligence he should examine them and weigh them justly, lest he lose or corrupt the truth attained, which would certainly be a grave detriment to his own faith.

[*Latin ed. p. 573*]

The provided text does not contain any Scripture quotations. Therefore, no changes are required.

Acta Pii Pp. XII 573: Quae, si diligenter perscrutatae fuerint, facile patebit cur Ecclesia postulet ut futuri sacerdotes philosophicis disciplinis instruantur « ad Angelici Doctoris rationem, doctrinam et principia », cum multi saeculi experientia probe demonstrant Aquinatis methodum et rationem, sive in discipulis erudendis, sive in occultis veritatibus investigandis, singulari praestantia eminere; eius enim doctrinam cum divina « revelatione » quasi quodam harmonia concordare, et ad fidis fundamentis tuto collocanda efficacissima esse, necnon ad sanarum progressionis fructus utile et secure colligendos. Hac de causa, quam maxime deplorandum est, philosophiam in Ecclesia receptam et agnitam hodie a nonnullis despici, ita ut, antiquata quidem forma, rationalistica, ut dicunt, cogitandi processu, impudenter renuntietur. Dictitant enim hanc nostram philosophiam, perperam opinionem tueri, metaphysicam

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absolute veram exsistere posse; dum contra asseverant res, praesertim transcendentes, non aptius exprimi posse, quam disparatis doctrinis, quae se mutuo compleant, quamvis sibi invicem quodammodo opponantur. Quare philosophiam nostris traditam scholis, cum sua lucida descriptione quaestionum et solutione, cum accurata determinatione notionum et claris distinctionibus, utilem esse concedunt ad praeparatum scholasticae theologiae, mentibus hominum mediae aevi egregie accommodatam; non tamen praebere philosophiandi rationem, quae hodiernae nostrae culturae et necessitatibus respondeat. Opponunt deinde philosophiam perennem non nisi philosophiam immutabilium essentiarum esse, dum hodierna mens ad « existentiam » singulorum spectare necesse est, et ad vitam semper fluentem. Dum hanc philosophiam despiciunt, alias extollunt, sive antiquas, sive recentes, sive Orientis, sive Occidentis populorum, ita ut in animos insinuare videantur, quamlibet philosophiam vel opinionem, quibusdam additis, si opus fuerit, correctionibus vel complementis.

[*Latin ed. p. 574*]

574 The Acta Apostolicae Sedis – the official record – can be composed in such a way as to be in harmony with Catholic dogma; which, indeed, is entirely false, especially when considering those commentaries which are called either "immanentism," or "idealism," or "materialism," whether historical or dialectical, and even those which profess "existentialism" or atheism, or at least oppose the value of metaphysical reasoning; no Catholic can doubt this. And finally, these schools of philosophy, transmitted to us, are afflicted with this vice, namely, that in the process of knowledge, they consider only the intellect, neglecting the function of the will and the affections of the soul. This, however, is not true. For Christian philosophy has never denied the usefulness and efficacy of the good dispositions of the entire soul in fully knowing and embracing religious and moral matters; on the contrary, it has always taught that the lack of such dispositions can be the cause why the intellect, being affected by desires and evil will, becomes obscured so that it cannot see clearly. Indeed, the Common Doctor believes that the intellect can, in some way, perceive higher goods pertaining to the moral order, whether natural or supernatural, insofar as it experiences in the soul a certain affective "connaturality" with those same goods, whether natural or added by the gift of grace; and it is clear how much, even in this obscure knowledge, the aid of the investigations of reason can be of value. However, it is one thing to acknowledge the power of the disposition of the will and affections in helping reason to attain a more certain and firmer knowledge of moral matters; it is another thing, which these innovators contend, namely, to attribute to the faculties of desiring and feeling a certain power of intuition, and to incline man, when he cannot, by the course of reason, certainly discern what ought to be embraced as true, to the will, by which, freely deciding among opposing opinions, he chooses,

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with cognition and the act of the will inextricably mixed. 10 It is not surprising that these new tenets lead to a distinction between two philosophical disciplines, which, by their very nature, are in conflict with the doctrine of the faith. 10 Cf. St. Thomas, Summa Theologica, I-II, question 1, article 4 and question 45, article 2.

[*Latin ed. p. 575*]

The acts of Pope Pius XII, number 575, are closely connected, namely, theology and ethics; and they believe that their purpose is not to demonstrate something certain about God or another transcendent being, but rather to show that those things which faith teaches about the personal God and his precepts perfectly harmonize with the necessities of life, and are therefore to be embraced by all, so that despair may be avoided and eternal salvation attained. All of this, as the documents of our predecessors, Leo XIII and Pius X, clearly show, cannot be reconciled with the decrees of the Vatican Council. It would be superfluous to deplore these deviations from the truth, if all, even in philosophical matters, would give due reverence to the Magisterium of the Church, whose duty, by divine institution, is not only to safeguard and interpret the deposit of divinely revealed truth, but also to oversee the very philosophical disciplines, so that no harm may come to Catholic dogmas from incorrect opinions. It remains for us to say something about those questions which, although they pertain to disciplines that are often called "positive," are nevertheless more or less connected with the truths of the Christian faith. Indeed, many urgently demand that the Catholic religion have as much to do with these disciplines as possible. This is certainly worthy of praise when it is a matter of facts that are truly demonstrated; but it must be approached with caution when the question is rather about "hypotheses," even if they are somehow mixed with human science, with which doctrine is touched upon in the Sacred Scriptures or in "tradition." If such conjectural opinions are directly or indirectly contrary to the doctrine revealed by God, then such a demand cannot in any way be admitted. Therefore, the Magisterium of the Church does not prohibit the "evolutionist" doctrine, to the extent that it inquires about the origin of the human body from already existing and living matter—for Catholic faith commands us to hold that souls are created immediately by God—from being discussed and investigated by experts in both fields, given the current state of human disciplines and sacred theology; thus,

[*Latin ed. p. 576*]

The Acts of the Apostolic See - Official Commentary 576, so that the reasons for both opinions, namely those that favor or those that oppose, may be carefully and moderately considered; provided that all are prepared to submit to the judgment of the Church, to which Christ has entrusted the task of authentically interpreting the Sacred Scriptures and defending the

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dogmas of the faith. However, some, with reckless audacity, transgress this freedom of discussion, behaving as if the very origin of the human body, from already existing and living matter, is now certainly known and demonstrated, based on evidence found thus far and on reasoning deduced from those same findings; and that nothing is to be taken from the sources of divine revelation, which demands the greatest moderation and caution in this matter.

11. When it comes to another conjectural opinion, namely polygenism, as they call it, the children of the Church do not enjoy such freedom. For, Christians cannot embrace the opinion that some maintain, either that true human beings existed after Adam on this earth, who did not originate from the same natural generation as all others, from the first parent, or that Adam signifies a certain multitude of first parents; because it does not appear how such an opinion can be reconciled with those things which the sources of revealed truth and the acts of the Church's Magisterium present concerning original sin, which proceeds from a truly committed sin by one Adam, and which, being transmitted through generation, is inherent in each individual.

12. Just as in the biological and anthropological disciplines, so too in the historical ones, there are those who audaciously transgress the limits and precautions established by the Church. And, in a particular way, it is to be deplored a certain overly liberal method of interpreting historical books of the Old Testament, whose proponents unjustly refer to a letter recently sent by the Pontifical Biblical Commission to the Archbishop of Paris to defend their cause. For this letter clearly warns against eleven prior errors.

[*Latin ed. p. 577*]

The Acts of Pope Pius XII, page 577, mentions the Book of Genesis, which, although not entirely in accordance with the principles of historical composition that were employed by the most eminent Greek and Latin historians, or by experts of our own time, nevertheless, in a certain sense, pertains to the genre of history; and these chapters, with their simple and figurative language, suited to the understanding of a people not overly refined, present both the most important truths upon which our eternal salvation depends, and also a popular description of the origin of the human race and of the chosen people. If, indeed, ancient hagiographers have drawn from popular narratives (which, indeed, may be conceded), it must never be forgotten that they did so with the help of divine inspiration, by which they were protected from all error in selecting and judging those documents. But those things which have been taken from popular narratives and included in the Sacred Scriptures are in no way to be equated with other mythologies or similar things, which proceed more from unrestrained imagination than from that pursuit of truth and simplicity which so clearly shines forth in the Sacred Books of the Old Testament, so that our

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ancient hagiographers openly surpass profane writers. We know that many Catholic doctors, whose studies bear fruit in universities, in seminaries, and in the colleges of religious orders, are free from those errors which are openly or secretly disseminated today, either through a desire for novelty, or even through a certain immoderate zeal for the apostolate. But we also know that such new opinions can attract the unwary; therefore, we have preferred to adhere to principles, rather than to offer a remedy for a long-standing malady. Wherefore, after mature deliberation and consideration before the Lord, so that we may not fail in our sacred office, we command to the Bishops and to the Superiors of Religious Orders, with the gravest warning to their consciences, that they take the utmost care to ensure that such opinions are not presented in schools, in gatherings, or in any writings, nor are they transmitted in any way to clerics or to the faithful.

38 - ACTA, vol. XVII, n. 11. — 2-9-1950.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Official Commentary: Those who teach in ecclesiastical institutions should know that they cannot, with a safe conscience, exercise the office of teaching entrusted to them, unless they receive and diligently observe the norms of doctrine which We have established, in instructing their students. They ought to instill in the minds and hearts of their students the due reverence and obedience which they demonstrate in their constant labor to the Magisterium of the Church. They strive, indeed, with all their strength and effort to promote the disciplines which they impart; but they must also take care not to transgress the limits established by Us, in order to safeguard the truth of the Catholic faith and doctrine. In new questions which the present culture and the advancing age have brought to light, they should devote their most diligent investigation, but with due prudence and caution; and finally, they should not think that, by indulging in a false "irenism," those who dissent from the bosom of the Church and are wandering can be happily reconciled, unless the entire truth, which is present in the Church, without any corruption or distortion, is sincerely transmitted to all. Animated by this hope, which your pastoral diligence will increase, We impart, as a pledge of heavenly blessings and of Our paternal benevolence, to you individually, Venerable Brothers, and to your clergy and people, Our Apostolic Blessing with the greatest affection. Given at Rome, near St. Peter, on the twelfth day of the month of August, in the year 1850, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 579*]

Acts of Pope Pius XII, 579. CONCERNING THE SOLEMN CANONIZATION OF BLESSED MARY GORETTI, VIRGIN AND MARTYR, IN THE BASILICA OF ST. PETER, ON THE TWENTY-FOURTH OF JUNE, IN THE

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YEAR 1950. In response to the urgent, most urgent, and exceedingly urgent request made by the Advocate of the Sacred Congregation, by the Most Eminent Cardinal Clemente, of the Congregation, Reverend Father Antonius Bacci, Prefect, the Holy Father responded with these words, addressed to the Princes of the Liturgy: "Hear all of you who are present; and let those also hear, who, through the aid of radio throughout the world, are in some way participating in these sacred rites. The solemn moment has now arrived when the August Pontiff will pronounce his decree. Let us reverently welcome this pure lily of virginity, stained with the blood of martyrdom, and let us strive to imitate this most holy innocence, which our age so greatly needs. Then the Supreme Pontiff, with his head uncovered before all nations, Himself seated in the Chair, wearing the mitre, solemnly pronounced these words, drawing from the fullness of his Apostolic Ministry: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own: after mature deliberation, and with divine assistance frequently implored, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, present in the City, We declare and define that Blessed Mary Goretti is a Saint, and We add her name to the catalogue of the Saints: decreeing that her memory should be piously observed each year by the entire Church, on the day of her birth, that is, on the sixth of July, among the Holy Virgins and Martyrs. In the name of the Father, and the Son, and the Holy Spirit. Amen."

[*Latin ed. p. 580*]

Acta Apostolicae Sedis - Official Commentary 580. The following day, during the solemn Papal Mass, after the Gospel, this was the HOMILY of Our Most Holy Lord: "Virginity is a heavenly state of life," which Christian religion elevates to such a high degree of beauty, that something seems to be more fitting for heaven than for earth; but if the palm of martyrdom is added to it, then something is attained which joins invincible strength with the sweetness and brilliance of grace; and considering all these things, we are moved to undertake those excellent and courageous deeds which Christian precepts command. We marvel at all these things in the virgin girl, Mary Goretti, whom it was granted to us yesterday to redeem with the glory of the blessed. She was born of parents from the common people; who, in order to obtain bread for their growing family through honest labor, were forced to leave their village and go to the shores of Latium, where they would cultivate the fields and provide a frugal livelihood for their children. Endowed with the brightness of spirit, and combined with a certain eagerness in action, from her tender years she showed herself to be such that she not only pleased with the gentleness of her manners, but also excelled in diligent and tireless work, with which she diligently

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and serenely assisted her mother in household tasks. Not having been instructed in any letters, she received the first rudiments of Christian doctrine from her own mother, who diligently sought to impress them upon her mind; and nothing was more pleasing to her, nothing sweeter, than to visit the church, which was far away, whenever she could; and there to learn the precepts of the Catholic religion, and to offer fervent prayers at the altar of God and of the Blessed Virgin Mary. When, at last, it was permitted her to approach the Eucharistic table, and to nourish herself with the heavenly food, she acted with such profound piety, with such ardent charity, that she seemed, rather than a girl, an angel in human flesh.

[*Latin ed. p. 581*]

Acta Pii Papae XII, 581: Supernam illam vim, qua potuit, haud multis post mensibus, cum nondum esset duodecim annos nata, ad mortem usque invicta decertare, ut niveum innocentiae suae lilium intactum, illibatum servaret, atque illud, martyrii cruore purpuratum, divino reddere virginalis suae vitae Auctori. Acerrimum certamen, ut omnes norunt, inermis haec virgo aggredi debuit; turbida ac caeca procella adversus eam ex improviso erupit, eiusque angelicum candorem maculare ac violare contendit: At cum in gravissimo illo discrimine verteretur, haec poterat verba aurei libelli de imitatione Christi Divino repetere Redemptori: « Si fuero tentata et vexata tribulationibus multis, non timebo mala; dum mecum fuerit gratia tua. Ipsa fortitudo mea; ipsa consilium confert et auxilium. Cunctis hostibus potentior est... ». Itaque caelesti gratia suffulta, cui generosa ac fortis respondit voluntas, vitam profudit; virginitatis gloriam non amisit. In hac humilis puellae vita, quam summis lineamentis adumbravimus, spectaculum cernere licet, Venerabiles Fratres, ac dilecti filii, non modo, ut diximus, Caelo dignum, sed dignum etiam quod nostra haec aetas admirabunda, venerabundi intueatur. Discant patres matresque familias quantopere oporteat filios sibi a Deo datos recte, sancte fortiterque educare, ac catholicae religionis conformare praeceptis; ita quidem ut, cum eorum virtus in discrimen adducta fuerit, divina iuvante gratia habeant, ut invicti, integri, intaminati evadant. Discat laeta pueritia, discat animosa iuventus non ad volucria atque inania voluptatis gaudia, non ad fascinantium vitiorum oblectamenta misere prolabi — quae serenam innocentiam restinguunt, quae tetricam tristitiam pariunt, quae animi corporisque vires serius ocius debilitant — sed potius contendere alacriter, etsi per ardua et Asperen, ad christianam illam morum perfectionem, quam quidem strenua voluntate, caelestibus adiuta muneribus, enitendo, allaborando precandoque omnes assequi aliquando possumus. 2 2 De Imit. Ch., 1. III, c. L V, v. 19, 20, 21.

[*Latin ed. p. 582*]

Let, moreover, this age, so often inclined to worse things, reverently ven-

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erate and imitate the invincible fortitude found in this virgin girl. Let all behold this rustic lily, fragrant with the sweetest aroma, and let them contemplate the shining palms of her martyrdom, and let them understand how much Christian precepts are able to rightly govern and shape men, and how much the heavenly joys – which arise from a life preserved in innocence and from virtue laboriously acquired – surpass and overcome the delights of pleasures; for God alone can appease and tranquilize the minds of mortals and fulfill their infinite desires. Indeed, not all are called to endure martyrdom; however, all are called to attain Christian virtue. And virtue demands effort, which, even if it does not reach the summit of the angelic fortitude of this girl, nevertheless requires diligent, continuous, and never-abandoned effort from us until the end of our lives. Therefore, as a continuous and enduring martyrdom, we may call this, to which the divine sentence of Jesus Christ admonishes us: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away." Therefore, let us all strive for this, supported by heavenly grace; let this be suggested to us by the holy virgin and martyr Mary Goretti; and let us obtain this from the heavenly seats, where she enjoys eternal blessedness, by praying to the Divine Redeemer, that all of us, according to the particular condition of our lives, may freely, willingly, and actively follow her excellent example. Amen. 3 3 MATTH. XI, 12

[*Latin ed. p. 583*]

ACTS OF POPE PIUS XII

CONSTITUTION
583

APOSTOLIC LETTER

TO THE DIOCESE OF LIPENSIS (LUCENENSIS)

A PORTION OF THE TERRITORY OF THE DIOCESE OF LIPENSIS IS SEPARATED, AND A NEW DIOCESE, NAMED LUCENENSIS, IS ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE ETERNAL SALVATION AND MORE EFFECTIVE GOVERNANCE OF THE LORD'S FLOCK,

IT SEEMS MOST APPROPRIATE, AND SOMETIMES NECESSARY, TO DIVIDE A VERY EXTENSIVE DIOCESAN TERRITORY AND TO ESTABLISH NEW DIOCESES; AND IT IS RECOGNIZED THAT SUCH ACTION

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BELONGS SOLELY TO THE APOSTOLIC SEE.

WHEREAS, the Reverend Brother Alfridus Varzosa y Florentin, Bishop of Lipens, has petitioned the Apostolic See to divide his extensive diocesan territory and to establish a new diocese; and WHEREAS, after due consideration, and with the favorable vote of the Reverend Brother Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the Philippine Islands, and with the advice of the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, We have deemed it fitting to grant the petitions presented to Us.

THEREFORE, having carefully considered all matters involved, and with full knowledge of Our apostolic authority, We hereby separate from the aforementioned Diocese of Lipens the island of Marinduque and the southern part of the civil province of Quezon, and We establish and constitute a new diocese, to be called Lucenensis, with its episcopal seat in the city of Luceria, where We hold Our own episcopal residence.

THE TERRITORY OF THIS NEW DIOCESE, AS WE HAVE SAID, INCLUDES, in addition to the island of Marinduque, the following part of the civil province of Quezon: to the north, the common civil boundaries of the municipalities of Manijan and Infanta; to the west, the civil provinces of Laguna and Batangas, as well as the Apostolic Prefecture of Mindorense; to the south, the ocean; and to the east, the Diocese of Caceres. The aforementioned city of Luceria...

[*Latin ed. p. 584*]

We raise the episcopal see to the rank of archdiocese; and the church, dedicated to Saint Ferdinand, which exists there in honor of God, we elevate to the rank and dignity of a cathedral church, and we grant to it and to the Bishops of Lucena, for the time being, all those rights, privileges, honors, insignia, and graces with which other cathedral churches and their prelates commonly enjoy, and we subject them equally to the same burdens and obligations with which others are burdened. Furthermore, we decree that this new suffragan diocese shall be subject to the metropolitan Church of Manila, and that its Bishop shall be subject to the metropolitan Archbishop of Manila. As for the clergy, we command that, as soon as these Letters are demanded for execution, the clergy of that church shall be considered to be legitimately residing within its territory. We further decree that, for the greater honor and benefit of the Church of Lucena, a Cathedral Chapter shall be established according to the norms established in other of Our Letters; meanwhile, however, we grant that for the time being, canonical diocesan consultors shall be chosen and appointed to expedite legal matters. The episcopal table shall be constituted from the revenues of the curia, the offerings of the faithful, for the good of the diocese itself, and the cathedral, always observing Canon 1500 of the Code of Canon Law, regarding the division of goods and foundations. As for the

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governance, administration, the election of a Capitular Vicar, or Administrator, in the event of a vacancy, the erection of the diocesan seminary, the rights and obligations of the clergy and the faithful, and other matters of this nature, we command that the prescriptions of the sacred canons be duly observed. Finally, we decree that all documents and acts pertaining to the new diocese and its clergy and faithful, as soon as it is permissible, shall be transmitted from the Curia of Lipa to the diligent Curia of Lucena, so that they may be preserved in its archives. For all of the above, as has been established and decreed, we entrust the execution to the venerable Brother mentioned above, the Apostolic Delegate in the Philippine Islands, or to him who presides over the execution of the Delegation, and we grant him the necessary and appropriate powers, including the power to delegate to any man in ecclesiastical dignity, to achieve the purpose in question, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the completed execution. These present Letters and all that they contain, even concerning those who may be interested, or who may presume to have an interest, even if they are not worthy of specific and individual mention, are to be considered valid, even if they have not been heard.

[*Latin ed. p. 585*]

The acts of Pope Pius XII, number 585, having been sent, we declare that they cannot, at any time, be deemed to be subject to the vice of surreptitiousness, or of deceit, or of nullity, nor can they be impugned, or brought into question, by reason of our intention, or by any other defect, even if substantial and unforeseen, but that they, as having been made and issued with full knowledge and authority, shall always remain valid and effective, and shall produce and obtain their full and complete effects, and must be inviolably observed by all to whom they apply; and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them, we will and declare that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal councils, in general or special constitutions and apostolic ordinances, and in any other provisions of the Roman Pontiffs, our predecessors, and other contrary matters, even those worthy of special mention, to all of which we derogate by these present decrees. Finally, we will that these letters, whether transcribed, or excerpted, even printed, but signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same validity as if these present letters were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and of our will. If anyone should presume with reckless audacity to attempt this, let him know that he will incur the indignation of the Almighty God and of the

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blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty, on the twenty-eighth day of the month of March, in the twelfth year of Our pontificate.

Pro S. R. E. Cancellario

F. Card. MARCHETTI SELVAGGIANI

8. Collegii Decanus

Fr. A. I. Card. PIAZZA

8. C. Consistorialis a Secretis

Alfonsus Carinci, Archbishop, titular of Seleucia, Protonotary Apostolic.

Francis Hannibal Ferretti, Protonotary, *Loco* £8 Plumbi, Register in the College of Cardinals, volume LXXIX, number 28. - *A l. Trussardi.*

Apostolic.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Official Commentary 586. II. FLUMINIS MAGDALENAE (BARRANCABERMEJENSIS) The Apostolic Prefecture of Fluminis Magdalenae is raised to the rank of an Apostolic Vicariate, and shall henceforth be called Barrancabermejense. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY! By Apostolic Letters, sealed with lead, from our blessed predecessor, Pope Pius XI, in the year nineteen hundred and twenty-eight, on the second day of April, a new Apostolic Prefecture, named Fluminis Magdalenae, was established in the Republic of Colombia, and entrusted to the care of the Society of Jesus. It is reported that the missionaries of the Society of Jesus have, through their labor and industry, brought about considerable progress in the Catholic faith, especially in these recent times, so that it is certainly fitting to raise that Prefecture to a higher rank. Wherefore, our venerable Brothers, who preside over the Sacred Congregation for the Propagation of the Faith, with the favorable vote of the Most Reverend Brother Joseph Beltrami, titular Archbishop of Damascus and Apostolic Nuncio in Colombia, having maturely considered the matter, and exercising the faculties granted to them by Us throughout this Jubilee Year, have, with this very day, raised the aforementioned Apostolic Prefecture of Fluminis Magdalenae to the rank of an Apostolic Vicariate, to be called Barrancabermejense, with the same boundaries, and entrusted to the same Apostolic missionaries of the Society of Jesus, for the pleasure of the Apostolic See, as they have decreed. We, approving and ratifying the decision of the Sacred Congregation for the Propagation of the Faith, confirm it with Our supreme authority, and therefore, We declare and decree that the Apostolic Vicariate of Barrancabermejense is thus erected and established by the force of these Letters. To this new Vicariate, and to its Apostolic Vicars for the time

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being, We grant all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their superiors are commonly endowed and enjoy, and We subject them to the same obligations and duties with which others are bound. All of which, as above stated and established, We declare to be valid and effective, notwithstanding any contrary provisions. These Letters, after being transcribed, shall be signed by the hand of a public notary and sealed.

[*Latin ed. p. 587*]

The Acts of Pope Pius XII, page 587, state that 587 men constituted in ecclesiastical dignity or office, are to hold the same faith that is demonstrated here. To no one is it permitted to infringe upon or contradict this decree, erection, constitution, commission, statute, confirmation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1955, on the twelfth day of the month of April, in the twelfth year of Our pontificate.

For the Sacred Roman Edict,

Cardinal F. Marchetti Selvaggiani, Prefect.

Cardinal Fumasoni Biondi.

Arthur Mazzoni, Prefect of the Congregation of Propaganda Fide.

Bernardus De Felicis, Apostolic Protonotary.

Loco E.g. Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 2Jf. - A l. Trussardi.

III. LIPENSIS (INFANTENSIS). A PORTION OF THE TERRITORY OF THE LIPENSIS DIOCESE IS SEPARATED, FROM WHICH THE TERRITORIAL PRELATURE, NAMED INFANTENSIS, IS ERECTED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Having approved with prayers the venerable Brother Alfred Verzosa y Florentin, Bishop of the Lipensis Diocese, We, through Apostolic Letters, dated the twenty-eighth day of the past month of March, have separated the island of Marinduque and the southern part of the civil province of Quezon from the territory of that vast diocese, and have erected the new Lucenense Diocese.

Now, however, the same vigilant Prelate, in order to better govern his flock, has requested that we separate the island of Polillo and the northern part of the civil province of Quezon from his diocese, so that a new Prelature of nullius be established there.

Therefore, with the favorable vote of the venerable Brother Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the Philip-

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pine Islands, and after deliberation,

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Official Commentary of the Venerable Brothers, Our Holy Roman Cardinals, Prefects of the Sacred Congregation Consistorial, approving the new petitions presented to Us, and in order that the work may be completed, and with the consent of those who are concerned, or of those who presume to have an interest, after mature deliberation and certain knowledge, We divide again the territory of the Lipa diocese and We erect a territorial Prelature, to which the name Infantensis will be given, including the islands of Polillo and the civil provinces which lie north of Quezon. Therefore, this new Prelature will extend to the following boundaries: to the north, the diocese of Tuguegarao; to the west, the civil provinces of Nueva Vizcaya, Nueva Ecija, Bulacan, and Rizal; to the east, the Pacific Ocean; and to the south, the civil municipalities of Infanta and Mauban. We establish the seat of this new Prelature in the city of Infanta, from which the Prelature itself takes its name, and We elevate the temple dedicated to God in honor of Saint Mark the Evangelist, which is located there, to the rank and dignity of the Prelatial Church, and We grant to it and to its Prefect for the time being all rights and privileges, insignia, honors, and graces, together with the burdens and obligations that are proper to such seats, Prelatial Churches, and their Ordinaries. Furthermore, We decree that the Prelature of Infantensis shall be a suffragan of the metropolitan Church of Manila, and that its Prefect shall be subject to the metropolitan Archbishop of Manila. Moreover, We desire that, as soon as it is possible, at least a small seminary be established for the training of native clergy. As for the government and administration of the Prelature, and for the election of a capitular vicar, or administrator, in the event of a vacancy, and for the rights and obligations of the clergy and the faithful, and other matters of this kind, We command that the sacred canons be duly observed. With regard to the clergy in particular, We decree that as soon as these Our Letters are demanded for execution, the clergy of that Church shall be considered to be assigned to it, in whose territory they legitimately reside. We also command that all documents and records pertaining to this new Prelature, its clergy, and its faithful, be transmitted to the Curia of the Lipa diocese as soon as possible, to be carefully preserved in the archives. For all of the matters above, as We have disposed and established, We appoint the aforementioned Venerable Brother, the Apostolic Delegate in the Philippine Islands, or whoever presides over the execution of the same Delegation, to carry out these things, and We grant him the necessary and appropriate powers, including the power to delegate, to achieve the

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purpose in question, to any man in

[*Latin ed. p. 589*]

Acta Pii PP. XII 589: By ecclesiastical authority, We establish this, and We impose the obligation upon them to transmit, as soon as it is permissible, a certified copy of the acts of the completed execution to the Most Holy Congregation of the Consistory. These present Letters, and everything contained within them, even concerning those who are present, or who may believe they have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not consented to the foregoing, shall never be considered to be subject to any flaw of deception, or of prevarication, or of nullity, or of any other defect, whether substantial or unforeseen, and they shall not be impugned, or brought into controversy, but rather, as having been made and issued with full knowledge and with the fullness of power, they shall always remain valid and effective, and shall produce and obtain their full and complete effects, and they must be inviolably observed by all to whom they apply; and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them in any way, We will and We decree that it shall be entirely null and void, notwithstanding any rules in synodal, provincial, general, and universal Councils, in general or special Constitutions and Apostolic Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which may be contrary to the foregoing, even those worthy of special mention, to all of which We hereby derogate. Finally, We wish that to the transcripts, or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith shall be given as would be given to these present Letters if they were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and of Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-fifth day of the month of April, in the twelfth year of Our Pontificate.

Pro S. R. E.
Cancellario
Fr. A. I.
Card. PIAZZA

P. Card. MARCHETTI SELVAGGIANI

S. S. C. Consistorialis

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a Secretis
Collegii Decanus
Arthurus Mazzoni,
Bernardus De Hoco
£8 Plumbi Heg. in Cane.
Ap., vol. LXXIX, n. 27.
- A l. Trussardi
Proton. Felicis,
Apost. Proton.
Apost.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER GRANTING THE TITLE AND DIGNITY OF A MINOR BASILICA TO THE CATHEDRAL CHURCH OF THE DIOCESE OF AGUASCALIENTES. PIUS PP. XII. For the perpetual memory of the matter. — Those temples of God, which, whether by their size, the beauty of their art, or the devotion of the faithful, are celebrated, We adorn with the highest honors and privileges, according to the custom and the will of the Roman Pontiffs. Among these, the sacred edifice deserving of commendation is the one recently erected, dedicated to the honor of the Blessed Virgin Mary, assumed into heaven, which possesses the dignity of the Cathedral Church of the Mexican diocese of "Aguascalientes." To this, day by day, an ever-increasing number of the faithful, even from neighboring regions, flock, seeking the help of this Mother and praying to her; therefore, the temple itself has been cultivated and enriched with diligent care and study. Indeed, the temple itself, wonderfully and elegantly decorated, appears externally with two tall and most beautiful towers, each with large clocks; internally, it boasts a large marble altar, a lithostrato pavement, and finally, cedar stalls for the Canons, and it stands out among other sacred buildings. Moreover, sacred ceremonies, sweetly moving the hearts of the faithful, are held there, enriched by the sacred furnishings, and by two organs. The true treasure, indeed the most precious gem, of this Cathedral Church is the Image of the Virgin Mary, the Mother of God, received into heaven, the Patroness of the episcopal city and diocese, who, under the invocation of "Nuestra Señora de Aguascalientes," is venerated with the greatest devotion by the faithful. Given these circumstances, the Most Reverend Joseph of Jesus López y González, Bishop of Aguas Calientes, whom We have numbered among the Bishops assisting Our Pontifical See for many outstanding reasons, having seized the opportune moment of the fiftieth anniversary founded by his diocese, earnestly requested Us to deign to bestow upon his Cathedral Church the title and privileges of a Minor Basilica. We, in order to foster and increase the piety of the Christian faithful towards the Virgin Mary, readily

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deemed it fitting to grant such requests. Therefore, We heard the Venerable Brother, Our Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation.

[*Latin ed. p. 591*]

Acta Pii PP. XII 591 By Our authority, and by the fullness of Our Apostolic power, by the force of these present letters and in perpetuity, We bestow upon the aforementioned cathedral church of the diocese "of Aguascalientes," dedicated to the Most Blessed Virgin Mary, assumed into heaven, the title and dignity of a Minor Basilica, with all the rights and privileges properly belonging to it. Notwithstanding any contrary provisions. This We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully enjoy them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the day of the month of June, in the year 1949, in the eleventh year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Palace, entrusted with the dispatch of pontifical documents, the Most Blessed Virgin Mary, known as "Madonna del Pontelungo," is declared the heavenly patroness of the city and diocese of ALBINGA. And her feast day is established for a certain day. PIUS PP. XII For the perpetual memory of this event. — In that place, the August Emperor had constructed a lofty and ingenious bridge over the Arocia river, within the territory of the Ingauni, in order to provide for the convenience of travelers. The Most Blessed Virgin Mary, however, joined heaven and earth with a different bridge, a mystical bridge, by which mortals may reach the abundance of heavenly gifts. For it is in this place, not far from the city of Albenga, that the church, sacred to the Divine Mother, is celebrated with constant devotion and attendance by the people, since, as is said, a building with an inn was established there in the tenth century, in whose service first monks of the Order of Saint Benedict, and then canons, served.

[*Latin ed. p. 592*]

Acta Apostolicae Sedis — Official Commentary 592. Regular canons of Saint Victor, and finally, certain solitary men, have resided there, to whom, since times long past, diligent Franciscan brothers have ministered. This Temple of the Blessed Virgin Mary, now called "Ponte Lungo," having been repeatedly rebuilt and brought into a more beautiful form through the wondrous cooperation and generosity of the citizens, amidst the changes

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of things and times, was nevertheless, due to excessive narrowness, constructed from the ground in the year 1708 at public expense and with collected contributions. Also, the image of the Blessed Virgin Mary, formerly painted with wet clay colors, was excellently depicted in a three-part panel in the year 1702: there you see the Divine Infant clinging to the Queen of Heaven, who holds the keys of the city of Albenga in her right hand, as if she were the guardian and mistress of the city; on either side are depicted Saint John the Baptist and Saint Xystus, Pope and Martyr, not without beauty. This image, until now seven times, has been redeemed with a large crowd of supplicants, and has never ceased to be venerated and observed, especially since, after the grievous disturbances of the wars, the cause of the Church in Cattolica began to flourish and to increase. The religious celebrations of this Temple, on the day and month of July, when the principal solemnity is customarily celebrated each year with the great joy of the Christian people, shine so brightly that nothing more splendid could be done; indeed, since the so-called "Peregrinatio Mariae" was recently instituted, it has become the most spectacular. Moved by these things, the Venerable Brother Raphael De Giuli, Bishop of Albenga, implored Us and prayed that We would deign to declare the Blessed Virgin Mary, called "Madonna del Pontelungo" in Italian, the Principal Patroness before God of the city and diocese of Albenga. Having gladly heard these prayers, prompted by Our love for the Most Holy Mother of God and by the same desire to encourage the faithful, after consultations with Our Venerable Brother Clement, Cardinal Micara, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, and after considering all the circumstances, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, We establish and declare that the Virgin Mary, called in the common vernacular "Madonna del Pontelungo" of Albenga, is the Principal Patroness of God for the city, with all the liturgical honors and privileges added, which properly belong to the Principal Patrons of regions, and with the faculty of celebrating her feast day on the day and month of July each year under the rite of the First Class with an octave. Notwithstanding any contrary things. These things We decree, We establish, We decide, that these present letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now.

[*Latin ed. p. 593*]

Acta of Pope Pius XII, 593, and hereafter, shall fully suffice, and thus it is to be rightly judged and defined; and whatever may be attempted, knowingly or unknowingly, by anyone, with any authority whatsoever, concerning these matters, shall be null and void from this moment. Given

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in Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of July, in the eleventh year of Our Pontificate.

Concerning a special mandate from the Most Holy Cardinal, for the affairs of the Church, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, grants the following:

TITLES AND PRIVILEGES CONFERRED UPON THE BASILICA MINOR CATHEDRAL CHURCH OF MERCEDES IN THE REPUBLIC OF ARGENTINA.

PIUS PP. XII. For the perpetual memory of the matter.

These words, written with the aid of the Divine Spirit, "He turns the desert into a pool of waters, and the dry land into fountains of waters," We wish to apply to the Cathedral Church of Mercedes, located in the territory of the Republic of Argentina, in the place where, formerly barren and uninhabited, the first inhabitants bearing the name of Christians settled, and where a small chapel was built, which served as a blessed refuge and a pious shelter for them, protected from the cruel and greedy attacks of the indigenous people. In that Shrine, the Image of the Most Blessed Virgin Mary of Mercy is venerated with great honor and is still adorned, and from there, through the intercession of the same Virgin Mother, graces and heavenly gifts have flowed forth, like a wide river, to each individual and to the entire people.

In the year 1825, a parish was established there, to whose jurisdiction were added several regions, widely surrounding it, together with nearly ten subsidiary chapels, and from which, like a fertile womb, the city and its population grew.

In order that the Faithful might demonstrate their gratitude to the Most Blessed Virgin of Mercy and testify to their devoted charity, they erected a magnificent temple, also notable for its excellent worship and its "Gothic" style, not excessively ornate.

This Church, for the construction of which both the poor contributed a small sum and the wealthy a census, was solemnly consecrated in the year 1921 and, as happily remembered, by Pope Pius XI, 39 - ACTA, vol. XVII, n. U. - 2-9-1950.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary. By the Apostolic Letters, sealed with the papal seal, entitled "To the Noble Nation of Argentinae," dated April 20th of the year 1934, the dignity of the Cathedral Church was conferred. Considering all these things, the Venerable Brother Annuntiatus Serafini, Bishop of Merced, also receiving the prayers of the entire city and diocese, humbly implored that We might deem it fitting to grant the title of Minor Basilica to that Church, for Our benevolence. Therefore, We, so that the faithful of Merced, established in this desert and desolate

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age, might draw more abundantly from the source which is the Most Holy Mother of God, and so that this excellent edifice might be further honored as a lasting monument of their piety, We have readily decided to grant their supplications. Wherefore, after consultation with Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these Letters We decree that the Cathedral Church of Merced in the Republic of Argentina shall be endowed with the title of Minor Basilica, with all the privileges that rightfully belong to that title, notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present Letters shall forever remain firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that it shall be rightly judged and determined accordingly; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared invalid from this moment. Given from the Vatican, under the Fisherman's Ring, on the tenth day of the month of August, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Father, to the Cardinal Gildo Brugnola, Prefect of the Office for Diplomatic Affairs, which governs the public affairs of the Church.

[*Latin ed. p. 595*]

Acta Pii PP. XII 595 IV. SAINT ALPHONSUS MARY DE LIGORI, Priest, Confessor, and Doctor of the Church, IS ESTABLISHED AS THE CELESTIAL PATRON OF ALL CONFESSORS AND MORALISTS. POPE PIUS XII. For the perpetual memory of this matter. — It has been the custom at all times for the Roman Pontiffs to assign blessed saints from Heaven as special Patrons to particular groups of the Christian faithful, those fulfilling specific duties or offices in the Christian life, namely, those saints who, while living, excelled in performing those same duties and offices, so that they might make use of the powerful help of these heavenly patrons and follow their illustrious guidance and examples. Following in the footsteps of Our Predecessors, We Ourselves, from the beginning of Our Supreme Pontificate, have assigned special Patrons to various groups and associations of priests and laypeople. Among these are: Saint Albert, a cultivator of the natural sciences; Saint Francis of Paula, to the Italian people devoted to maritime affairs; Saint Catherine, Virgin of Siena, and Saint Catherine, the Widow of Genoa, to Italian women ministering to the sick and in hospitals; Saint John Bosco, to the Catholic Association of Publishers from Italy; Saint Joseph of Calasanctius, to all popular schools existing everywhere; the Most Blessed Virgin, invoked as "Virgin Faithful," to Italian soldiers of the public guard, or "Carabinieri"; and Saint Michael the Archangel, to the

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custodians of public security in Italy. From this arose a certain commendable emulation among other groups, so that they might also assign to each of them a saint to whom they could be particularly devoted and whose virtues they might strive to emulate in a special way. Thus it happened that many Cardinals of the Holy Roman Church, numerous Archbishops and Bishops, the most distinguished Directors of Religious Congregations and Rectors of institutions dedicated to studies, as well as those devoted to the study of Moral Theology and teachers, expressed their wishes that We would deign to establish Saint Alphonsus Mary de Liguori, Bishop, Confessor, and Doctor of the Church, as the heavenly patron among God, of all priests who perform the most important and salutary office of Confessors, as well as those who, by word or writing, in any way contribute to the teaching of Moral Theology. We did not hesitate to grant these requests, since it is well known that Saint Alphonsus, through his tireless work in the word of God, excelled wonderfully in receiving the confessions of the faithful, in his teaching, prudence, diligence, and patience, and...

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary, wherein it is stated that the Bishop, in the diocese of St. Agatha of the Goths, which he governed most holily, instructed and informed many administrators of the Sacrament of Penance, and that he frequently wished to be present in the sacred tribunal to administer absolution. Indeed, he entrusted to the members of the Congregation, chosen by the Most Holy Redeemer, the office of hearing confessions, as a most important duty. Finally, he imparted, both orally and in writing, an outstanding doctrine, both moral and pastoral, for instructing and guiding confessors, which, throughout the Catholic world, has been most highly esteemed to this day, and has often and seriously been recommended by the Supreme Pontiffs as a safe standard for the administrators of the Sacrament of Penance and for the guidance of souls. For Pope Pius X, Our Predecessor of blessed memory, in the decree of the City and the World, dated the 22nd of March, in the year 1871, in which he proclaimed St. Alphonsus as a Doctor of the Church, did not hesitate to assert: "He dispelled and removed the darkness of errors, widely spread by unbelievers and Jansenists, through his learned works and, above all, through his treatment of moral theology." Not long afterwards, the same Pope, in the Apostolic Letters sealed with the Fisherman's Ring, given on the 7th of July, of the same year, in which he sought to promote the greater veneration of the Saintly Doctor, wrote these words: "For it was not without the most provident counsel of Almighty God that, at a time when the doctrine of the Jansenists was attracting the attention of many, and was drawing them into error, and was acting in a perverse manner, Alphonsus M. de Liguori then existed, who... through his learned and laborious writings, sought to uproot and eradicate this pest, stirred up from the depths, and to exterminate

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it from the Lord's field." And Leo XIII, in the letter addressed to the Bishops of Italy, dated the 8th of December, in the year 1902, calls St. Alphonsus the most distinguished and most gentle of the theologians of moral matters, and, as previously stated regarding the doctrine of morals transmitted by St. Alphonsus: "Everywhere on earth, it offers a most celebrated and safe standard, which those who guide consciences should follow." This was confirmed by Pius X in the letter which he wrote in the year 1905 to Father Gaudé, editor of Moral Theology. Finally, Our most illustrious Predecessor, Pope Pius XI, in his Encyclical Letter *Ad catholici sacerdotii*, dated in the year 1935, when speaking of the gifts with which confessors among the clergy should be adorned, he refers to the words and admonitions of St. Alphonsus. All these things persuade Us, and in a certain way compel Us, to join our voice to the many voices, almost like a hymn, praising the Divine Alphonsus. Having, therefore, obtained a favorable opportunity to complete the second century since the publication of the celebrated work on Moral Theology, with humble and heartfelt prayers, Our beloved sons, the present Rector Major of the Congregation of the Most Holy Redeemer, and all its members, having also heard the Venerable Brother Clement, Our Cardinal, of the Holy Roman Church, Bishop,

[*Latin ed. p. 597*]

Acts of Pope Pius XII, 597, Veliterno, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, and in a perpetual manner, We choose and establish Saint Alphonsus Mary de Liguori, Bishop, Confessor, and Doctor of the Church, as the heavenly Patron among all confessors and moralists. We grant to him all liturgical honors and privileges that rightly belong to patrons of dioceses. Contrary things notwithstanding. We decree that these present letters shall always exist and remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; that they shall, now and henceforth, support and be efficacious for those to whom they pertain, or who may pertain to them; and that, rightly, judgment and definition shall be made; and that, from this moment, everything to the contrary shall be considered void and null, if anyone, with any authority, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of April, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal Gildo Prunola, Prefect of the Pontifical Office for Diplomatic Affairs.

ADDRESS: The Most Holy Pope, after the canonization of Saint Mary, in the Piazza of St. Peter, before a multitude of faithful, addressed these words with a grateful heart:

"Venerable Brother and beloved children,

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By a loving design of divine Providence, the highest exaltation of a humble daughter of the people has been celebrated this evening with a solemnity unparalleled and unique in the annals of the Church: in the vastness and majesty of this place of mystery, made a sacred temple, to which the firmament is turned, singing the glories of the Most High; desired by you, before it was arranged by Us; with a numerous gathering of the faithful, such as has never been seen equal to other canonizations; and above all, almost as if imposed by the dazzling brilliance and the intoxicating fragrance of this lily, adorned with purple."

[*Latin ed. p. 598*]

Acts of the Apostolic See - Official Commentary 598, which with profound joy we have added to the ranks of the Saints: the small and gentle Martyr of purity, Mary Goretti. Why, beloved children, have you come in such vast numbers to her glorification? Why, upon hearing or reading the account of her brief life, so similar to a clear and simple narrative from the Gospels in its simplicity, its setting, and even the swiftness of her death, have you been moved to tears? Why has Mary Goretti so quickly conquered your hearts, becoming your favorite, your beloved? Therefore, in this world, seemingly overwhelmed and immersed in hedonism, there exists not only a small band of elect yearning for heaven and pure air, but a multitude, immense multitudes, upon whom the supernatural fragrance of Christian purity exerts an irresistible and promising influence: promising and reassuring. If it is true that in the martyrdom of Mary Goretti, purity shone forth above all, then other Christian virtues also triumphed in her, and with her. In purity was the most elementary and significant affirmation of the perfect dominion of the soul over the body; in her supreme heroism, which is not improvised, was the tender and docile love, obedient and active towards her parents; the sacrifice in daily hard work; the evangelical contentment and poverty sustained by trust in divine Providence; the religion tenaciously embraced and desired to be known more and more, treasured as a source of life and nourished by the flame of prayer; the ardent desire for the Eucharistic Jesus, and finally, crowning all, the heroic forgiveness granted to her attacker: a rustic garland, but so dear to God, of wildflowers, which adorned the white veil of her First Communion, and later, after her martyrdom. Thus, this sacred rite unfolds spontaneously in a popular gathering for the sake of purity. If, in the light of every martyrdom, the stain of iniquity always presents a bitter contrast, then behind that of Mary Goretti lies a scandal that, at the beginning of this century, seemed unheard of. After almost fifty years, amidst often insufficient reactions from good people, the conspiracy of bad habits, using books, illustrations, spectacles, broadcasts, fashions, beaches, and associations, attempts to undermine within society and families, and especially among the most tender of children, those things that were the natural safeguards of virtue.

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O young people, boys and girls, beloved pupils of the eyes of Jesus and of Ourselves, – tell us – are you truly resolved, with the help of divine grace, to resist firmly against any attack that others might dare to make against your purity? And you, fathers and mothers, before this multitude, before the...

[*Latin ed. p. 599*]

Acts of Pope Pius XII, 599: Behold the image of this young Virgin, whose unblemished purity has captivated your hearts, in the presence of her Mother, who, having educated her for martyrdom, did not regret her death, even though living in sorrow, and now, moved, she invokes her – say – are you ready to undertake the solemn commitment of vigilantly watching over your sons and daughters, to the best of your ability, in order to preserve and defend them against the many dangers that surround them, and to keep them always far from places of training in impiety and moral perversion? And now, you all who hear Me, lift up your hearts! Above the unhealthy swamps and the mire of the world, there stretches an immense sky of beauty. It is the sky that fascinated the little Mary; the sky to which she wished to ascend through the only path that leads to it: religion, love of Christ, the heroic observance of His commandments. Hail, O sweet and lovable Saint! Martyr on earth and angel in heaven, turn your gaze upon this people who love you, who venerate you, who glorify you, who exalt you, from your glory. On your forehead, you bear the victorious name of Christ; 1 on your virginal face is the strength of love, the constancy of fidelity to the Divine Spouse; you are a spouse in blood, in order to reflect the image of Him. To you, powerful with the Lamb of God, we entrust these Our sons and daughters who are present here, and all others who are spiritually united with Us. They admire your heroism, but even more, they desire to be your imitators in the fervor of faith and in the incorruptible purity of conduct. To you, the fathers and mothers turn, that you may assist them in their educational mission. Through you, for Our hands, childhood and all youth find refuge, that they may be protected from every contamination and may proceed on the path of life in the serenity and joy of the pure of heart. So be it. 1 Cf. Apoc. 3, 12.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION OF PORTO AND SANTA RUFINA

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DECREE CONCERNING THE TRANSFER OF THE CATHEDRAL CHURCH

The Episcopal Chair of the suburban dioceses of Porto and Santa Rufina, which have been perpetually united since the year 1119, existed from time immemorial in ancient Cathedral Churches, now completely destroyed, in a small church or chapel dedicated to God in honor of the Saints Lucy and Rufina, Virgins and Martyrs, situated within ancient Episcopal buildings in Porto, and possessing quite different liturgical customs and difficult access for the faithful. Therefore, the Most Eminent and Reverend Father, Lord Eugene, Cardinal of the Holy Roman Church Tisserant, as soon as he was informed of the office of Bishop of the aforementioned Churches, desiring to remedy this serious inconvenience in the first place, presented humble petitions to the Most Holy Lord, Our Pope Pius, by the Divine Providence, P. XI, so that he might be granted the faculty to complete the buildings begun many years ago in the place called La Storta. Once obtained, through great and immense effort, a new and spacious Church was built, to be dedicated and consecrated to God on the very next feast of the Annunciation of the Blessed Virgin Mary, in honor of the Most Holy Hearts of Jesus and Mary, by the same Most Eminent Prelate. Therefore, the Most Eminent Cardinal Father implores His Holiness to deign to transfer the Episcopal Chair of Porto and Santa Rufina from the ancient chapel to the new Church of that kind, and to establish it there permanently. The Most Holy Lord, Our Pope Pius P. XI, having maturely considered the matter and with the favorable vote of the undersigned Cardinals of the Sacred Consistory Congregation, and rightly judging that it will contribute to the growth of the divine cult and to the good of souls, decrees the transfer of the Episcopal Chair of the suburban dioceses of Porto and Santa Rufina from...

[*Latin ed. p. 601*]

601 The aforementioned Sacred Consistorial Congregation, considering that the chapel dedicated to God in honor of Saint Lucy and Saint Rufina exists in Porto, and desiring to establish a new church dedicated to God in honor of the Sacred Hearts of Jesus and Mary in the place called La Storta, hereby decrees that said church shall henceforth enjoy the title of Cathedral Church of Porto and of Saint Rufina, and shall possess all rights, privileges, and prerogatives that are rightfully due to churches of that kind. Furthermore, Our Most Holy Lord Pope Pius XII has ordered that a Consistorial Decree be issued, which shall have the same validity as if Apostolic Letters had been issued under the papal seal. To carry out these matters, the aforementioned Cardinal-Bishop of Porto and Saint Rufina is hereby appointed, and he is granted the necessary and appropriate powers to effectuate this, including the power to delegate any clergyman he deems fit. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 7th of March in the Jubilee Year of 1950, on the feast of Saint Thomas

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Aquinas. *[Signature] His Eminence, Cardinal Piazza, Bishop of Sabina, and Secretary. L. S. I. Ferretto, Substitute.

SACRED CONGREGATION OF THE COUNCIL DECREE CONCERNING CANONICALLY ESTABLISHING OR PROVIDING FOR ECCLESIASTICAL OFFICES AND BENEFICES. The Catholic Church, by its very institution by Christ, is a perfect society hierarchically constituted, whose full and supreme governance and jurisdiction belongs to the Roman Pontiff, the blessed Peter's successor in the primacy. Therefore, no one can presume to enter into ecclesiastical offices and benefices, nor to admit others, without legitimate canonical institution or provision. The genuine norm of canon law concerning this matter was already collected in the first rule of law in VI: "An ecclesiastical benefice cannot lawfully be obtained without canonical institution." And the Council of Trent decreed: "Those who are instituted only by the people or by secular power and magistracy..."

[*Latin ed. p. 602*]

From the Acts of the Apostolic See - Official Commentary: "Six hundred and two persons, called and instituted for the exercise of these ministries, are added, and those who take them upon themselves through their own temerity, all are not ministers of the Church, but thieves and robbers, who have entered not by the door." (chap. I, V, session XXIII concerning reform). Indeed, the same holy Synod defined: "If anyone should say... that those who are neither rightly ordained nor sent by ecclesiastical and canonical authority, but come from elsewhere, are legitimate ministers of the word and the sacraments, let him be anathema." (Ibid. canon. VII; cf. also Syllabus of Pius IX, n. 50). Furthermore, these same principles were sanctioned by the Code of Canon Law, which also established penalties against those who transgress (cf. canons 2331, § 2; 2334, l°-2°; 147, § 1-2; 332, § 1; 2394). To more firmly and openly uphold these most sacred principles, and to prevent abuses in this matter of such importance, Our Most Holy Pope Pius XII deigned to decree: Those incur excommunication reserved in a special manner to the Apostolic See, by the very act: 1) Those who plot against legitimate ecclesiastical authorities or in any way attempt to undermine their power; 2) Those who occupy an ecclesiastical office, benefice, or dignity without canonical institution or provision, according to the sacred canons, or who allow it to be illegally occupied, or who retain it; 3) Those who, in any way, directly or indirectly, are involved in the crimes declared in nos. 1 and 2. Notwithstanding anything to the contrary, and deserving of special mention. Given in Rome, on the 29th of June, 1950. I. Card. BRUNO, Prefect. L.©S. P. Roberti, from the Secretariat.

[*Latin ed. p. 603*]

Sacred Congregation for the Propagation of the Faith 603. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, LIBERIA

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(MONROVIA). DECREE CONCERNING THE VICARIATE APOSTOLIC OF LIBERIA, WHICH SHALL HEREAFTER BE CALLED THE (MONROVIA) VICARIATE.

Since the Vicariate Apostolic of Liberia, entrusted to the Society for the Missions to the Negroes, has been divided in order to facilitate the work of evangelization, so that a Prefecture Apostolic of Cape Palmas has been established in the eastern part of its territory, to be entrusted to Fathers from the aforementioned Society, and since the Most Eminent and Reverend Fathers Cardinals, presiding over the government of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on January 30th of the current year, in which this establishment was decreed, also deliberated concerning the name of the Liberian Vicariate, and having considered that said name no longer corresponded to the circumstances, and that it was the custom of this Sacred Congregation that each mission be called by the name of its respective Ordinary's seat, as far as possible, they judged that the Vicariate, which, after the aforementioned division, will continue to exist in the western part of the territory of the Republic of Liberia, should be called the "Monrovian" Vicariate, from the city of Monrovia, the capital of that Republic.

Therefore, this Sacred Congregation, by mandate of His Holiness, Pope Pius Divine Providence XI, by virtue of the special powers expressly granted to it by Him, decrees that the Liberian Vicariate, as described above, shall henceforth be called the Apostolic Vicariate of Monrovia, and orders that this Decree be made known.

Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 2nd day of February, in the year of Our Lord 1950.

P. Card. FUMASONI BIONDI, Prefect.

L. m s. f.

C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 604*]

Acts of the Apostolic See - Official Commentary 604

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

BUBUQUEN. - NULLITY OF MARRIAGE (ORR - MC COY)

Since the actual place of residence of Mr. James Me Coy is unknown in the aforementioned case, we summon him to appear before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December

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21, 1950, at the eleventh hour, either in person or through a lawfully appointed procurator, to resolve the doubt in question, or to subscribe to the following, and to designate the day on which the Rota will hear the case for its determination: Does the marriage in question exist as null?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. James Me Coy, must take care to ensure that he is informed of this official summons.

* I. Pasquazzi, Secretary

From the Chancery of the Tribunal of the S. Rota, July 21, 1950.

O. Bejan, Notary.

* And because the place of current residence of Mr. James Me Coy, defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on December 21, 1950, at 11 o'clock, to agree upon or subscribe to the doubt reported below, and to fix the day for the decision of the case before the Rota.

Does it exist that the marriage is null in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned James Me Coy must, as far as possible, inform him of this summons.

[*Latin ed. p. 605*]

605 II REGARDING THE NULLITY OF MARRIAGE (DAMASSO - JACOBS) Since the actual place of residence of Mr. Isidore Jacobs, the defendant in this cause, is unknown, we cite him to appear, either in person or through a lawfully appointed representative, before the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on November 16, 1950, at noon, to resolve the doubt in question, or to subscribe to the following, and to determine the date for the hearing of the cause before the Rota. Does the nullity of the marriage in this case exist? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Isidore Jacobs, must, insofar as possible, ensure that he is informed of this edictal citation.

William Heard, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 26, 1950.

O. Bejan, Notary.

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary 606

ARCHDIOCESAN TRIBUNAL OF WESTMINSTER

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Summons regarding the Nullity of Marriage (PHILLIMORE - COCKBURN)

Since the actual place of residence of Mr. Alistair Cockburn, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed legal representative, at the seat of the Tribunal of Westminster, London, England (Archbishop's House, Westminster, London S.W. I.), on November 3, 1950, at 3:00 p.m., to resolve the matter in dispute, or to subscribe to the following: Does it appear that the marriage is null and void in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Alistair Cockburn, must take care to inform him of this summons.

* From the Chancery of the Tribunal of Westminster, July 21, 1950.

Rev. Joseph Geraerts, President.

* Because the current place of residence of Mr. Alistair Cockburn, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legally constituted representative, to the seat of the Tribunal of Westminster, on November 3, 1950, at 3:00 p.m., to resolve the doubt mentioned below, and to set the date for the decision of the case before the Rota.

Does it appear that the marriage is null and void in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Alistair Cockburn, must, as far as possible, inform him of this summons.

[*Latin ed. p. 607*]

Diarium Romanae Curiae 607

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, June 6, 1950, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Julian Maunoir, a professed priest of the Society of Jesus.

Tuesday, July 18, 1950, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Ser-

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vant of God, Pius X.

Tuesday, August 8, 1950, in the Apostolic Palace at Castel Gandolfo, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, gave their votes:

a) concerning the total cause for the beatification of the Venerable Servants of God:

1. Alberic Crescitelli, an Apostolic Missionary, martyr in Cina in the year 1900.

2. Mary De Mattias, foundress of the Adorers of the Most Precious Blood;

b) concerning the miracles of the Venerable Servant of God, Margaret Bourgeois, foundress of the Congregation of the Sisters of Our Lady;

c) concerning the heroic virtues of the Servant of God, Pius X.

SECRETARY OF STATE

BY ORDER

With letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

July 18, 1950.

The Most Reverend and Venerable Monsignor, Venturi Giosuè, Promoter of Justice and Consultor of the Sacred Congregation of the Holy Office.

[*Latin ed. p. 608*]

Acts of the Apostolic See - Official Commentary, August 12, 1950. The Reverend Father Mario Righetti, and the Reverend Fathers D. Bernard Capelle, of the Order of Saint Benedict, and Augustine Bea, of the Society of Jesus, Consultors of the Sacred Congregation for the Sacred Liturgy.

15. His Excellency, Reverend Monsignor Luigi Hudal, titular Bishop of Eia, the Illustrious and Reverend Monsignors Alberto Canestri and Dino Staffa, and the Reverend Father Alfonso Orlini, of the Order of the Friars Minor Conventual, Consultors of the Sacred Congregation of the Council.

28. The Illustrious and Reverend Monsignor Angelo Dell'Acqua, Under-Secretary of the Extraordinary Affairs of the Sacred Congregation.

NECROLOGY

May 10, 1950. Monsignor Basilio Aftenie, titular Bishop of Pipiana.

June 19. Monsignor Leone Giovanni Steck, titular Bishop of Ilio.

June 23. Monsignor Antonio Lanza, Archbishop of Reggio Calabria.

June 24. Monsignor Francesco M. Kelly, titular Bishop of Nasai.

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July 6. Monsignor Giovanni Alessandro Matheson, Bishop of Aberdeeen.

July 21. Monsignor Filippo Jacolino, Bishop of Trapani.

August 2. The Most Reverend Cardinal Luigi Lavitrano, of the titular church of Saint Sylvester in Capite, Prefect of the Sacred Congregation for Religious.

Monsignor Alberto Costa, Bishop of Lech.

Monsignor Giuseppe Rolla, Bishop of Forlì.

August 12. Monsignor Vincenzo Bonaventura Medori, Bishop of Calvi and Teano.

August 14. Monsignor Angelo Simonetti, Bishop of Pescia.

August 18. Monsignor Giovanni McCarthy, Bishop of Sandhurst.

August 26. Monsignor Paolo Aijiro Gayet, Bishop of Nagpur.

[*Latin ed. p. 609*]

Year and Volume XXXIV, No. 1, January 29, 1950 (Series II, Volume XVII) - No. 12. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. CONCERNING THE SOLEMN CANONIZATION OF BLESSED MARY ANNE OF JESUS OF PAREDES, VIRGIN, WHICH TOOK PLACE IN THE VATICAN BASILICA ON THE NINTH DAY OF JULY, IN THE YEAR 1950. At the urgent request of the Reverend Cardinal Micara and Bacci, and at the most insistent urging of the Prefect of the Congregation for the Causes of Saints, the Most Reverend Clemente, in the name of the Most Holy Pope, the Reverend Father Antonius responded as follows: It is certainly pleasing to the Vicar of Jesus Christ to bestow the highest honors of sanctity upon Mary Anne of Jesus of Paredes, a virtuous woman from the city of Quito, in the Ecuadorian nation. The oracle is about to be proclaimed. Let us raise our minds to Heaven and our wills, and let the image of this chaste virgin shine with new splendor, so that we may strive to emulate her virtues to the best of our ability. Then, the Supreme Pontiff, seated upon the Chair of Saint Peter, solemnly pronounced: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, and by that of the Blessed Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine assistance, and with the consent of the Venerable Brothers, We declare:

[*Latin ed. p. 610*]

Acts of the Apostolic See – Official Commentary 610, by the Council of Cardinals, Patriarchs, Archbishops, and Bishops residing in the City of the Holy Roman Church; We decree and define that Blessed Mary Anne of Jesus of Paredes is a Saint, and We add her to the Catalogue of Saints, establishing that her memory ought to be devoutly commemorated each

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year on the anniversary of her birth, that is, on the twenty-sixth of May, among the Holy Virgins. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. HOMILY TO OUR MOST HOLY LORD, VENERABLE BROTHERS, BELOVED SONS: Considering the life of this angelic virgin, to whom We have been pleased to bestow the highest honors of sanctity on this solemn occasion of human and worldly celebrations, We deem it fitting to propose to you for special consideration: namely, the unblemished purity of her soul; her zeal for penance, and the afflictions of her innocent body, by which she offered herself to God as a victim for the sake of obtaining the salvation of others; and finally, her burning charity towards every kind of suffering. She preserved her virginity, which is "a certain divine thing," untarnished from the earliest years of her childhood, with the help and assistance of divine grace; and, scarcely having reached the age of ten, with the permission of her conscience and through private vows, she wished to dedicate herself to the heavenly Bridegroom. And since she knew well that this heavenly gift was like a flower that is born in the garden of the earthly Church, but which always needs the dew of Heaven, she not only shunned the vanities of the world and its pleasures, but also – as she was burning with piety towards God, the Immaculate Mother of God, and the celestial hosts – she spent very long hours praying, meditating, and contemplating. Whenever it was permitted to her – and it was very often – to approach the Eucharist and to join herself most closely to the Author of divine life, then, rather... DIDYM. Alex., Contra Manich., 9; Migne, P. O. XXXIX, 1095.

[*Latin ed. p. 611*]

Acta Pii Papae XII, 611, wherein a young girl, appearing as an angel, moved all with her admiration. And departing from there, she sought to instill the fervent ardor of her religion into the hearts of others, especially those young women with whom she habitually associated. Although, as we have said, she flourished in the integrity of innocence, nevertheless, in order to atone for the sins of others rather than her own, she afflicted her virginal body with voluntary torments, and especially with frequent fasts, with harsh scourges, and with bloody flagellations. She bore a heavy cross, following the path of the suffering Christ through the sacred stations; and while piously remembering the pains of the Divine Redeemer, and ardently loving Him, she poured forth abundant tears. She snatched brief sleep sometimes on the ground, sometimes on bare boards, while she devoted the greater part of the night to supplications, kneeling with her mind and spirit raised to God, or to contemplation of heavenly things. Not all, especially in our times, understand this manner of life of penance, as they ought; not all hold it in honor; indeed, many today either consider it of little importance, or are disgusted by it, and completely neglect it. But it must be noted that, after the miserable fall of Adam, in which we are all

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infected with hereditary corruption and are easily inclined to the pleasures of vice, penance is absolutely necessary for us, according to those words: "If you do not repent, you will all likewise perish." For nothing is more effective in restraining the turbulent movements of the mind and in subjecting natural appetites to the guidance of reason. And although, having escaped from this struggle, we must continually, following in the footsteps of Jesus Christ, in some way crucify our flesh, it is nevertheless sweet to us, even in this mortal life, to enjoy those heavenly delights, which are so much greater than earthly pleasures, as the soul surpasses the body, and heaven surpasses the earth. Indeed, holy penance has a certain sweetness of its own, which those voluntarily accepted chastisements impart, which fleeting and transient goods cannot provide.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Commentarium Officiale cannot be done. Anna Maria a Iesu de Paredes experienced this very frequently; and sometimes, especially when compelled by the love of God and the charity towards her neighbors, she endured the most grievous punishments upon herself, so that, cleansing and expiating the faults of others, she, being withdrawn from her senses and transported into ecstasy, tasted something of the eternal blessedness. Thus, being conformed and increased in divine grace, she sought not only her own salvation, but also that of others, whenever she could. Indeed, when she foresaw long journeys to the nations, to whom she desired to impart the Gospel, she drew all those she encountered to religion, to piety, through her words, her example, and her virtue; and she encouraged them to proceed, to enter, or to remain on the right path, by suitable reasons. She generously relieved the miseries of the poor; she soothed the ailments of the sick; and when public and most serious calamities, such as earthquakes and pestilences, terrified and tormented her citizens, and what could not be accomplished by human effort, she diligently sought to obtain mercy from the Father of mercies, by praying, by expiating, and by offering her life. You have, Venerable Brothers and beloved sons, before your minds the image of this holy virgin, outlined with the highest features. Behold her with wonder, and strive to refer the excellence of her virtue to your own conduct, according to the particular condition of each of you. May this be especially the case with the courageous youth, who today are surrounded by so many dangers and perils; may they learn from her to endure all things with an unwavering spirit, and rather to sacrifice their lives than to unfortunately stain the purity of their innocence. And may the people of the Equator, who are certainly most dear to Us, emulate the ancestral glories of the Catholic religion, and may they offer new examples of virtue and sanctity, with Mary Anna a Iesu de

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Paredes as their intercessor and patron. Amen. 4 * Cf. II Cor., i, 3.

[*Latin ed. p. 613*]

ACTS OF POPE PIUS XII

CONSTITUTION
613
APOSTOLIC

TO THE NINGBO (YONGJIA/WENZHOU) DIOCESE:

A PORTION OF THE TERRITORY OF THE NINGBO DIOCESE IS SEPARATED, WHICH IS ERECTED INTO A NEW DIOCESE, TO BE CALLED THE YONGJIA/WENZHOU DIOCESE, AND IS COMMITTED TO THE CHINESE SECULAR CLERGY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING REMEMBRANCE:

Ecclesiastical divisions throughout the Catholic world ought to be such that they may best respond to the needs of the Christian faithful.

Moved by this consideration, Our Venerable Brothers, Cardinals of the Most Holy Roman Church, Prefects of the Sacred Congregation for the Propagation of the Faith, having considered the favorable opinion of the Venerable Brother Anthony Riberi, titular Archbishop of Bari and Apostolic Delegate in China, and having approved of the prayers of the Venerable Brother Andrea Joannes Franciscus Defebvre, Bishop of Ningbo, who repeatedly requested that the territory of his diocese, which is located in the civil and ecclesiastical province of Zhejiang in China, consisting of two distinct parts, one to the north and the other to the south of the Taeceuvensis Diocese, be divided and that a new diocese be erected and entrusted to the governance of another pastor.

Furthermore, considering that the southern part of this diocese, due to its distance from the Ordinary, who resides in the city of Ningbo in the northern part, cannot be properly administered, and that, moreover, through the tireless labor and constant zeal of the Evangelii Praecones, the Congregation of Polish Missionaries, with the help of Chinese secular priests, the Catholic religion has experienced considerable growth there, and missionary works have multiplied, after mature deliberation, We have decided that that southern portion of the Ningbo Diocese, encompassing the six civil prefectures of YungMa, Jüan, Pingyang, Taishun, Yuh-wan, and Yiotsing, should be separated from the Ningbo Diocese and erected into a

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new diocese, and entrusted to the Chinese secular clergy; and We, by Our apostolic authority,

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Official Commentary: With full authority, this decree of the Fathers Cardinals, concerning Our beloved Son, the Secretariate of the Congregation for the Propagation of the Faith, which We have ratified and confirmed this very day, establishes and constitutes a new diocese, which, under the authority of the civil prefecture of Yunghia, shall be called "Iomchiavensis," and entrusts its governance to the secular Chinese clergy. Furthermore, We constitute this new diocese as a suffragan of the metropolitan Church of Hamceuvensis, and We decree that its bishops, for the time being, shall be subject to the metropolitan Archbishop of Hamceuvensis. We establish the episcopal see in the aforementioned principal city (commonly known as Yunghia or Wenzhou), and We dedicate the cathedral in the church located there, erected in honor of St. Paul the Apostle. Therefore, We grant all rights, privileges, honors, insignia, and graces to the city of Yunghia, due to its elevation to the status of an episcopal city; to the aforementioned Church of St. Paul, elevated to the status of a cathedral; and to the bishops of Iomchiavensis, for the purpose of legal recognition. We likewise impose upon them the same duties and obligations to which other prelates are subject. Moreover, We decree that, considering the circumstances of the place and time, canonical consultants shall be chosen and appointed for the diocesan chapter, in accordance with the norms of law. In order to ensure the stability and firm establishment of this new diocese, We command that at least a small seminary for young men destined for the service of the Church be established as soon as possible. Furthermore, We establish an episcopal fund, consisting of a suitable portion of the revenues and assets, previously belonging to the diocese of Nimpuovensis, as well as the offerings of the faithful and the revenues of the Curia. Concerning the governance and administration of this same diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this nature, We command that what the sacred canons prescribe be observed. With regard to the clergy in particular, We decree that as soon as these Our Letters have been demanded for execution, the clergy of that Church shall be considered to be assigned to the territory in which they legitimately reside. We also command that all documents and records pertaining to this new diocese be transmitted from the Curia of the diocese of Nimpuovensis to the Chancery of the diocese of Iomchiavensis as soon as possible, so that they may be diligently preserved in this archive. For the execution of all these matters, We designate the venerable Brother mentioned above, Our Delegate in China, or the one who presides over the execution of the delegation, and We grant him the necessary and appropri-

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ate powers, including the authority to delegate any person of ecclesiastical standing to carry out the aforementioned purpose, and We impose upon him the obligation to transmit a certified copy of the executed acts to the Congregation for the Propagation of the Faith as soon as it is permissible. Therefore, these Our...

[*Latin ed. p. 615*]

615 We desire and declare that these letters shall always be firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall fully suffice for all those to whom they pertain, notwithstanding any contrary things whatsoever. Furthermore, we wish that the same faith be given to copies of these letters, even printed ones, provided they are signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, as would be given to these present originals. Therefore, no human being shall be permitted to infringe upon this page of dismemberment, erection, constitution, commission, subjection, statute, mandate, delegation, derogation, and our will, or to dare to contradict it with audacious temerity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-nine, on the third day of March, in the tenth year of Our Pontificate.

Pro [For] S. R. E.

[Chancellor] P. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

8. [of the] College

8. [of the] Congregation for the Propagation of the Faith

Prefect: Arthurus Mazzoni

Bernardus Proton.

De Felicis, Apost. Proton.

Apost. Loco

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A l. Trussardi.

II

AFRICA OCCIDENTALIS

THE HIERARCHY OF THE BRITISH DIOCESE OF WEST AFRICA IS ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

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FOR THE EVERLASTING MEMORY

With joyful spirit, we have learned that in the British Diocese of West Africa, formerly entirely lacking in human culture and the light of the Gospel, the Catholic faith has, especially in these recent times, received a considerable increase, thanks to the tireless and, at times, heroic labor of the preachers of the Word of God, as well as the diligent efforts of the indigenous clergy, and that, with God's favor, it has undoubtedly made progress.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Commentary. Considering these matters, Our Venerable Brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having approved the proposal of the Venerable Brother David Mathew, titular Archbishop of Apamea in Bithynia, who had earnestly prayed for the establishment of the episcopal hierarchy in that region, in a plenary session held on the third day of the past month of April, after mature deliberation and with certain knowledge, have decreed to erect the episcopal hierarchy in that part of Western Africa under British jurisdiction, as follows: Therefore, three ecclesiastical provinces are established; the first will be the Ecclesiastical Province of Eastern Nigeria and British Cameroon, of which the Metropolitan Church will be Onitsha, and the Suffragan Churches will be Owerri, Calabar, and Buéa; the second will be the Ecclesiastical Province of Western Nigeria, of which the Metropolitan Church will be Lagos, and the Suffragan Churches will be Ondo, and (formerly the Apostolic Vicariate of Ondo-Ilorin) and Benin City (formerly the Apostolic Vicariate of Asaba-Benin); the third will be the Ecclesiastical Province of the Gold Coast and British territories, in which the Metropolitan Church will be the Church of Cape Coast, Togo (formerly the Apostolic Vicariate of Cape Coast), to which the Suffragan Churches of Accra, Kumasi, Tamale (formerly the Apostolic Vicariate of Navrongo), and Keta (formerly the Apostolic Vicariate of Lower Volta) will belong; and the Apostolic Vicariate of Sierra Leone will be raised to the status of a diocese, immediately subject to the Apostolic See, and will be called Freetown and Bo. All of these Churches, both Metropolitan and Suffragan, and the last one, immediately subject to the Holy See, will remain under the jurisdiction of the Sacred Congregation for the Propagation of the Faith, as before; and their governance, administration, and pastoral care will continue to be entrusted to the same missionary societies, with Our approval and that of the Apostolic See. Furthermore, with respect to the three ecclesiastical provinces mentioned above, together with their Metropolitan Churches and cathedrals, as established and constituted above, episcopal sees will be established in the places from which each archdiocese or diocese derives its name; and the seat of the bishop will be in the church which, until now, has been the principal one in each Apos-

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tolic Vicariate, now raised to the rank and dignity of an archdiocese or diocese. All of these things, as above arranged and established by the Sacred Congregation for the Propagation of the Faith, We, by the fullness of Our apostolic power, having heard this very day Our beloved Son, the Most Eminent Cardinal, Prefect of the same Sacred Congregation for the Propagation of the Faith, approve and confirm, and therefore We declare the three aforementioned ecclesiastical provinces, and their Metropolitan Churches and cathedrals, to be established.

[*Latin ed. p. 617*]

Acta Pii PP. XII 617: We declare that the Churches of these places, which have been erected and established as above, are to be governed by these regulations. To each of these new Metropolitan or Cathedral Churches, and to their respective Ordinaries for the time being, we grant all rights and privileges, honors, insignia, and favors, by which other Metropolitan or Cathedral Churches and their Ordinaries are lawfully entitled; and likewise, we impose upon them all the burdens and obligations by which others are bound. Furthermore, we grant to the Archbishops the special faculty of carrying the Cross before them and of using the sacred Pallium, according to the liturgical laws, after it has been requested and obtained in the sacred Consistory by the Apostolic See. Since the circumstances of these places and of this time do not permit the immediate erection of a Chapter of Canons in these new dioceses, we grant that, for the time being, diocesan consultors, chosen from the clergy, whether secular or regular, be appointed and used to carry out the administration of justice. We also establish the Episcopal See of each diocese, in addition to the goods already existing there, from the offerings of the faithful and the revenues of the Curia. Furthermore, we desire that, for the growth of the Church, a diocesan seminary be erected, where it does not yet exist, as soon as it can be done, according to the prescriptions of canon law and the norms transmitted by the Sacred Congregation of Propaganda Fide. As for the governance and administration of these new dioceses, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that what the sacred canons prescribe be observed. Moreover, wishing to provide these newly erected dioceses with their pastors, we hereby appoint the venerable Brothers, most worthy prelates, who until now have diligently cared for the cause of the Catholic faith in their respective Apostolic Vicariates, as Archbishops or Bishops of their respective sees, and, by the fullness of Our apostolic power, we release them from the bond of their former titles, together with the Episcopal Churches of which they held the titles until now, and we fully entrust to them the care, governance, and administration of these same new Churches, both in spiritual and temporal matters, together with all the rights and privileges, burdens, and obligations inherent

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in their pastoral office. Therefore, we transfer: 1) the Venerable Brother Charles Heerey from the titular Church of Balanea to the Metropolitan Church of Onitsha; 2) the Venerable Brother Joseph Brendan Whelan from the titular Church of Tiddita to the Cathedral Church of Owerri; 3) the Venerable Brother James Moynagh from the titular Church of Lambaesita to the Cathedral Church of Calabar.

[*Latin ed. p. 618*]

618 Acta, Apostolicae Sedis - Official Commentary: 4) The venerable Brother Peter Bogana, titular of the Church of Acmonia, is transferred to the cathedral Church of Buea; 5) The venerable Brother Leon Taylor, titular of the Church of Vartana, is transferred to the metropolitan Church of Lagos; 6) The venerable Brother Thomas Hughes, titular of the Church of Nepte, is transferred to the cathedral Church of Ondo; 7) The venerable Brother Patrick Joseph Kelly, titular of the Church of Thignica, is transferred to the cathedral Church of Benin City; 8) The venerable Brother William Thomas Porter, titular of the Church of Urusita, is transferred to the metropolitan Church of the Coast; 9) The venerable Brother Adolph Noser, titular of the Church of Capitolias, is transferred to the cathedral Church of Accra; 10) The venerable Brother Hubert Joseph Paulissen, titular of the Church of Pomaria, is transferred to the cathedral Church of Kumasi; 11) The venerable Brother Gerard Bertrand, titular of the Church of Abitinae, is transferred to the cathedral Church of Tamale; 12) The venerable Brother Joseph Gerald Holland, titular of the Church of Ammaedara, is transferred to the cathedral Church of Ketã; 13) The venerable Brother Ambrose Kelly, titular of the Church of Altava, is transferred to the cathedral Church of Freetown and Boënse. Furthermore, it is our will that all Apostolic Vicars who are transferred from titular churches to metropolitan or cathedral churches, before taking canonical possession of their seat, shall, in the presence of any Catholic Bishop of their choice, who enjoys the favor and communion of the Apostolic See, make a solemn oath of fidelity, according to the established formula, and that a copy of this oath, signed and sealed by themselves and by the aforementioned Bishop, shall be sent to the Sacred Congregation of Propaganda Fide as soon as possible; and We grant them, by Our supreme authority, a dispensation from the renewal of the profession of the Catholic faith, notwithstanding any contrary provisions. For all of the above matters, and for the execution of what has been ordered and established, We appoint the aforementioned venerable Brother, Our Apostolic Delegate in British East and West Africa, or whoever presides over the execution of this delegation, and We grant him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, in order to achieve the purpose in question, and We impose upon him the duty of sending to the aforementioned Sacred Congregation of Propaganda Fide, as soon as it is permissible, a copy of all acts performed

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in the execution of this matter. These present Letters, and everything contained therein, even concerning those who may be interested, or who may presume to have an interest, even if they are worthy of specific and individual mention, or who have not been heard, or who have not agreed to the foregoing, shall never be subject to any claim of deception, or of fraud, or of nullity.

[*Latin ed. p. 619*]

The acts of Pope Pius XII, page 619, may be noted, impugned, or brought into controversy, whether due to a flaw, or to the intention of Our own [will], or by any other, even substantial and unforeseen, defect; but We declare and ordain that these acts, as having been made and issued from certain knowledge and with the fullness of power, shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they must be inviolably observed by all to whom they pertain; and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene these matters, We will and decree that it shall be entirely null and void, notwithstanding any rules in synodal, provincial, general, and universal councils, in general or special constitutions and apostolic ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, even those worthy of special mention, to which We hereby derogate. Finally, We will that these letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if these present letters were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with such reckless audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-ninth day of the month of April, in the twelfth year of Our pontificate.

Pro S. R. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

S. Collegii Decanus

S. C. de Propaganda Fide Praefectus

f Alfonsus Carinci, Archiep. Tit. Seleuc, Dec. Proton. Apost.

Albertus Serafini, Proton. Apost.

Loco

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[*Latin ed. p. 620*]

Acts of the Apostolic See - Official Commentary 620 III

CONCERNING HUNGTUNG (HOMTOMENSIS)

The Apostolic Prefecture of Hungtung in China is erected into a Diocese, named Homtomense.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event,

In order to continue the establishment of the episcopal hierarchy in China, which We began with Apostolic Letters sealed with the leaden seal, dated April eleventh, in the year nineteen hundred and forty-six, it has seemed fitting to elevate the Apostolic Prefecture of Hungtung, which, in recent years, thanks to the diligent efforts of the secular Chinese clergy to whom it has been entrusted, has, with God's favor, made considerable progress in promoting the Catholic religion, to the rank and dignity of a diocese.

Therefore, Our Venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, approving the prayers of the venerable Brother Anthony Riberi, titular Archbishop of Dara, Apostolic Delegate in China, and after general meetings held on the third day of this month, having considered all matters carefully and with certain knowledge, and in order that a testimony of deserved praise may also be given to the secular Chinese priests laboring there, and that their spirit may be encouraged to undertake new and greater works each day, using the faculties granted to them by Us, which will be valid throughout this entire Jubilee Year, they have elevated and erected the aforementioned Apostolic Prefecture of Hungtung into a diocese, with the same boundaries as before, and named it the Homtomense, from the principal city of Hungtung.

This diocese is thus constituted as a suffragan of the Metropolitan Church of Taeiuenensi; and the episcopal seat is established in the aforementioned city of Hungtung, which is therefore raised to the rank and dignity of a city within the ecclesiastical province; and the episcopal chair is established in the church located there, which is the principal church of that city.

[*Latin ed. p. 621*]

Acta Pii PP. XII 621. When circumstances and conditions do not permit the immediate erection of a cathedral chapter, We grant that, for the proper functioning of the law, diocesan consultants may be chosen and employed.

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Furthermore, in order to safely and firmly ensure the stability of the new diocese, We command that a seminary be continuously maintained as an institution for the renewal of hope in the young men of the Church. Moreover, We decree that the diocesan episcopal table, in addition to the existing assets of the Prefecture, shall be constituted from the offerings of the faithful, for whose benefit the diocese itself was established, as well as from the revenues of the Curia. We, however, consider and confirm all that has been established and decreed above by the Sacred Congregation of Propaganda Fide, with Our supreme authority, and therefore We decree and declare that the new diocese of Hongdong is erected and established by the force of these Letters. To the Cathedral Church of that place, and to its Bishops of Hongdong for the time being, We grant all rights, privileges, honors, insignia, and graces, with which other cathedral churches and their prelates are lawfully endowed and enjoy, and We likewise subject them to the same obligations and duties with which others are bound. Furthermore, concerning the governance and administration of this diocese, We command that the election of a Capitular Vicar or Administrator, in the event of a vacancy, and the observance of the rights and duties of the clergy and laity, and other matters of this kind, be carried out according to what the sacred canons prescribe. For the execution of all that is disposed and established in these Letters, We appoint the venerable Brother mentioned above, the Apostolic Delegate in China, or whoever presides over the execution of the Apostolic Delegate's office, and We grant him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and We impose upon him the duty of sending a certified copy of the executed acts to the Sacred Congregation of Propaganda Fide as soon as possible. Finally, We wish that these Letters, even when transcribed by hand and signed and sealed by a public notary or a person in ecclesiastical dignity or office, be given the same full faith as would be given to these present documents. We will and order that these present Letters be firm, valid, and effective, and that they shall have their full and complete effect and shall be inviolably observed by all to whom they pertain, notwithstanding any contrary provisions. Therefore, it is not permitted to anyone to infringe upon this act of erection, establishment, constitution, subjection, confirmation, concession, delegation, derogation, and Our will, or to contradict it. If anyone should, with audacious temerity, attempt to do so...

[*Latin ed. p. 622*]

The Acts of the Apostolic See – Official Commentary 622, presumes that it has incurred the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the eighteenth day of the month of April, in the twelfth year of Our Pontificate.

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For His Holiness,
The Cardinal Prefect of the Congregation for Affairs of the Holy See,

F. Card. MARCHETTI SELVAGGIANI

The Dean of the College,
P. Card. FUMASONI BIONDI
The Prefect of the Congregation for the Propagation of the Faith,
Vincentius Bianchi Cagliesi
Protonotary Apostolic,
Arthurus Mazzoni
Protonotary Apostolic,
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IV. SYRACUSANA (RAGUSIENSIS)

A portion of the territory of the Archdioecesis Syracusana is separated, and a new diocese is established there, to be called the Ragusiense: which, however, remains perpetually united to the aforementioned Archdioecesis.

PIUS,

Bishop, Servant of the Servants of God,

for the better feeding and more easy governance of the flock,

endeavors, according to the supreme office divinely entrusted to him, to establish new dioceses, if he judges it necessary or most opportune.

Now, since the Archdioecesis Syracusana, through the intervening diocese of Netensem, is divided into two parts, of which one is separated and distinct from the other; and since the detached portion of the territory, which consists of seven large towns and has the city of Ragusa as its center, is so far from the archiepiscopal see that the Archbishop of Syracuse, as is his duty, cannot watch over his dispersed flock, nor attend to its needs, nor frequently visit his sheep, nor opportunely instruct them against the dangers of error; and since it is difficult for the priests and faithful living there to communicate more frequently with their own pastor, due to the great length of the journey and the difficulties of the roads;

[*Latin ed. p. 623*]

Acta Pii PP. XII 623: Prayers have been presented to the Apostolic See, requesting that a portion of the territory of the archdiocese of Syracuse be erected into a new diocese. In recent years, with the establishment of a new civil province in that territory, whose capital is the city of Ragusa, more insistent petitions have reached Us, presenting the needs of the Christian faithful residing there. Fortunately, it has also happened that some citizens of Ragusa, through wills or agreements, have provided certain goods, offer-

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ings, and subsidies for the erection of the new diocese, indeed, they have granted substantial buildings that may serve for the episcopal residence, the offices of the episcopal curia, and the diocesan seminary. Considering all these things, and especially desiring to provide for the spiritual care of the faithful in that region, with the counsel of our Venerable Brothers, the Cardinals, Prefects of the Consistorial and Extraordinary Ecclesiastical Affairs, we have readily agreed to grant the prayers presented to Us. Therefore, to the extent that it is necessary, and with the consent of those who may have an interest, we, with full knowledge and by the fullness of our apostolic authority, establish and decree the following:

1. The entire territory, which lies within the boundaries of the current civil province of Ragusa and belongs to the ecclesiastical jurisdiction of the Archbishop of Syracuse, comprising the seven towns of Ragusa, Acate, Monte Gulfi, Comiso, Monterosso, Chiar a Croce, Camerina, and Vittoria, is separated from the archdiocese of Syracuse, together with all the existing parishes in those towns, and is erected into a new diocese, to be called the Diocese of Ragusa.

2. This newly erected diocese is established as a suffragan of the metropolitan Church of Syracuse, and is perpetually and equally united to the Church of Syracuse, so that it will be subject to the jurisdiction, governance, and administration of the Archbishop of Syracuse, who will henceforth be called the Archbishop of Syracuse and Bishop of Ragusa. Therefore, our Venerable Brother Hector Baranzini, the current Archbishop of Syracuse, by the force of these letters, will henceforth be considered and will be the Archbishop of Syracuse and Bishop of Ragusa.

3. For the better and more suitable governance of the new Diocese of Ragusa, an Auxiliary Bishop will be appointed to the Archbishop of Syracuse and Ragusa, who will have his residence in the city of Ragusa, with the office of Vicar General.

4. We establish the seat of the new Diocese of Ragusa in Ragusa, which is the capital of the civil province of the same name, a city particularly recommended by the splendor of its sacred buildings and monuments, the frequency of its citizens, and its piety and devotion.

[*Latin ed. p. 624*]

●624 Acta Apostolicae Sedis - Official Commentary 4. Furthermore, We dedicate the Church to God in honor of St. John the Baptist, in which parochial offices are exercised, and We elevate it to the dignity and rank of a cathedral church, with the same title and invocation, preserving the parochial office; and We grant it all the rights, honors, insignia, favors, graces, privileges, by which other cathedral churches and their prelates rightfully possess. 5. We also decree that a Chapter of Canons be established, according to the norms of sacred canons, as soon as it can be constituted. 6. Moreover, We command that, as soon as it is possible, a

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diocesan seminary be erected, according to the prescriptions and norms of Canon Law, as transmitted by the Holy Congregation for Seminaries and Universities. 7. Concerning the governance and administration of this diocese, the election of the Capitular Vicar, the rights and obligations of the clergy and the faithful, and other matters of this kind, We order that what the sacred canons prescribe be observed. 8. Concerning the clergy in particular, We decree that as soon as these Letters are demanded for execution, the clergy shall be considered as belonging to that church, in whose territory they legitimately reside. 9. The Episcopal table of the new diocese is constituted from the revenues and offerings of the Curia, which are customarily provided by the faithful, for whose benefit the diocese has been established, in addition to those that have already been collected and prepared for this purpose. 10. Finally, We command that all documents and acts pertaining to this new diocese and its clergy and faithful be delivered by the Chancery of the archdiocese of Syracuse, as soon as it is permissible, to the Curia of the diocese of Ragusa, to be religiously preserved in this archive. For all of these things to be carried out, We appoint Our beloved son, Ernest, S. B. E., Cardinal Ruffini, Archbishop of Palermo, with the power to delegate another man constituted in ecclesiastical dignity, and with the faculty of resolving any controversies that may arise in the course of execution, and We impose upon him the duty of, after all the aforementioned things have been completed, transmitting to the Holy Consistorial Congregation, as soon as possible, an authentic copy of the acts of execution. These present Letters and everything contained therein, even if anyone, or those who believe their interests are involved, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never, at any time, be deemed to be subject to the flaw of deception, or of prevarication, or of nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but they shall be considered valid, as if from certain knowledge and power.

[*Latin ed. p. 625*]

The Acts of Pope Pius XII, number 625, declare that the matters contained therein are established and promulgated, and that they are perpetually valid and shall remain so, and that their full and complete effects shall be obtained, and that they must be inviolably observed by all to whom they apply; and, if, by anyone, with authority, knowingly or unknowingly, anything should happen to be attempted against these matters, we will and do decree that it shall be entirely null and void, without prejudice to any rules issued in synodal, provincial, general, and universal Councils, to general or special Apostolic Constitutions and Ordinances, and to any other provisions of the Roman Pontiffs, Our Predecessors, which are worthy of special mention, to all of which we derogate by these present enactments. Finally, we will that these Letters, whether transcribed, excerpted, or even

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printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if the present Letters themselves were presented and shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, union, concession, subjection, statute, mandate, delegation, derogation, and the wills of Our Holy See. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the sixth day of the month of May, in the twelfth year of Our Pontificate.

Pro S. R. E. Cancellario

F. Card. MARCHETTI SELVAGGIANI

Fr. A. I.

Card. PIAZZA

S. Collegii Decanus

S. C. Consistorialis

a Secretis

Lu do vicus Kaas,

Proton. Apost.

Vincentius Bianchi Cagliesi,

Proton. Apost.

Loco ℔ Plumbi Rea.

in Cane. Ap., vol. LXXIX, n. SS. - A l .

Trussardi. 41 - ACTA, Vol. XVII, n. 12. — 29-9-1950.

[*Latin ed. p. 626*]

Acta Apostolicae Sedis - Official Commentary 626 APOSTOLIC LETTER CONCERNING SAINT GERARD MAIELLA, OF THE CITY OF CORATO, LOCATED WITHIN THE TERRITORY OF THE ARCHDIOCESE OF TRANI, WHO IS DECLARED THE CELESTIAL PATRON, TOGETHER WITH SAINT CATALDO. PIUS PP. XII For the perpetual memory of this event. — "Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves," Christ the Lord wished His followers to be, and indeed many, "with simplicity of heart," have attained the highest sanctity, and, shining forth "like stars in the eternities," they still "the lips of the just teach many" even now. That young man, Gerard Maiella, shines brightly and clearly, who, closely following the footsteps of Christ, humbly subject to the discipline and instruction of the holy Bishop and Doctor of the Church, Alphonsus Maria de Liguori, having most zealously worshipped God, most reverently adored the most

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Holy Sacrament of the Eucharist, loved the Virgin Mary as Mother, and wonderfully progressed in the ways of holiness, and shone forth to many with wondrous deeds. Nor did he, taught by so great a Master and Father, fail to show a particular devotion to the Apostolic See and the Roman Pontiff, which, in contrast to the nefarious doctrines of innovators of his time, was a constant and outstanding praise and glory, both to the Founder and to the same Congregation now called the Most Holy Redeemer. It is therefore not surprising that such a height of sanctity, such simplicity of mind, and such humility of spirit have aroused ardent piety and faith among the faithful. Which indeed they have shown and continue to show, as has been made known to Us, the inhabitants of the city of "Corato," in the Archdiocese of Trani, who, through the Religious Men of the aforementioned Congregation, already from the 18th century, with their superiors and leaders, piously venerate Saint Gerard Maiella, together with Saint Cataldo, as their Celestial Patron. After maturely considering these matters, the Venerable Brother Reginald Joseph Maria Addazi, Archbishop of Trani and Barola, as well as perpetual Administrator of the Church of Nazarenus and Vigiliensis, having received not only the desires of the citizens, but also those of the very extensive Chapter of Canons of the Cathedral Church, of both the clergy, and of the highest official of the City, he presented Us with petitions that We would deign to declare Saint Gerard Maiella, citizen of the city of Corato, as a Co-Patron. We, confident in this, and hoping to protect the people of Corato against the offensive doctrines of "materialism" and "Protestantism," also present in the Italian regions, and in our own

[*Latin ed. p. 627*]

627. In these times, when impiety is rampant, we have readily agreed to grant this petition, strengthened by the examples and intercession of the same Saint Juvenal, so that the ancient faith may be confirmed. Furthermore, having heard Venerable Brother Clement, Our Most Reverend Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and concerning the fullness of Our Apostolic power, by the force of these present letters, and perpetually, We declare, establish, and constitute Saint Gerard of Maiella, a citizen of the city of Corato, located within the boundaries of the Archdiocese of Trani, as the principal and co-patron of Heaven, together with Saint Cataldo, with all the liturgical honors and privileges that rightfully belong to the principal patrons of a place, to all and each, notwithstanding any contrary things whatsoever. These things We decree, establish, and ordain, so that these present letters shall forever remain valid and effective; so that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, now and in the future, shall fully benefit from them, and that they shall be rightly judged and defined;

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and that whatever is done to the contrary concerning these matters, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given from the Palace of Gandulfo, under the Fisherman's ring, on the twenty-eighth day of the month of October, in the year 1949, in the eleventh year of Our pontificate. Concerning a special mandate from the Most Holy Cardinal, for the affairs of the Church, Gildo Brugnoia, Office of Pontifical Affairs, regarding the dispatch of diplomas, to the Basilica Minor decorated with honors, of the Blessed Virgin Mary of Mercy, in the city commonly called "Jerez de la Frontera," within the boundaries of the Archdiocese of Seville. PIUS PP. XII. For the perpetual memory of this matter. — Whatever has been wisely instituted by the Roman Pontiffs to foster the divine cult and piety, and to promote devotion to the Blessed Virgin Mary, We maintain, preserving the sacred buildings which We know are held in singular honor and esteem among the Christian people, and which We are accustomed to adorn with titles and privileges. Among these, the Temple of the Blessed Virgin Mary in the city of "Jerez" deserves special mention.

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis - Official Commentary on "La Frontera," which is located within the territory of the Archdiocese of Hispalensis, was founded in the year 1515 in a style known as Gothic, and is diligently maintained by the members of the Order of the Most Holy Mary of Mercy. This church is frequently visited by the faithful from neighboring regions, who, burdened by injustice and afflicted by various hardships, devoutly implore the divine generosity of the Mother of God. Therefore, that the devotion to the Mother of God might increase day by day, and that the aforementioned temple might shine with greater honor, our beloved son, the current Prior of the monastery of the Order of the Most Holy Mary of Mercy, urged us, through his prayers, to deign to declare that church a Minor Basilica. We, considering the merits of his request and desiring to promote the worship of the Queen of Heaven ever more, and with the fullest commendation, have decided, with a willing heart, to fulfill this request, presented to us by our Most Reverend Son, Peter, Cardinal of the Holy Roman Church, Archbishop of Hispalensis. Therefore, after consulting with our Venerable Brother, Clement, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Congregation for Sacred Rites, and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we declare and designate the aforementioned church of the Most Holy Mary of Mercy, located in the city commonly called "Jerez de la Frontera," within the territory of the Archdiocese of Hispalensis, as a Minor Basilica, and adorn it with this title and dignity, with all the rights and privileges that rightfully belong to temples bearing this

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honor. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary concerning these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulfo, under the Fisherman's ring, on the eleventh day of the month of November, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal in charge of public Church affairs, Gildo Brugnola, Pontifical Secretary, dispatched to the diplomatic offices.

[*Latin ed. p. 629*]

Acta Pii PP. XII 629 III. THE CATHEDRAL CHURCH OF THE DIOCESE OF PUTEOLA IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of the matter. — As the heavens, in their serene brightness, illuminate the city of Puteola, so our ancestors described it as "a hospitable shore of the world." For the commerce of the entire world found a pleasant and convenient harbor there, from which all necessities were supplied to the City, which ruled over almost all nations. This harbor, moreover, became even more renowned, for even in the early times of the Church, the blessed banner of the Cross was erected there. For we know that the Apostle Paul, journeying to Rome, arrived there, "Where, finding brethren, we were desired to tarry with them seven days. And so we went to Rome." Furthermore, history reveals that during the fury of the wicked, many citizens of this city, confirming divine dogmas with their blood, won the most beautiful trophies. Therefore, from the fourth century, this ancient station of the Christian faith had its Cathedral Church, dedicated to Saint Stephen, in whose place the Temple of the Most Holy Trinity was erected in the eighth century, and, with the same honor, the sacred building dedicated to Saint Proculus, a martyr of Puteola, was erected after the thousandth year, having purged the old fanum which L. Calpurnius, a Roman magistrate, and Augustus had caused to be erected. Finally, the present principal church, completely rebuilt above the walls of the ancient Christian temple, stands out from the summit of the city, its exterior adorned with columns, carved according to the Corinthian style, and with the ornamentation of the former temple. The central portal of the same building, polished with art that is called "Baroque," is very impressive, and no less so is the hall, which is quite spacious and lofty, due to its exceptional beauty and form, so that it was fitting that this excellent structure should be honored with the monuments of the Italian nation. Following each detail, the main altar and the other altars, the

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apse, the Bishop's throne, composed of various marbles, all gleaming, the bench, of the so-called "Romanesque" style, which is certainly conspicuous, and also the very large organ, with its durable signs and gold inlays, shine brightly; in the chapel of the Blessed Sacrament, with its abundance of splendor, the Tabernacle, glittering with the brilliance of gems, is praised, which is supported by columns of azure stone. Furthermore, the images, whether sculpted or painted with colors,

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - The official records show that the objects found within this temple contribute greatly to its splendor and renown. This church, dedicated to the Most Blessed Virgin Mary, assumed into Heaven, is also distinguished by its sacred rites, to which twelve Canons and other priests diligently attend; it is worthy of note that the feast of Saint Proculus, celebrated with great solemnity by the clergy and the faithful, is held each year on the sixteenth day of November with a solemn procession and ceremony. Having considered all of this, and also in response to the requests of the Chapter of Canons, the priests, the pious associations of the Catholic Action, the city officials, and all the people, the Venerable Brother Alfonsus Castaldo, Bishop of Puteoli, humbly petitioned Us to deign to bestow upon the aforementioned Cathedral Church the dignity of a Minor Basilica. And We, in order that the faith, long held, might flourish anew among the inhabitants of that place, and that the cult of the Most Blessed Mother Mary might increase day by day, and that greater honor might be added to this venerable temple, readily and willingly accepted such petitions. Therefore, having heard the Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, valid and forever, We bestow and confer upon the Cathedral Church of the Puteolan diocese the honors and privileges of a Minor Basilica. Contrary to anything that may be alleged to the contrary. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect, and that the aforementioned Cathedral Church of Puteoli shall be fully supported thereby, now and in the future; and that it shall be rightly judged and defined accordingly; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given from the Vatican, under the Fisherman's Ring, on the twenty-fifth day of November, in the eleventh year of Our pontificate. By special mandate of the Most Holy Lord Cardinal, Gildo Brugnola, entrusted with the dispatch of Pontifical documents to the public

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affairs of the Church.

[*Latin ed. p. 631*]

Acta Pii PP. XII 631 IV. SANCTUS IOANNES BAPTISTA DELASALLE, C.V.O. OMNIUM MAGISTRORUM PUERIS ADULESCENTIBUSQUE INSTITUENDIS PATRONUS CAELESTIS PRAECIPUUS CONSTITUITUR. 1. PIUS PP. XII. Ad perpetuam rei memoriam. — Sicut Sanctus Bonaventura dixit: « Iste solus verus est doctor, qui potest speciem imprimere et lumen infundere et virtutem dare cordi audientis », haec sententia, in his temporibus, maxime est comprehendenda, quibus disciplina puerilis non solum saepe est aliena a conformatione morum, sed etiam, si ad Dei religionis contemnendum accedit, ad animarum perniciem interdum multum valere videtur. Itaque Sancta Mater Ecclesia, sollicito amore, eos prosequitur, quorum est adulescentes ad humanitatem instituere, quoniam ex illis civitatis Christianae salus et incrementum non parum pendent. Atque exstitit vir, sanctitatis et ingenii laude apprime commendatus, Joannes Baptista de La Salle, qui ipse, et per Sodalitatem a se conditam, pueros optimis formavit et adhuc format praeceptis atque institutis, et qui eo est progressus, ut in studiorum domiciliis, « Séminaires de maîtres d'école pour la Campagne » nuncupatis, ludos magistros ad tam grave munus, praesertim inter rústicos, exsequendum rite compararet; unde huiuscemodi scholas, e quibus magistri ipsi proficiscuntur, et quae iam ubique in valuerunt, iure meritoque repetas ab illo. Ceterum, praeclarus idem artis educandi auctor, officium docendi tam grande aestimavit, ut Sodales, quorum Pater erat, sacerdotio nollet initiari, ne a disciplina avocarentur, immo hanc sentiret multum posse ad virtutem atque sanctitatem. Ut ergo ii qui pueros et adulescentes doctrina erudunt, vel hanc vitae viam ingrediuntur, habeant ex quo similitudinem ducant, quemque intuentes, ipsius mores emulant et exprimant, Institutum Fratrum Scholarum Christianarum per Postulatorem Generalem preces ad Nos detulit, ut Sanctum Ioannem Baptistam de La Salle, quinquagesimo etiam expleto anno e quo a felici memoria Leone PP. XIII., nostro Praedecessore, inter Sanctos est relatus, omnium Magistrorum, utriusque sexus, ordinis ecclesiastici vel laicorum, sive in hoc munere versentur, sive ad id ineundum studia exerceant, Caelestem apud Deum Patronum renuntiare dignemur. Nos autem, Christianae institutioni iuventutis primas partes tribuendas esse ratis, quo ii, quibus puerilium animorum tractatio est mandata, vel qui ad hoc vitae genus persequendum informantur, potiorem causam habeant et invitationem, ut...

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - The Official Commentary fulfills its office with such devotion to religion and faith, and we desire to fulfill these wishes most willingly. Therefore, after consulting with our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of

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Velletri, and Prefect of the Sacred Congregation of Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually, we establish and declare Saint John Baptist de La Salle, Confessor, as the Principal Patron, before God Almighty, of all those who are engaged in the instruction of boys, young men, and children, with all the honors and liturgical privileges that properly belong to the principal patrons of congregations. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that those to whom they apply, or may apply, shall fully benefit from them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of May, in the feast of Saint John Baptist de La Salle, in the year 1950. In the twelfth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, Prefect of the Office for Dispatching Pontifical Documents. LETTERS I TO THE REVEREND FATHER P. D. HENRY, TITULAR BISHOP OF SAINT PETER IN MONT AUREO, SECRETARY OF THE SACRED CONGREGATION, TO THE MOST REVEREND ARCHBISHOP OF TOLEDO, UPON THE HAPPY COMPLETION OF FIFTY YEARS OF THE SACERDOTAL MINISTRY. PIUS PP. XII, Beloved Son, greetings and Apostolic Benediction. — Indeed, such things happen to sacred prelates, which, when they occur, are filled with joy and make the faithful grateful and eager to show their devotion.

[*Latin ed. p. 633*]

The Acts of Pope Pius XII, page 633, contain wondrous significations, which introduce certain moments of rest and solace into the daily life, labors, and endeavors. Indeed, your birthday, which we have learned falls in the middle of the coming month of July, marks the quinquagenary of your priestly ministry; and we earnestly desire that the blessedness of this event may be increased by our prayers. For it is well known how much, how many excellent things you have accomplished for the good and progress of souls during this not brief interval of time. You, having been educated in this venerable city in sacred letters and doctrines, and initiated into the priesthood, in the flourishing years of your life, you taught sacred students in your native Seminary of Barcelona, and you devoted special studies and concerns to social matters, also diligently supporting the weekly publication "EI Social." Then, adorned with the dignity of a bishop, first in the diocese of Ávila, then in Salamanca, and finally in this noble see of

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Toledo, you exercised the pastoral office, imbuing it with singular care for the benefit of the working class, for the establishment of Catholic Action societies, of which you were an unwearied advocate and promoter, and you also undertook the administration for all of Spain. Furthermore, your illustrious deeds include the reopening of the University of Salamanca, a renowned center of the liberal arts, the rebuilding of the Seminary for clerics in Toledo, and of several parish churches and buildings destroyed by the terrible civil war, and the restoration of others, wounded by hostile weapons, to their former splendor. Moreover, it is worthy of praise in the ministry of teaching, that you have published several works to foster the faith of the people, to illustrate the history of things and philosophical disciplines. Therefore, beloved Son, we heartily congratulate you on so long and fruitful a sacred ministry, and we hope that the celebration of this coming event will allow you to enjoy the signs of common joy in the Lord, and to raise your hopes for the most abundant reward from the Lord. Meanwhile, we gladly grant you the faculty to, on the appointed day, after the Sacred pontifical rite has been performed, to bless the faithful in your name and with our authority, offering them a plenary indulgence, according to the special norms pertaining to the Holy Jubilee. Finally, may the Apostolic Blessing, which is a witness to the supreme protection and our most profound charity, be with you, beloved Son, and with all the clergy and people entrusted to your care, which we impart to you wholeheartedly in the Lord. Given in Rome, at Saint Peter's, on the 29th day of the month of June, in the year 1950, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 634*]

Acts of the Apostolic See - Official Commentary II TO THE REVEREND FATHER FREDERICK SCHWENDIMANN, S.J., GENERAL MODERATOR DELEGATE OF THE ASSOCIATION OF THE PRAYER FOR THE APOSTOLATE: CONCERNING the "Year of Sacred Devotion" instituted by that Association, which is devoted to ((intense prayer and works of penance)). POPE PIUS XII, Beloved son, health and the Apostolic Blessing. — It has given Us particular joy to learn that this Association of the Prayer for the Apostolate, diligently following Our instructions, has instituted a "Year of Sacred Devotion," as if a "Crucifix of prayer and works of penance," so that more abundant graces may be drawn down upon the human race, so sorely afflicted by conflicts and grievously burdened by anxieties. All, however, who wish to undertake such a sacred endeavor, should especially take care to attend Mass at least once a week, and to devoutly offer, as they call it, the Reparatory Communion, and to recite daily, as much as possible, the Rosary of Mary, gathered together with the family at home. Indeed, as We have gladly learned, not only those enrolled in the Association of the Prayer for the Apostolate, but also many others

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of the faithful have joyfully joined this pious contest of prayers. And so, in many regions, even at the urging of the sacred pastors and members of the Catholic Action, religious services and acts of piety are celebrated with greater frequency and with more fervent devotion, especially in honor of the Sacred Hearts of Jesus and Mary, which, as banners of peace and charity, are to be held aloft before all nations. Therefore, while We heartily congratulate you on the fruits already perceived, and on all the members of the Association of the Prayer for the Apostolate, We are firmly confident that more and more faithful will eagerly join this generous undertaking of prayer and works of expiation as soon as possible. For this fully and wonderfully corresponds to the aims We have proposed for the Sacred Year. With this most joyful hope, and in anticipation of heavenly gifts, and as a pledge of Our special charity, We impart to you, beloved son, and to your collaborators in this endeavor, and to all those devoted to the "Crucifix of Prayer," Our Apostolic Blessing. Given at Rome, at Saint Peter's, on the first day of July, in the year 1937, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 635*]

Acta Pii PP. XII 635 III AD PARTICIPANTES CONVENTUI XXI UNIVERSALI SODALITATIS, CUI NOMEN ((PAX ROMANA)), AMSTELODAMI COADUNATOS.

Carissimi Filii et Carissimae Filiae Congressus Mundi de Pax Romana. — Ad vos venimus cum gaudio, carissimi Filii et carissimae Filiae, qui, sub praesidio Cardinalis Archiepiscopi Utrechti, congregati estis in antiqua urbe Amstelodami ad XXI Congressum Mundum de Pax Romana. Et prima nostra verba erunt ad invocandum super opera quae initatis sunt abundantiam donorum spiritualium lucis et fortitudinis! Nam hodie, titulus vester, ut studenti et intellectuales catholici, gravibus responsabilitatibus onerat, sicut raro in historia fuit; et propterea, in pacifica pugna ad defensivam et propagationem veritatis, vos hortamur, secundum ipsas verba Apostoli: "Ut in eodem spiritu fortes sitis, unanimi et concordes pugnantes pro fide Evangelii, nihil timentes a contradicentibus" (Philipp. 1, 27-28). Si enim id opus esset, programma vestrarum diversarum congregationum nobis esset demonstratio quod non absitis a problematibus quae imponuntur cogitationi moderna, neque, praesertim, a munibus quae incumbunt cogitantibus Christianis. Hoc gaudete, et vota Patris Communis vobis sint praesagium operis fraterni et fructuosi. In unitate vestri duplici Movimenti Internationalis, in oculis nostris symbolizatis non solum diversitatem professionum litterarum et scientificarum quae se dividunt in campo actionis intellectualis, sed etiam divitem ancestralem traditionum propriarum cuilibet vobis regionum originis; praesentia vestra, praeterea, testatur patientibus effortibus tanti sacerdotum et laicorum qui, in omni urbe, in omni universitate, susceperunt haec corpora Actionis

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Catholicae, cuius vitalitas manet conditio et garantia valoris Conventūs vestri. Quare, salutantes Congressum de Pax Romana, videre volumus prope ad vos ingentem multitudinem Filiorum nostrorum, studentes et intellectuales catholicos ex toto orbe terrarum: ad eos omnes, sicut ad vosmet, recordamur, ut imperativam exigendum, duo officia: praesentiam in cogitatione contemporanea, servitium Ecclesiae. Ita, ubique praesentes este in fronte pugnae intellectus, in hora ubi isdem se effundit ad consideranda problemata hominis et naturae in novis dimensionibus ubi nunc ponuntur. Nullus,

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis – The Official Commentary, without doubt, does not conceal the particular pitfalls that lie in wait for the human mind today, given the breadth of the questions raised; and yet, could the children of the Church abandon research and reflection, when precisely disordered applications of science and the allure of philosophical relativism shake, in fragile and anxious minds, the most fundamental principles and the most essential values? May your presence in this arena of thought bear witness there to firmness and prudence. Scientific progress, as such, cannot disconcert the believer, who, on the contrary, delights in serving it and greets every discovery as a brilliant manifestation of the wisdom and grandeur of the Creator. But, faced with the seduction of new systems, it is now more than ever necessary, for the very future of the mind, to secure the foundations of a sound philosophy and to affirm the transcendence of truth; otherwise, human reason can only become agitated in instability, unless it elevates itself as the supreme principle, contemptuous of the sovereign rights of God. May your presence also bear witness to charity and unity: undoubtedly, the vastness of contemporary knowledge now demands, solely on the technical level, collaboration, too often paralyzed, alas, by considerations foreign to the pursuit of truth. But, more importantly, the urgency of the human problems posed to our generation calls all upright and sincere minds to a community of effort in mutual understanding: students from various countries, Catholic intellectuals of all professions, multiply among yourselves, around yourselves, fruitful exchanges and peaceful contacts! Such action and such testimonies are already, in truth, on the part of Catholics esteemed for their competence and their conscience, a genuine service to the Church. But you will render this service more precisely within the framework of your profession, by bringing to the development of Christian thought the necessary contribution of your experiences and your culture. Today, Catholic theologians must be able to count on our sons, whether scholars or technicians, philosophers or jurists, historians, sociologists, or doctors, to provide their work with the foundation of proven secular knowledge. Within the Church and as intellectuals, this is your privileged mission. And for this reason, you will render this

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service with a sense of your responsibility, but also with a filial heart and with confident obedience.

[*Latin ed. p. 637*]

The Acts of Pope Pius XII, 637. The instruction that the Church imparts to you, the directives that she sometimes imposes, are for your labors sources of fruitfulness, guarantees of security, and assurances of true freedom. We earnestly desire that, in the exercise of your professional duties, you may each day discover with greater clarity how the Mother Church supports your efforts with such respect and vigilance in these difficult times that you are experiencing. Under these conditions, Christian students and intellectuals, you will participate, according to your own vocation, in the work of Redemption, in the world that is being born before our eyes. Does not this cooperation in the work of salvation – of which you have made the central theme of your Congress – require that you insert yourselves at the very heart of contemporary intellectual endeavor, in the image of Christ, in all things like us, except for sin? And does it not also require that you bear, fruitful in your minds, the saving virtue of this Christ, the only Redeemer, whose life is communicated to us in the Church! Therefore, pursue your work, animated by the same spirit, strengthened by the same hope, and confident in the trust that the Church and her head place in you. As a pledge of Our paternal benevolence and of Our wishes, We wholeheartedly grant you a generous Apostolic Blessing, a source of abundant graces upon your persons and your labors. From the Vatican, August 6, 1950.

PIUS PP. XII

ADDRESS

To the faithful of Mary, who have come from Rome for the canonization of Blessed Paredes.

*As the culmination of a series of such solemn canonizations, we have had the consolation of placing the aureole of sanctity upon the brows of a great heroine of Hispanic America, Mariana de Jesus de Paredes, the "Lily of Quito." This is not the case of a distinguished foundress, as is the case with St. Emilia de Rodat; nor of a personality of historical stature, as is the case with St. Anthony M. Claret; nor of an apostle of charity, as is the case with St. Bartolomea Capitanio or St. Vincent Gerosa; nor of a Queen, as is the case with St. Joan of France; nor of a...

Habitadie, July 10, 1950.

[*Latin ed. p. 638*]

638, a champion of the rights of the Church, such as Saint Vincent M. Strambi; nor of a martyr of virginal purity, such as Saint Maria Goretti. But rather, it is someone who, in a certain sense, is like the final phrase of a

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symphony, gathering together all the themes, taking something of its characteristic from each, to compose the wonderful harmony of her spirit. The history of Mariana de Jesus de Paredes is very brief. Descendant of a noble family of Spanish origin, in whose genealogical tree are mingled Andalusia and Castile, she was born in Quito in 1618. From the very first moment, there was in her soul all the gentleness of that climate, all the clarity of that sky, and all the grace of its palm trees and its flowers. A prodigy of piety, due to the precocious maturity of her spirit, around the age of ten, she took the vows of poverty, chastity, and obedience; it is evident that the shoot torn from the Iberian trunk was strong, and the soil of the New World was generous. The example of the missionaries captivated her, kindled her soul, and filled her with lofty desires, which manifested themselves in fervent prayers, extraordinary contemplations, and other mystical gifts, accompanied by such austerities that their mere enumeration would cause profound astonishment. A victim of love first, she ended her days as a holocaust of charity in 1645, offering her life for her people. And when the earth ceased to tremble and the plague dissolved into the air, she exhaled her last breath amidst ineffable delights, but always clothed in rough penitential garments. She was only twenty-six years old. She did not live in a cloister, because Providence wanted her in the midst of the world; but she aspired to perfection, as any devout religious could. She was not a historical figure; but she is today the honor of an illustrious nation, which proclaims her its "national heroine." She did not dedicate all her hours exclusively to charity; but she gave her life for her brothers and sisters. She loved the Church as the most zealous defender of its rights, and she honored it with her virtues. Finally, she was not immolated by the fury of others, but she knew well how to mortify herself with her own hand. Let all learn from this Saint the immense power of Christian virtue, capable of maturing a spirit with more vigor than the Quito sun ripens the abundant fruits of the Ecuadorian land. Let the world learn of the energies hidden in prayer and in sacrifice. Let the Epicureans of every age learn that the goal of spirits is ultimately found at the end of the hidden path, where love seeks pain in order to overcome material bonds. Let the modern, worldly young woman learn what a soul in love with the Lord can accomplish even in her own environment. And let all who today live in the full light of devotion to the Sacred Heart learn from her example.

[*Latin ed. p. 639*]

Acta Pii Pp. XII 639- concerning Jesus, admire the glimpses of this innocent victim, who, at the dawn of the seventeenth century, already made reparation the center of her spirituality. But it is evident that we could not conclude these words without addressing in a special way the most noble Ecuadorian representation present here, formed by so worthy a part of its Episcopate, with hundreds of its faithful, and presided over by an Extraor-

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dinary Embassy, in which are figures whose merits are not unknown to Us. Mariana de Jesus de Paredes is an example for all, but especially for you, beloved Ecuadorian children. Often, the contingent alternatives of daily politics can impart to guiding principles such oscillations, that values as fundamental as Christian education are brought into danger. Do not allow this, but rather demand for your future generations a formation framed by the virtues that made your Saint great; propose to your children the perfect model of your "national heroine," Saint Mariana de Jesus de Paredes. To her, beloved children, we entrust you, while, with a true outpouring of Our paternal affection, we bless you, asking you to also carry Our Blessing to your homelands and to your homes, as a pledge of the love of the Vicar of Christ.

TO THE MEMBERS OF THE YOUTH CHRISTIAN WORKERS ASSOCIATION (J.O.C.), GATHERED FOR THE FIFTH ANNIVERSARY OF THE ASSOCIATION FOUNDED IN THE CITY OF "BRUSSELS."

* Beloved Members and Former Members, Beloved Old Members and Former Old Members. — We know that you are very numerous at this Jubilee Congress! And therefore, we wish to greet you first, to thank you, and to bless you in your own language. We bless you, members and former members; you, fathers and mothers with your numerous children; you, priests and religious; you all who are already the richest fruit of the members' movement.

Dear Sons and Daughters of the Christian Youth Workers. — More than a year ago, We wrote to you Our joy at the thought of the providential coincidence of your jubilee celebrations with the Holy Year. On the 3rd of September, in the year 1950.

[*Latin ed. p. 640*]

Acta Apostolicae Sedis - Commentarium Officiale, 640, hodie, in hoc congressu internationali qui congregat, in terris Belgiae – cunae Jocismi – millia delegatorum venientium ex omnibus continentibus, volumus vobis exprimere, verbis nostris, sentimenta quae cor nostrum paternale implent occasione vigesimo quinto anniversarii motus vestri. Si ad praeteritum respicimus, spectaculum consolatorium praebetur oculis nostris. Tam multi sacerdotes, religiosos et religiosas ex ordine vestro, qui Ecclesiae sunt dati; millia familiarum operariorum Christianorum cum corona filiorum eorum; duces, formati secundum spiritum vestrum, ad frontem potentium organizationum operariorum, et etiam inter viros gubernantes; et tandem, iuventus, parata ad renovandum engagement suum ad apostolatum in servicio fratrum et sororum operariorum. Quae magnifica responsio ad vocem venerabilis praedecessoris nostri et ad expectationem nostram ipsam, quae garantia pro re-Christianizatione classis operariorum in mundo, pro prosperitate patriarum vestrarum, pro futuro Ecclesiae! Ita, in J.O.C., feliciter perficitur mandatum a longo tempore a Ecclesia datum: illud apostolatus

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operarii per operarium. Hodie, cum congressus vester in visione generali tabellam pulchram praeteriti et visionem futuri plenae spei exhibet, volumus, mentem nostram fixam simul ad idealem vestrum altum et ad condiciones actuales mundi operariorum in relationibus cum aliis classibus populi, commendare ad meditationes vestras duos considerationes sequentes.

1. Cogitatio quae motum vestrum suscitavit et finis qui eum dirigit, hodie, sub certis aspectibus, pervenerunt in cursum idearum, etiam extra sphaeras catholicas, scilicet quod agitur de anima operariorum, de orientazione eius, de progressu eius. Et materialistae ipsi, qui olim se delectabant, cum aspirationes illas satisfacere conabantur, pugnam classium praescribentes, nunc veniunt ad operario valorem culturalem dare volentes. Hinc, officium pro J.O.C., vigilantiae attenta, sed etiam occasio valde opportuna ad successum eius. Officium vigilantiae ex hoc motivo, quod certa media in quibus se occupatur mundus operariorum, ex puncto culturae, sunt repraesentantes conceptionis vitae puramente terrestri, alienae religioni et Ecclesiae. Hinc oritur vobis necessitas vigilantiae ad conservandum lineam demarcationis iustae. Haec conditio etiam, dicebamus, est occasio optima ad successum. Pretendere praebere operario valores spirituales sicut mercem importatam ex foris, semper erit task vana.

[*Latin ed. p. 641*]

Acta Pii PP. XII, 641, and disappointing. Only one bond truly unites the worker with the world of the spirit: it is his religious foundation, the divine spark that slumbers in the deepest recesses of his being. To awaken and inflame this spark is the only means of raising him above vulgar materialism and utilitarianism. This is the task that the Lord entrusts to you, and for which He offers you, at this very moment, a happy opportunity. Seize it, do not let the grace of your vocation pass by fruitlessly!

2. It is necessary to integrate, with wisdom and discernment, the apostolate of workers into the general economy of the apostolate of modern man. And this leads us to warn you against a too-common oversight, unfortunately, even among Catholics, namely, the classification of souls into categories. No, there are not two kinds of men, workers and non-workers. To think so is to deceive oneself about the current state of the social question; it is to display an intellectual shortsightedness unworthy of a Catholic; it is to indulge in the deplorable illusion that the Church will only win over workers if it submits to all demands, even the most unrealistic. However, the Church cannot deviate from the straight path of justice and charity, of natural and supernatural order. The Church cannot conceal the fact that what alienates a significant portion of the working world from her is precisely that which also alienates minds in other classes of modern humanity, and that is the withering of souls, drained of all spiritual and religious vitality, victims of an epidemic that afflicts so many people today. These

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are phantoms of men who, never tiring of frequenting cinemas and sports fields, day and night gorged with trivial news, spiced-up illustrations, and light music, are inwardly too empty to take an interest in themselves. Can one say of these that they live in the world, but are superior to the world? Are they not, rather, carried away by the current of the world, passive as corpses on the water? It is possible that the great majority of them are not fundamentally hostile to religion; but – and this is almost worse – they are incapable of understanding it. What a difference with Christians who, as such and conscious of living in the hands of God, master life, their own life! They, on the other hand, endure it, and, as the poet expressed it, "pass like a flock with their eyes fixed on the ground" (Musset, New Poems, Hope in God). As for you, Jocists, from the very beginning, you have seen in the worker a living and indivisible whole. Therefore, we have confidence in you, in your specialized apostolate, but one that is rightly placed within the total apostolate of the Church today. In a gesture of filial piety, of which We are most pleased.

[*Latin ed. p. 642*]

The *Acta Apostolicae Sedis* – Official Commentary. It has given Us particular joy that you have wished to inaugurate this Congress by consecrating the international Jocism and the workers' youth to the Immaculate Heart of Mary. How could we doubt the fruits of grace that such an act of faith and love cannot fail to bestow upon your persons, your work, and your endeavors? We pray to God, through the intercession of the Most Holy Virgin, to bless your movement and its growing expansion: may, through each of its members, the Christian Workers' Youth carry throughout the nations its living testimony of the presence of Christ and the Church in working-class environments; may it spread its spirit of Christian fraternity among all young workers, whatever their race or color; may it create a spirit of collaboration between professions and between social classes; may it finally offer itself to our troubled world as a leaven of charity and peace! To all these intentions, dear Jocists and dear Chaplains, with all Our heart, as a pledge of Our encouragement and Our affection, We impart Our paternal Apostolic Blessing.

[*Latin ed. p. 643*]

Sacred Congregational Acts 643. SACRED CONGREGATION CONSISTORIAL. VELITERNÆ - TERRACINENSIS. DECREE CONCERNING THE BOUNDARIES OF DIOCESES. In the Pontine region, near the boundaries of the dioceses of Velletri and Terracina – to which, as has been ascertained, the dioceses of Setina and Priverno are also primarily united – extensive territories lie, now marshy and unhealthy, in which are located, among others, the *pagus* Turris Trium Fontium near the river Mmpharum, and the *pagus* of Donati near the stream Martinum, touching upon the afore-

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mentioned dioceses, but never with precisely defined boundaries. Since suitable efforts, to restore the cultivation of trees in those places, were completed not many years ago, and since the boundaries of the civil jurisdiction have also been established, so that the place of Turris Trium Fontium belongs to the community of "Latina," which exists in the diocese of Velletri, and the *pagus* of Donati belongs to the community of "Sabaudia," which is in the diocese of Terracina, and is increasingly frequented by inhabitants, disputes have begun to arise even concerning diocesan boundaries. The opinion of a most distinguished man, learned in historical and legal matters, was requested; while others considered the matter differently, they did not agree among themselves, and it was not possible to establish certain boundaries between the two dioceses. Regarding this matter, it was requested from the Apostolic See that it would resolve the issue with its authority and finally determine the ecclesiastical boundaries. Furthermore, Our Most Holy Lord Pope Pius XII, desiring, above all, the good of the Christians living there, and to promote ecclesiastical discipline, considered it fitting to grant the petitions presented. Wherefore, the same Most Holy Lord, having carefully considered the matter, and with a favorable disposition, approved the following decree of the Secretariate of this Sacred Congregation.

[*Latin ed. p. 644*]

Acts of the Apostolic See - Official Commentary 644 of the Congregation for the Consistory, having deemed it fitting, established that the boundaries of the dioceses of Velletri and Terracina, with regard to the aforementioned territories, should be the same as those existing in civil jurisdiction. Therefore, the territory of Torre Tre Fonti, belonging to the municipality of "Latina," is considered to be part of the diocese of Velletri, and the territory of San Donato, belonging to the municipality of "Sabina," belongs to the diocese of Terracina, with the aforementioned boundaries of the dioceses being modified accordingly. Henceforth, the dioceses of Velletri and Terracina will be divided by a line, as shown in the attached diagram, which descends from the "Rome-Naples" railway line to the river, or "Canale," of the Nymphs, then along the river of the Nymphs to the Appian Way, then along the Appian Way to the "Bocca di Fiume," and then via the "Miliaria 45" road to the Xystus river and to the Martin stream, up to the sea. Regarding these matters, the present Consistorial Decree has been issued, to be valid as if Apostolic Letters had been dispatched under the papal seal. To carry out these matters, the same Most Holy Lord appointed the Most Reverend Father Clement, Cardinal Micara, Bishop of Velletri, and granted him the necessary and appropriate powers, including the power to delegate any clergyman he may wish, with the obligation of first sending to the Sacred Congregation for the Consistory and to the Episcopal Curia of Terracina, an authentic copy of the completed act of execution. All con-

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trary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Consistory, on the 19th of March, in the Jubilee year, 1950.

[Signatures]

L. J 3 F r . A. I. PIAZZA, Bishop of Sabina, and Monsignor, Secretary.

L. J 3 S. IOSEPH FERRETTO, Substitute.

PROVISION FOR CHURCHES

Most Holy Father Pius, by Divine Providence, Pope XI, having provided for the following churches with new pastors through successive Decrees of the Sacred Congregation for the Consistory:

On July 18, 1950:

— He appointed the Reverend Father Francis P. Leipzig as the rector of the Cathedral Church of Baker, who was the parish priest of the church of the B. Virgin Mary in the city, commonly known as Eugene, in the archdiocese of Portland in Oregon.

— He appointed the Reverend Father Thomas F. Mark as the titular bishop of the episcopal church of Acalissus.

[*Latin ed. p. 645*]

The Sacred Congregation, number 645, decrees the following:

To the Reverend Mr. Guidone Toiletti, Urban Prelate and Prefect of the Basilica of Saint Gaudens in the city of Novara, who was appointed Ordinary Prelate of the Prelature Nullius of Saint Lucy, and furthermore, as Coadjutor with right of succession to His Excellency Most Reverend Angel Paino, Archbishop of Messina and Archimandrite of the Most Holy Savior. July 8th.

To the Reverend Mr. Joseph Piazzi, Parish Priest of the Church of Saint Hilary in the city of Cremona. August 21st.

To the Reverend Mr. Albert Martin, Urban Prelate and General Vicar of the Diocese of Nicolet, who was appointed Coadjutor with right of succession to His Excellency Most Reverend Albini Lafortune, Bishop of Nicolet. August 27th.

To the Reverend Mr. Merlin Joseph Guilfoyle, Urban Prelate and Official of the Tribunal of the Archdiocese of Saint Francis in California, who was appointed Auxiliary to His Excellency Most Reverend John Joseph Mitty, Archbishop of Saint Francis in California. September 8th.

To the Reverend Mr. Vincent Jacono, Apostolic Protonotary ad instar participantium and General Vicar of the Diocese of Agrigento, who was appointed Auxiliary to His Excellency Most Reverend John Baptist PeruZZo, Bishop of Agrigento. September 14th.

Concerning the Metropolitan Church of Reggio and the Cathedral

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Church of Bova, united in persona, the Reverend Mr. John Ferro, of the Order of Regular Clerics of Somascha, Provincial of Liguria and Piedmont, and Parish Priest of the Church of Saint Mary Magdalene in the city of Genoa.

[*Latin ed. p. 646*]

Acts of the Apostolic See - Official Commentary 646

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DE WINDHOEK - LIVINGSTONE.

DECREE CONCERNING THE ALTERATION OF VICARIATE BOUNDARIES.

Whereas, in plenary assemblies held on March 6th of the current year, the Apostolic Prefecture of Victoria Falls in Northern Rhodesia, Eastern Africa, under British jurisdiction, entrusted to Fathers of the Order of the Brothers Minor Capuchins, having experienced joyful growth for the religion, had been raised to the rank of an Apostolic Vicariate, named Livingstone, by the Most Reverend Fathers of this Sacred Congregation for the Propagation of the Faith; and whereas, it seemed opportune to the aforementioned Most Reverend Fathers, in the same plenary assembly, to alter the boundaries of the aforementioned Vicariate, in order to facilitate evangelization; therefore, after all matters had been carefully considered, and after having heard the opinion of the Most Reverend Lord David Mathew, Archbishop titular of Apamea in Bithynia and Delegate for Eastern and Western Africa under British jurisdiction, and of the Most Reverend Lord Martin Luke, Archbishop titular of Adulitan and Delegate for Southern Africa, it was agreed that the eastern part of the district, known as the "Caprivi Strip," which had previously belonged to the "Eastern Caprivi Strip" and was under the Apostolic Vicariate of Windhoek, entrusted to Fathers of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, should be separated from the aforementioned Vicariate of Windhoek and attached to the Apostolic Vicariate of Livingstone, so that the Kwando River (which is also called Chobe or Linyanti or Mashi) in that part of the territory should henceforth constitute the boundary between the two aforementioned Vicariates.

Therefore, this Sacred Congregation for the Propagation of the Faith, by order of Our Holy Father Pope Pius XII, and with the power specially granted to it, approved and confirmed the opinion of the Most Reverend Fathers, and ordered that the present Decree be issued concerning this

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matter.

Given from the offices of the Sacred Congregation for the Propagation of the Faith, on March 10th of the year of the Jubilee, 1950.

[Signature]

P. Card. FUMASONI BIONDI, Prefect

[Signature]

L.S. C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 647*]

The Sacred Congregation for the Propagation of the Faith, 647 II, HANOIENSIS, DECREE CONCERNING THE APOSTOLIC VICARIATE OF HANOI, HEREAFTER TO BE CALLED THE "HANOIENSIS," TO THE SECULAR CLERGY, NATIVE TO THE REGION. Since within the Apostolic Vicariate already mentioned, that of Hanoi, now to be called the "Hanoiensis," in the Indochinese regions, the number of native clergy has increased so greatly through the constant and zealous labor of the Fathers of the Society of Paris for foreign missions, who have been entrusted with this task until now, that it has become sufficient and capable of governing the aforementioned Apostolic Vicariate of Hanoi by itself, the Most Reverend and Illustrious Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on the third day of April of the current year, have decided to entrust the aforementioned Apostolic Vicariate of Hanoi, which is currently vacant due to the death of the Most Reverend Father Francis Chaize, a member of the aforementioned Society, to the secular Indochinese clergy. The aforementioned decision of the Most Reverend Fathers was ratified and confirmed by His Holiness Pope Pius XII in a Consistory held on the eighteenth day of the same month of April, and the present decree is hereby issued to be made public. Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the eighteenth day of April in the year of Our Lord 1950. [Signed] His Eminence, Cardinal Fumasoni Biondi, Prefect. [Signed] L. S. f C. Costantini, Archbishop titular of Theodos, Secretary.

CONCERNING BENUE, OGOJA, RADUNA, AND JOS: DECREE CONCERNING THE APOSTOLIC PREFECTURES OF BENUE, OGOJA, RADUNA, AND JOS, HEREAFTER RESPECTIVELY TO BE CALLED THE "OTURKPOËNSIS," "OGOJAËNSIS," "KADUNAËNSIS," AND "IOSENSIS." Since in the British territory of Africa, the Episcopal Hierarchy has been established for Catholic missions, and due to the joyful increase in religious matters, the Most Reverend and Illustrious Fathers of this Sacred Council...

[*Latin ed. p. 648*]

Acts of the Apostolic See - Official Commentary 648. Regarding the administration of the Propagation of the Faith, at the plenary meetings held

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on April 3rd of the current year, during which the Hierarchy, as mentioned, was established, certain matters concerning the names of the Apostolic Prefectures, which are adjacent to the new Dioceses, were deemed to require modification. Therefore, after mature deliberation, it was decided that the Apostolic Prefectures of Benue and Ogoja, which are adjacent to the Dioceses of the Province of the Church of Eastern Nigeria, should henceforth be called "Oturkpoënsem" and "Ogojaënsem," respectively; that the Apostolic Prefectures of Raduna and Jos, which are adjacent to the Dioceses of the Province of the Church of Western Nigeria, should henceforth be called "Kadunaënsem" and "Josenscm," respectively; and that the Apostolic Prefecture of Oyoënsis, which is almost entirely surrounded by the territories of the archdiocese of Lagosensis and the diocese of Ondoënsis, should retain its current name. The aforementioned opinion of the Fathers was presented to His Most Holy Father, Pope Pius XI, on the 18th day of the same month and year. The Supreme Pontiff, graciously accepting it, was pleased to declare it valid and confirmed, and ordered the present Decree to be drawn up regarding the matter. Given from the offices of the Holy Congregation for the Propagation of the Faith, on April 18th of the year of the Jubilee, 1950. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archpriest titular of Theodosius, from the Secretariat. DE KOANGO - DE KISANTU - DE COQUILHATVILLE DECREE CONCERNING THE MODIFICATION OF THE BOUNDARIES OF VICARIATES. Since the territory of the Apostolic Vicariate of Leopoldopolis, entrusted to the Congregation of the Immaculate Heart of Mary, has undergone divisions over time, and the urban district in which the Ordinary resides has been separated from the rest of the territory belonging to the aforementioned Vicariate, and since the boundaries of this ecclesiastical Vicariate no longer correspond to the civil boundaries of the districts, it was deemed by the Sacred Congregation for the Propagation of the Faith to be necessary to remedy the inconveniences mentioned above. Therefore, the Most Reverend and Venerable Cardinals of the aforementioned Holy Council...

[*Latin ed. p. 649*]

The Sacred Congregation for the Propagation of the Faith, with its sixty-four members, after mature deliberation in a plenary session held on May 22nd of this year, having considered the matter carefully and having heard the favorable opinion of the Apostolic Delegation in the Belgian Congo, decided that a small portion, located in the western part of the aforementioned Vicariates, of the Apostolic Vicariate of Koango and the Apostolic Vicariate of Kisantu, should be entrusted to the Society of Jesus; and that a small territory, situated in the southern part, to the west, of the same Vicariate, should be entrusted to the Missionaries of the Most Sacred Heart of Jesus, and that these territories should be divided and attached to the

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Apostolic Vicariate of Leopoldville, so that the boundaries of this Vicariate in those parts of the territory would henceforth be as follows: Regarding the Apostolic Vicariate of Koango, specifically: the course of the Likulu River from its confluence with the Kasai River to its source; then a straight line to the source of the Tua River; then a straight line to the sources of the Dweme River, which marks the origin near the boundary of the Apostolic Vicariate of Kisantu; Regarding the Apostolic Vicariate of Kisantu, specifically: from the sources of the Mfuna River, where the Leopoldville Vicariate touches the Vicariate of Matadi, a straight line from west to east to the confluence of the Ndjili River and the Didingi River; then the course of this last river; then, from its sources, a straight line to the confluence of the "Black-River" and the Lumene River; then a straight line to the sources of the Dweme River, up to the new boundaries with the Vicariate of Koango; Regarding the Apostolic Vicariate of Coquilhatville, specifically: from the intersection of the first degree of south latitude with the 18°9′ degree of east longitude, a straight line from the head of the Lonkoi stream northward to the confluence of the Pili stream with the Londo stream; then the course of the Londo stream to its source; then the Loole stream to the place where it joins the larger Lonkoi stream and the Dwali stream; then, eastward, the entire course of the Dwali stream; then, from the sources of the Dwali stream, a line drawn through the head of the Mokondu and Ipeke streams, to the sources of the Botifili stream, where the current boundaries common to the aforementioned Vicariates are found. The Most Holy Fathers, having expressed their opinion in this manner, the Sacred Congregation for the Propagation of the Faith, by order of His Holiness, Pope Pius XI, Divine Providence, exercising the special faculties granted to it by the same, approved and confirmed this decision, and ordered that this Decree be made public for the matter at hand. Given from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on May 24th of the Jubilee Year 1950. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 650*]

Acts of the Apostolic See - Official Commentary 650, DIARY OF THE ROMAN CURIA, SECRETARY OF STATE. By a communication from the Secretary of State, dated August 31, 1950, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint the Most Reverend Cardinal Giacomo de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro, as a Member of the Sacred Congregation for the Eastern Churches. Similarly, by communications from the Secretary of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint: Domestic Prelates of His Holiness: July 30, 1948, Monsignor Wolf Luigi A., of the diocese of Cleveland. January 1949. Monsignor Wechner Bruno, of the apostolic administration of Innsbruck. May 12, 1949. Monsignor Cámara Helder, of the archdio-

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cese of São Sebastião do Rio de Janeiro. May 22. Monsignor Fuchs Vincenzo, of the diocese of Würzburg. May 30. Monsignor Teare Howard John, of the diocese of Cleveland. October 12. Monsignor Poli Giuseppe, of the diocese of Ratisbon. Monsignor Egan Daniel J., of the same diocese (London, Canada). Monsignor McCarthy Thomas, of the same diocese. Monsignor Pitre Gilbert P., of the same diocese. Monsignor Remban Philipose, of the archdiocese of Trivandrum (Syro-Malankar). January 1950. Monsignor De Berardinis Giustino, of the archdiocese of Chieti. February 15. Monsignor Bureau Giuseppe Aderville, of the archdiocese of Québec. Monsignor Fortin Alfonso, of the same archdiocese. Monsignor Grenier Henry, of the same archdiocese. March 18. Monsignor Bluteau Simon, of the diocese of Chicoutimi. Monsignor Morin Luca, of the same diocese. March 5. Monsignor O'Mara John, of the archdiocese of Saint-Germain de Rimouski. March 17. Monsignor Pesaresi Giuseppe, of the diocese of Osimo.

[*Latin ed. p. 651*]

Diarium Romanae Curiae, March 6, 1950.

Most Reverend Minella Ernesto, of the diocese of Peltre.

Most Reverend Slongo Anthony, of the same diocese.

Most Reverend Palatini Emilio, of the diocese of Belluno.

Most Reverend Santin Angelo, of the same diocese, April 2.

Most Reverend Maradei Constantino, of the diocese of Guayana.

Most Reverend Cabrera Hilary, of the archdiocese of Caracas.

Most Reverend Pellin Jesus Mary, of the same archdiocese.

Most Reverend Rafferty Joseph, of the archdiocese of Sydney.

Most Reverend Conaghan Dionysius, of the same archdiocese.

Most Reverend Bond Edmond, of the same archdiocese.

Most Reverend McGuire Hugo, of the same archdiocese.

Most Reverend McAuliff Edward, of the same archdiocese.

Most Reverend Sherin John, of the same archdiocese.

Most Reverend O'Regan Richard, of the same archdiocese.

Most Reverend Bartlett Gerald, of the same archdiocese.

Most Reverend Pulido Méndez Joseph R., of the archdiocese of Yucatán.

Most Reverend Fuentes Figueroa Julian, of the archdiocese of Caracas.

Most Reverend D'Agata Alfius (Rome), May 23.

Most Reverend Tardella Venantius, of the archdiocese of Camerino.

Most Reverend Bakose John, of the archdiocese of Baghdad, May 16.

Most Reverend Di Carlo Andrea, of the archdiocese of Monreale, May 26.

Most Reverend Happe Augustus, of the diocese of Ventimiglia.

Most Reverend Martin Cyril G., of the archdiocese of Halifax, June 31.

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Most Reverend Scarpa Joseph, of the Patriarchate of Venice, July 4.

Most Reverend Salzano Joseph, of the archdiocese of Naples, July 6.

Most Reverend Santoni Alfred, of the diocese of Jesi, July 7.

Most Reverend D'Mello Raymond, of the diocese of Allahabad.

Most Reverend Géfin Julius, of the diocese of Sabaria.

Most Reverend Gyöngyös Francis, of the same diocese, July 12.

Most Reverend Diederichs Boniface, of the archdiocese of St. Boniface, July 20.

Most Reverend Paillé Clodoveus, of the same archdiocese.

Most Reverend De Carolis Marian (Rome).

Most Reverend Marolleau George, of the archdiocese of Paris, August 1.

Most Reverend Conespel Du Mesnil Francis, of the diocese of St. Brieuc, August 24.

[*Latin ed. p. 652*]

Acta Apostolicae Sedis - Official Commentary 652: Extraordinary Secret Chamberlains of His Holiness: September 13, 1939.

Most Reverend Monsignor Dieguez Manuel, of the archdiocese of Guadalajara. 1947.

Most Reverend Monsignor Straubinger Giovanni, of the diocese of Rottenburg. October 29, 1918.

Most Reverend Monsignor Cowderoy Cirillo Corrado, of the diocese of Southwark. December 13, 1949.

Most Reverend Monsignor Schnitt Giuseppe, of the archdiocese of Vienne. January 30.

Most Reverend Monsignor Danler Giuseppe, of the apostolic administration of Innsbruck.

Most Reverend Monsignor Besch Giuseppe, of the same apostolic administration.

Most Reverend Monsignor Wendel Adolfo, of the archdiocese of Colonia. February 19.

Most Reverend Monsignor Batka Giuseppe, of the diocese of Litoměřice. March 17.

Most Reverend Monsignor Pitschmann Giuseppe, of the same diocese.

Most Reverend Monsignor Richta Edoardo, of the same diocese. May 2.

Most Reverend Monsignor Faith Stefano, of the diocese of Scepusio.

Most Reverend Monsignor Groetsch Ermanno, of the diocese of Ratisbon.

Most Reverend Monsignor Streb Giuseppe, of the diocese of Fulda.

Most Reverend Monsignor Bermudez Ortega Carlo, of the archdiocese of Bogota.

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Most Reverend Monsignor Padhajecky Myron, of the diocese of Presov.

Most Reverend Monsignor Restrepo Posada Giuseppe, of the same archdiocese.

Most Reverend Monsignor Castillo De Omena Giuseppe, of the diocese of

Most Reverend Monsignor Vilanova Segura Toribio, of the same diocese. June 1.

Most Reverend Monsignor Erazo Agostino, of the diocese of Santiago del Barra do Rio Grande, Chile.

Most Reverend Monsignor Fuenzalida Gioacchino, of the same archdiocese. July 31.

Most Reverend Monsignor Moss Tapajos Giuseppe M., of the archdiocese of

Most Reverend Monsignor de Abreu Macedo Antonio, of the diocese of M. October 12.

Most Reverend Monsignor Barbosa De Moura Giulio, of the diocese of Cam.

Most Reverend Monsignor Barbosa Coelho Giasone, of the same diocese.

Most Reverend Monsignor dos Reis Michele, of the same diocese.

Most Reverend Monsignor Ferreira De Silva Giuseppe M., of the diocese of Oporto.

Most Reverend Monsignor Do Amarai Órnelas Giuseppe, of the diocese of Guaxupé.

S. Sebastiano di Rio de Janeiro.

[*Latin ed. p. 653*]

Diarium Romanae Curiae, October 12th, 1949.

Most Reverend Mr. Grella Riccardo, of the same diocese.

Most Reverend Mr. Puntel Silvio, of the same diocese.

Most Reverend Mr. McCarthy Thomas, of the Archdiocese of Los Angeles.

December 20th.

Most Reverend Mr. Roy Aycock Leo, of the Diocese of Alexandria (U.S.A.).

Most Reverend Mr. Biever Clarenzio Nicola, of the Diocese of Rapid City.

Most Reverend Mr. Feuerbach Leo Sylvester, of the same diocese.

Most Reverend Mr. Leahy William Patrick, of the same diocese.

Most Reverend Mr. McGuill William E., of the same diocese.

Most Reverend Mr. Gaynor Lawrence E., of the Diocese of El Paso.

Most Reverend Mr. Geary Eugene, of the same diocese.

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January 23rd, 1950.

Most Reverend Mr. Amezcua Charles, of the Diocese of Chihuahua.

March 5th.

Most Reverend Mr. Talamas Camandari Emmanuel, of the same diocese.

Most Reverend Mr. Greene William, of the Archdiocese of New York.

March 17th.

Most Reverend Mr. Minervini Altieri Gaetano, of the Diocese of Casano all'Ionio.

Most Reverend Mr. Ronzon Achilles, of the Diocese of Belluno.

Most Reverend Mr. Sciacchitano Anthony, of the Diocese of Lipari.

Most Reverend Mr. Pante Joseph, of the Diocese of Feltre.

March 25th.

Most Reverend Mr. Durastante Joseph, of the Diocese of Rieti.

March 31st.

Most Reverend Mr. Boffa Conrad, of the Archdiocese of Cincinnati.

Most Reverend Mr. Asplan Raphael A., of the same Archdiocese.

April 2nd.

Most Reverend Mr. Alvarado Jesus Maria, of the Diocese of Coro.

Most Reverend Mr. Castillo Francis of Paula, of the Archdiocese of Caracas.

Most Reverend Mr. Henriquez Louis E., of the same Archdiocese.

Most Reverend Mr. Lizardi Raymond, of the same Archdiocese.

Most Reverend Mr. Dunne Charles, of the Archdiocese of Sydney.

Most Reverend Mr. McElligot Robert, of the same Archdiocese.

Most Reverend Mr. Wallace Thomas, of the same Archdiocese.

Most Reverend Mr. Cusack Joseph, of the same Archdiocese.

Most Reverend Mr. Tuomey Patrick, of the same Archdiocese.

Most Reverend Mr. McGovern John Joseph, of the same Archdiocese.

Most Reverend Mr. Flanagan Patrick, of the same Archdiocese.

Most Reverend Mr. Kerr Francis, of the same Archdiocese.

Most Reverend Mr. Veech Thomas, of the same Archdiocese.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis -• Official Commentary, April 6, 1950.

Most Reverend Navagh Giacomo C., of the diocese of Buffalo.

Most Reverend McLaugWin Bernard J., of the same diocese.

Most Reverend Kosa Francesco, of the diocese of Alba Reale.

Most Reverend Kukera Peter, of the apostolic vicariate of Masaka.

Most Reverend Schieder Giuseppe E., of the same diocese.

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Most Reverend Mpagi Giuseppe, of the same apostolic vicariate.
Most Reverend Mukasa Maurizio, of the same apostolic vicariate.
Most Reverend Semogegere Timoteo, of the same apostolic vicariate.
Most Reverend Crovini Mario, of the diocese of Fidenza.
Most Reverend Chiti Gino, of the diocese of Prato.
Most Reverend Del Prete Anthony, of the diocese of Aversa.
Most Reverend Radicioni Vincenzo, of the archdiocese of Ancona.
Most Reverend Tien Giuseppe, of the archdiocese of Kaifeng.
Most Reverend Barilla Francesco, of the diocese of Brooklyn.
Most Reverend Genova Vincenzo, of the same diocese.
Most Reverend Falchetti Castro, of the archdiocese of Camerino.
Most Reverend Giacobini Nicola, of the same archdiocese.
Most Reverend Loreti Ferruccio, of the same archdiocese.
Most Reverend Marinangeli Attilio, of the same archdiocese.
Most Reverend Mar-ucci Alfred, of the same archdiocese.
Most Reverend Rossi Renzo, of the same archdiocese.
Most Reverend Salvatori Cherubino, of the same archdiocese.
Most Reverend Sestili Aleandro, of the same archdiocese.
Most Reverend Timperi Augusto, of the same archdiocese.
Most Reverend Maltoni Costante, of the diocese of Bertinoro.
May 1.
Most Reverend Olivari Francesco, of the diocese of Livorno.
Most Reverend Croteau Vittoriano, of the archdiocese of Ottawa.
Most Reverend Andrianopoli Luigi, of the archdiocese of Genoa.
Most Reverend Molnàr Julius, of the diocese of Alba Reale.
Most Reverend Mercuri Nicola, of the diocese of Narni.
Most Reverend Romanello Attilio, of the same diocese.
Most Reverend Bonilli Peter, of the archdiocese of Spoleto.
Most Reverend Scarponi Pacifico, of the same archdiocese.
Most Reverend Maldonado Francesco, of the archdiocese of Caracas.
Most Reverend Fraccalvieri Peter, of the archdiocese of Bari.
Most Reverend Peticchi Francesco, of the archdiocese of Spoleto.
June 4.
Most Reverend Cornacchia Giuseppe, of the diocese of Faenza.
Most Reverend Fazi Ulderico, of the diocese of Jesi.
Most Reverend Frederick Francesco, of the diocese of Caltanissetta.

[*Latin ed. p. 655*]

Diarium Romanae Curiae 655, June 7, 1950.

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Most Reverend Monsignor Giardina Carmelo, of the diocese of Noto.

Most Reverend Monsignor Murana Francesco, of the same diocese.

June 13.

Most Reverend Monsignor Galluzzi Benedetto, of the diocese of Recanati-Loreto.

June 17.

Most Reverend Monsignor Ferritto Lucio, of the diocese of Alife.

Most Reverend Monsignor Benigni Aurelio, of the diocese of Jesi.

Most Reverend Monsignor Boccio Amilcare, of the diocese of Tortona.

June 18.

Most Reverend Monsignor Mosconi Paolo, of the same diocese.

Most Reverend Monsignor Accogli Luigi, of the archdiocese of Otranto.

June 22.

Most Reverend Monsignor Knox Giacomo, of the monastery of the Order of Saint Benedict, which is exempt from any jurisdiction, of Nuova Norcia.

June 27.

Most Reverend Monsignor Mosca Secondo, of the diocese of Pesaro.

Most Reverend Monsignor Nardelli Agostino, of the same diocese.

Most Reverend Monsignor Vichi Enrico, of the same diocese.

July 8.

Most Reverend Monsignor Bianco Giovanni, of the diocese of Noto.

July 17.

Most Reverend Monsignor Mariani Goffredo, of the diocese of Civita Castellana.

August 1.

Most Reverend Monsignor Roberti Vito, of the archdiocese of Acerenza and Matera.

August 9.

Most Reverend Monsignor Thomas Alberto Reuben Edoardo, of the archdiocese of Sydney.

Secret Chamberlains of the Sword and Cape, extraordinary, of His Holiness:

December 29, 1948.

To Mr. Constable Maxwell Gerardo G., of the diocese of Portsmouth.

March 25, 1950.

To Mr. Count Pagello Ascanio, of the diocese of Vicenza.

To the Noble Ludovico of the House of the Marquises Doria Lamba, of the archdiocese of Genoa.

June 29.

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To Mr. Bizzarri of the House of Counts Luigi (Rome).

1949.

To Mr. Baron Dervaux Raimondo, of the diocese of Soissons.

Chamberlains of Honor, wearing the paonazzo (peacock blue) habit, of His Holiness:

March 5, 1950.

Most Reverend Monsignor Frezza Pio, of the diocese of Civitavecchia.

1949.

Most Reverend Monsignor Maresch Enrico, of the archdiocese of Vienna.

April 4.

May 16.

Most Reverend Monsignor Bet Angelo, of the diocese of Vittorio Veneto.

June 1.

Most Reverend Monsignor Groeger Giovanni, of the archdiocese of Vienna.

Most Reverend Monsignor Mayrhofer Edoardo, of the same archdiocese.

Most Reverend Monsignor Speri Alfredo, of the same archdiocese.

June 12.

Most Reverend Monsignor Nyeki Colomanno, of the diocese of Sabaria.

Most Reverend Monsignor Winkler Giuseppe, of the same diocese.

June 27.

Most Reverend Monsignor Mingucci Giuseppe, of the diocese of Pesaro.

Most Reverend Monsignor Franca Elio, of the same diocese.

[*Latin ed. p. 656*]

Acts of the Apostolic See - Official Commentary 656: Honorary Chamberlains outside the City of His Holiness: June 1, 1950. Monsignor Michele Massa, of the archdiocese of Sorrento. Honorary Chamberlains of the Sword and Mantle, extraordinary, of His Holiness: March 27, and April 1950. To Mr. Guglielmo Mannucci (Rome). To Mr. Romolo Bernabeo, of the archdiocese of Lanciano. March 23, and March 23, 1950. To Mr. Phan Ngoc Pietro, of the apostolic vicariate of Phat Diem. Secret Honorary Chaplains of His Holiness: March 17, and June 12, 1950. Monsignor Vincenzo Torres, of the diocese of Chilapa. Monsignor Francesco Siile, of the diocese of Sabaria. Honorary Chaplain outside the City of His Holiness: March 25, 1950. Monsignor Vincenzo Ajmino, of the diocese of Aosta.

[*Latin ed. p. 657*]

Year XXXII, October 2, 1950 (Series IT, Vol. XVII), No. 13. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC EXHORTATION TO THE ENTIRE CLERGY: CON-

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CERNING THE PROMOTION OF HOLINESS IN THE SACERDOTAL LIFE.

PIUS XII, TO OUR VENERABLE BROTHERS AND BELOVED SONS, GREETINGS AND APOSTOLIC BENEDICTION.

The words of the Divine Redeemer resound in Our mind, addressed to Simon: "Simon, son of John, dost thou love me more than these?"... "Feed my lambs, feed my sheep." Also, those words with which the same Prince of the Apostles exhorted the bishops and priests of his time, saying: "Feed the flock of God which is in your charge, taking heed to yourselves..."

Considering these words with attentive spirit, We deem it to be among the most important aspects of Our supreme ministry to strive, as far as We can, that the works of the sacred pastors and priests, which lead the Christian people to avoid evil, to overcome difficulties, and to attain holiness, may become more effective each day; which is, indeed, necessary especially in our times, when nations and peoples are still afflicted by the recent and immense war, not only by grave difficulties, but also by the wounds of the spirit.

[*Latin ed. p. 658*]

The Acts of the Apostolic See are most severely affected by disturbances; and while the enemies of the Catholic name, emboldened by matters in which civil society is involved, are becoming more daring, men are being ensnared by deadly hatred and insidious plots. The necessity of Christian renewal, which all good men recognize today, compels Us to direct Our mind and will primarily to the priests of the whole world, since We know that those who, living among the people, have a clear understanding of its sorrows, its punishments, and its physical and spiritual distresses, can renew the morals of all through the evangelical precepts, and firmly establish the "kingdom of justice, love, and peace" of Jesus Christ upon the earth. However, it is not possible for the priestly office to achieve its full effects, which are entirely suited to the needs of this our age, unless the priests shine with the brilliance of holiness; and are worthy "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God," effective "helpers of God," and are prepared for every good work.

Indeed, We believe that there is no better way for Us to render a pleasing service to the entire clergy—who, in the fiftieth year of Our priesthood, testified their piety towards Us through prayers offered to God—than if We encourage all clerics with a paternal heart to strive for that holiness, without which the ministry entrusted to them cannot be fruitful. We hope that this Holy Year, which We have proclaimed with the hope that the morals of all may be restored through the evangelical precepts, will above all bring about this: that those who are leaders of the Christian people may strive with greater zeal for the summit of virtue, and thus, animated and instructed, may renew the flock entrusted to them with the spirit of Jesus

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Christ.

3 *Preface for Mass, on the feast of Jesus Christ the King.

4 Cf. 1 Corinthians 4:1.

6 Cf. 1 Corinthians 3:9.

6 Cf. 2 Timothy 3:17.

[*Latin ed. p. 659*]

The Acts of Pope Pius XII, 659, increasingly urge that priests strive for the form of perfection, while noting that, having been divinely chosen for the highest office, they are always bound by the duty of sanctity, and must pursue it with all their strength, everywhere and at all times. As Our Predecessors, and in a particular way, Pope Pius X and Pope Pius XI taught, and as We Ourselves have touched upon in the Encyclical Letters *Mystici Corporis* and *Mediator Dei*, the priesthood is certainly a great gift of the Divine Redeemer; for in order that the work of the redemption of the human race, which He Himself accomplished while hanging from the Cross, might be perpetuated until the end of the ages, He entrusted His power to the Church, which He wished to be a sharer in His unique and eternal priesthood. The priest is, as it were, "another Christ," marked by the indelible character by which He is made a living image of Our Savior; the priest performs the parts of Jesus Christ, who said: "He said therefore to them again: Peace be to upon you. As the Father hath sent me, I also send you"; "he that heareth you heareth me." Initiated into this most august ministry by a certain heavenly impulse, "For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins." Therefore, whoever desires to live the life of the Divine Redeemer, and to receive its strength, comfort, and nourishment, must approach him; and whoever strives to return from corrupt morals to the path of goodness must seek suitable remedies from him. Thus, all the sacred ministers are justly and deservedly able to claim the words of the Apostle of the Gentiles: "We are ministers of God."

These lofty qualities demand that priests respond with the utmost fidelity to their most serious duty. With the divine glory to be promoted on earth always in mind, and with the mystical fostering, growth, and increase of Christ...

Exhortatio Haerent animo; Acta Pii X, vol. I, V, p. 237 sq.

Litt. Enc. Ad catholici sacerdotii, A. A. 8., XXVIII, 1936, p. 5 sq.

A. A. S., XXXV, 1943, p. 193 sq.

A. A. 8., XXXIX, 1947, p. 521 sq.

John 20:21

Luke 10:16

Hebrews 5:1

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1 Corinthians 3:9

[*Latin ed. p. 660*]

Those who are to serve the Apostolic See must, above all, so excel in holiness that, through them, "the sweet odour of Christ" may be spread everywhere. On that very day, when you, beloved sons, were raised to the priestly office, the Bishop solemnly indicated the principal duty you must perform in the name of God, with these words: "Know what you are doing, imitate what you treat; so that, celebrating the mystery of the Lord's death, you may strive to mortify your members from all vices and concupiscences. May your teaching be spiritual medicine for the people of God; may the fragrance of your life be a delight to the Church of Christ; so that, by preaching and example, you may build up the house, that is, the family of God." Your life, entirely free from sin, and more so than that of Christians from the lay state, should be hidden with Christ in God; and thus, adorned with that outstanding virtue which your dignity demands, continue to carry out the work of human redemption, for which the priestly consecration has destined you.

This is the purpose which you have willingly and gladly undertaken; be holy, for, as you know, your ministry is sacred.

According to the teaching of the Divine Master, the perfection of Christian life depends on charity towards God, and especially towards one's neighbor, which must be ardent, diligent, and active. For if it is so formed, it embraces all virtues in some way; and therefore, it can rightly and justly be called "the bond of perfection." Therefore, in whatever circumstances a person may find himself, it is absolutely necessary that he direct his mind and his actions towards this purpose.

2 Corinthians 2:15: "For we are the good odour of Christ unto God, in them that are saved and in them that perish."

Colossians 3:14: "But above all these things have charity, which is the bond of perfection."

[*Latin ed. p. 661*]

Acta Pii PP. XII 661. Ad hoc, autem, sacerdos est peculiari officio adstringitur. Quaelibet enim eius sacerdotalis actio, per suam naturam, — cum enim sacrorum minister hoc ad id divinitus vocatus est, et divino munere divinoque charismate insignitus — ita ut ad hoc contendat necesse est; ipse enim Iesu Christo, unico aeternoque sacerdoti, sociam operam navare debet; eumque sequatur, imitetur oportet, qui, cum terrenam vitam ageret, nihil potius habuit, quam incensissimum suum erga Patrem amorem testaretur, et suique Cordis infinitos thesauros hominibus impertiret. Praecipuus, quo sacerdotis animus moveri debet, impulsus est eo contendere, ut eum Divino Redemptore arctissime coniungatur, ut christianae doctrinae praecepta integerrime docilique voluntate amplectatur, et ut eadem quovis suae

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vitae tempore tam impense ad effectum deducat, ut suae agendi rationi catholica fides praeluceat, eiusdemque fidei splendorem sua agendi ratio quodammodo reverberet. Huius virtutis fulgore ductus, continenter suos oculos ad Christum convertat; eius praescripta, actiones, exempla studiosissime sequatur; sibique omnino persuasum habeat non satis esse eis se officiis, quibus christifideles tenentur, obtemperare, sed oportere etiam citatiore cotidie gradu ad illam contendere, quam excelsa sacerdotalis dignitas postulat, vitae perfectionem, secundum illud: « Clerici debent sanctiorem prae laicis vitam interiorem et exteriorem ducere, eisque virtute et recte factis in exemplum excellere » (Codex Iuris Canonici, can. 124). Sacerdotalis vita, ut a Christo oritur, ita nullo non tempore ad eum omnino dirigatur necesse est. Christus autem Dei Verbum est, qui humanam naturam non est dedignatus assumere; qui hanc terrestrem vitam egit ut Aeterni Patris voluntati obtemperaret; qui se circumlilii suavitatem effudit; qui in paupertate vixit; « qui petensit benefaciendo et sanando omnes »; qui denique se hostiam pro fratrum salute obtulit. Habetis, dilecti filii, mirabilis huius vitae summam veluti ante oculos.

[*Latin ed. p. 662*]

Acta 662 of the Apostolic See – Official Commentary: Strive with all your might to refer this [principle] to yourselves, remembering that exhortation: "For I have given you an example, that as I have doth to you, so you do also." Christian perfection, however, begins with the virtue of humility. "Take up my yoke upon you, and learn of me, because I am meek, and humble of heart." Indeed, if we consider carefully to what most exalted dignity we have been called by Baptism and Holy Orders, and if we recognize our own spiritual poverty, let us meditate on that divine sentiment of Jesus Christ, affirming: "Without me, you can do nothing." The priest does not trust in his own strength, he is not immoderately delighted with his own talents, he does not seek the esteem and praise of men, he does not greedily pursue greater offices, but imitates Christ, who "Even as the Son of man is not come to be ministered unto, but to minister and to give his life a redemption for many," and he denies himself, and does not adhere too much to earthly things, so that he may more easily and quickly follow the divine Master. Whatever he has, whatever he is, flows from the goodness and virtue of God; therefore, if he wishes to boast, let him remember the words of the Apostle of the Gentiles: "For such an one I will glory." This pursuit of humility, which is illuminated by the light of faith, compels the man to a certain offering of his will through due obedience. Christ himself established legitimate authority in the society which he founded; therefore, he who obeys the authorities of the Church, obeys the Divine Redeemer himself. In this our age, when the foundation of authority is undermined by reckless audacity, it is absolutely necessary that the priest, firmly holding in mind the precepts of faith, rightly recognizes and observes this same

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authority, as if it were necessary not only for religious, but also for social...

[*Latin ed. p. 663*]

663 The acts of the Popes, especially those concerning certain matters, are not merely a record of events, but also a principle for the promotion of holiness itself. While those who detest the divine name, with some wicked cunning, incite and inflame the immoderate desires of some, so that they may raise themselves up against the commands of the Holy Mother Church, We desire to adorn with praise and to be strengthened in spirit that numerous company of sacred ministers, who, in order to clearly demonstrate their Christian obedience, and to preserve intact their most upright fidelity to Christ and the authority established by Him, and they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus, and not only reproach, but also persecution, imprisonment, and even death. 29 The priest acts in matters pertaining to eternal life, when he promotes the increase of that same eternal life, and communicates it with the mystical Body of Jesus Christ. Therefore, he must say of « the things of the world,» that he must attend only to « the things of the Lord.» Since he must be free from the anxieties of the world, and dedicate himself entirely to divine service, the Church has established the law of celibacy, so that it may be more and more evident to all that he is a minister of God and a father of souls. The priest, by this law of celibacy, rather than entirely losing the office of a father, truly adds greatly to it, since he does not provide for the fleeting and perishable life, but for the celestial and everlasting. 30 The more brilliantly the priestly chastity shines, the more the sacred minister becomes one with Christ, « a pure victim, a holy victim, an unblemished victim.» This chastity, as a treasure of inestimable value, must be guarded with all care, and it is fitting and necessary to heed the exhortation of the Prince of the Apostles.

[*Latin ed. p. 664*]

Acts 664 of the Apostolic See – Official Commentary. Let us always remember the daily prayers with which we begin our day: "Be sober, and watch." Be vigilant, beloved sons, for so many dangers threaten your chastity, both from the publicly corrupt morals, from the allurements of vices which so easily tempt you today, and finally, from that excessive freedom of association which both sexes enjoy, and which sometimes dares to intrude even into the exercise of the sacred ministry. "Watch, and pray," always mindful that your hands touch the most sacred things; and also mindful that you are consecrated to God, and that you owe Him alone your service. The very garment you wear reminds you in some way that you must live not for the world, but for God. Therefore, with all your strength and with all your eagerness, trusting in the maternal protection of the Virgin Mary, strive daily to be "shining, pure, undefiled, and chaste,

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as is fitting for ministers of Christ and stewards of the mysteries of God."

It seems fitting to exhort you in a special way to conduct yourselves in women's associations and societies in such a manner as befits priests; avoid all familiarity; and whenever your presence is necessary in such gatherings, administer your duties as true ministers of the sacred rites. And in directing these associations, confine your interactions to the limits that your priestly ministry demands. It is not enough to renounce the pleasures of the flesh through chastity, and to willingly submit your will to your superiors through obedience, but also strive daily to detach your soul from worldly riches and things. We urge you again, beloved sons, not to love excessively the fleeting and perishable things of this world; but, venerating the most holy men of our past and present ages, let them be an example to you, who, joining together the due abstinence from external goods with the utmost trust in the Provident God, accomplished truly wonderful works, completely confident in God alone.

[*Latin ed. p. 665*]

Acta of Pope Pius XII, 665, which never denies necessary assistance. Furthermore, those who administer the sacraments, who are not bound by a particular vow to the office of poverty, ought to be led by a love for this poverty; and this love should be demonstrated by a simple and moderate way of life, by a dwelling that is not luxurious, and finally, by generous generosity towards the needy. Above all, they should abstain from those economic undertakings which might distract them from their sacred duties and diminish the esteem that the Christian faithful ought to have for them. Indeed, the priest, since it is necessary that he strive with all his might to promote the salvation of souls, ought to attribute to himself the sentiment of the Apostle Paul: "I seek not the things that are yours, but you." If there were an opportunity to expound on all the virtues by which a priest should imitate the divine example of Jesus Christ as closely as possible, many things would certainly be discussed that occur to our mind; however, we have wished to impress only those things upon your mind that seem most necessary for our times; as for the rest, let this suffice: recall the sentiment from the golden book on the imitation of Christ: "The priest ought to be adorned with all virtues, and to offer an example of a good life to others. His conversation should not be with the common and vulgar ways of men, but with angels in heaven, or with perfect men on earth."

No one is ignorant, beloved sons, that it is not possible for every Christian, and in a particular way for priests, to imitate the examples of the Divine Master in daily life, unless they avail themselves of the help of heavenly grace, and make use of those instruments of the same divine grace which He Himself has bestowed upon us. And this becomes all the more necessary, the higher the perfection that we must strive to attain, and the greater the difficulties that arise from our own nature, which is inclined

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towards evil. Guided by this reasoning, let us... "Behold now the third time I am ready to come to you and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children." 2 Corinthians, 12:14. On the beginning of Christ's life, IV, chapter 5, verses 13 and 14.

[*Latin ed. p. 666*]

Acta 666 of the Apostolic See – We believe that this constitutes a step towards presenting other truths, replete with grandeur and solace, from which it becomes even clearer how exalted the priestly sanctity ought to be, and how efficacious are the gifts given to us by Jesus Christ, so that we may bring about the divine mercy's designs in ourselves. Just as the entire life of our Savior was ordered towards his own sacrifice, so too the life of the priest, who ought to reflect the image of Christ, must, through him, with him, and for him, be made a pleasing sacrifice. Indeed, the sacrifice which the Divine Redeemer offered, hanging from the cross on Mount Calvary, was not merely the immolation of his own body; for he offered himself as a propitiatory victim, as the Head of the human race; and therefore, "when he delivers up his spirit into the hands of the Father, he delivers up himself to God, as a man delivers himself to God, so that he may deliver up all men to God." The same, indeed, happens in the Eucharistic sacrifice, which is the unbloody renewal of the sacrifice of the cross: for Christ offers himself to the Eternal Father for his own glory and for our salvation; since he, as priest and victim, acting as the Head of the Church, offers and immolates not only himself, but all Christians, and in a certain way, all men. Certainly, if this applies to all Christians, it applies even more so to priests, who are, for this very reason, especially ministers of the Divine Redeemer, in order that they may celebrate the Eucharistic sacrifice. In this Eucharistic sacrifice, while sustaining the person of Christ, they consecrate bread and wine, which become the Body and Blood of Christ, and from which they can draw inexhaustible treasures of salvation and all those helps which are not only necessary for them, but also for the fulfillment of their own ministry. Indeed, the minister of the sacred rites, being most closely united with these divine mysteries, cannot help but hunger and thirst.

[*Latin ed. p. 667*]

Acta Pii PP. XII 667 39, [he] feels that he owes justice, and that he is strongly urged to dedicate his life to that which adorns him, to that most exalted dignity, and to conform himself to it through constant effort, since he must, in a certain way, offer himself along with Christ. Therefore, it is necessary not only to celebrate the Eucharistic sacrifice, but also to live it in a certain intimate way; in this way, he can draw upon that supernatural power by which he is completely transformed, and participate in the propitiatory life of the Divine Redeemer Himself. According to the teaching of

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the Apostle Paul, the principal principle of Christian perfection is declared by this precept: "Be clothed with the Lord Jesus Christ." But this precept, although it applies to all the faithful, binds priests in a particular way. To be clothed with Jesus Christ does not merely mean directing one's mind to His doctrine, but also entering into a new life, which, like the splendors of Tabor, must above all be conformed to the patience of our Redeemer, to His sufferings and torments on Calvary. This, indeed, requires a laborious and constant effort, by which our soul is made like a victim, so that it may, in a certain way, communicate with the sacrifice of Christ. This laborious and constant effort must not be driven by empty will, nor concluded with desires and wishes, but must be a studious and unremitting action that strives for the fruitful renewal of the soul; it must be an exercise of piety, by which everything is referred to the glory of God; it must be an exercise of penance, which tempers and restrains the immoderate movements of the soul; it must be the birth of charity, which inflames us with love for God and for our neighbors, and moves us to perform works of mercy; and finally, it must be the alacrity of the active will, by which we strive and struggle to attain the most perfect things.

Therefore, it is necessary that the priestly soul strive to reflect within itself what is accomplished on the sacrificial altar: just as Jesus Christ offers Himself, so too His minister must offer himself along with Him; just as Jesus atones for the sins of men...

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary, thus it is necessary that the priest, through the highest path of Christian ascent, may attain to his own and the purification of his neighbors. For thus Saint Peter Chrysologus admonishes him: "Be a sacrifice to God and a priest; do not lose what the divine authority has given and granted to you. Put on the robe of sanctity; gird yourself with the belt of chastity; let Christ be in the veil of your head; may the cross, as a safeguard, remain before your face; place upon your breast the sacrament of divine knowledge; always kindle the incense of prayer; take up the sword of the Spirit; prepare your heart as an altar, and thus, with your body secure, approach God for sacrifice... Offer faith, that perfidy may be punished; offer fasting, that gluttony may cease; sacrifice chastity, that lust may die; impose piety, that pride may be laid aside; invite mercy, that avarice may be destroyed; and in order that foolishness may be consumed, it is always fitting to offer sanctity: thus your body will be your sacrifice, if it has not been wounded by any dart of sin." These things, which We have proposed for the consideration of all Christians through Encyclical Letters, the Mediator of God, We now wish to reiterate in the same words, in a special way, to priests: "Indeed, Christ is the priest, but not for Himself, but for us, since He offers the vows and the sentiments of the entire human race on behalf of the Eternal Father;

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likewise, He is the sacrifice, but for us, since He offers Himself in place of a man subject to sins. Truly, the Apostle's words, "Have this mind among yourselves which was also in Christ Jesus," demand of all Christians that they refer their affections to Him, as far as human ability allows, in the same way that the mind and affections of the Divine Redeemer were directed when He offered Himself in sacrifice; that they indeed offer the humility of their mind, and render adoration to the supreme majesty of God, offering honor, praise, and thanksgiving. Furthermore, it demands of them that they take on, in some way, the condition of a victim, that they renounce themselves to the precepts of the Gospel, that they readily and willingly devote themselves to penance, and that they detest and expiate whatever sins they have committed. Finally, it demands that all of us, together with Christ, may die a mystical death on the cross, so that..."

[*Latin ed. p. 669*]

Acts of the Popes, 669, December: As we can take the sentiment of Paul: "I am crucified with Christ."

Priests and most beloved sons, we have a great treasure and a most precious pearl in our hands, namely, the inexhaustible riches of the Blood of Jesus Christ; let us use these most generously, so that, through our complete sacrifice offered to the Eternal Father together with Christ, we may become true reconcilers of justice "in things that appertain to God," and may merit that our prayers be received with kindness, and that we may obtain an abundant outpouring of graces, which will refresh and enrich the Church and all souls. Only then, when we are, as it were, one with Christ through His sacrifice and our own, and when we join our voice with the choir of those who dwell in the heavenly Jerusalem, according to that saying, "Let us join together in singing, rivals of the blessed Zion," only then, strengthened by the power of our Savior, from the summit of sanctity which we have attained, may we safely and securely impart to all men the supernatural light and life through our priestly ministry.

Perfect sanctity also requires that we communicate continuously with God; and in order that such communication, which is necessary for a priestly soul to intercede with God, may not be interrupted, the Church has ordered that sacred ministers recite hourly prayers. In this way, the Church faithfully obeys the precept of the Divine Redeemer, saying: "And he spoke also a parable to them, that we ought always to pray and not to faint,." Indeed, just as the Church never ceases to pour forth prayers, so too it desires that her sons never interrupt their supplications; and it repeats the exhortation of the Apostle Paul: "Through Him [Jesus] we offer a continual sacrifice of praise to God."

[*Latin ed. p. 670*]

Acta Apostolicae 670 Sedis - Commentarium Officiale: "Fructum labio-

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rum confitentium nomini eius." The sacred ministers are entrusted with this particular office, namely, to consecrate, even by the very name of the people, the course of time and all things to God. The priest, fulfilling this office, continues to do what Christ did, who "in the days of his flesh, with a strong cry and tears, offering up prayers and supplications... was heard for his reverence," as it is written: "Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence." Indeed, these prayers, when offered in the name of Christ, that is, "through our Lord Jesus Christ," who, as our advocate with the Father, perpetually offers satisfaction to Him, and whose merits and the most precious price of His Blood possess a singular efficacy. For they are, in a special way, "the voice of Christ," who "(prays for us, as our priest does; He prays in us, as our Head." Likewise, they are always "the voice of the Church," which presents the prayers and desires of all the faithful; and these, together with the prayers of the priest and joined to his faith, pursue praise for Jesus Christ, and through Him give thanks to the Eternal Father, and obtain the necessary help from Him, day by day, hour by hour. Therefore, what Moyses once did, when, standing on the summit of the mountain, he raised his arms to heaven and spoke with God, and implored mercy for his people, who were suffering in the valley below, is, in a certain way, repeated daily through the sacred ministers.

Furthermore, hourly prayers contribute greatly and effectively to the attainment of holiness; for it is not merely a matter of reciting formulas, or of singing hymns, which are properly performed according to the laws of art; it is not merely a matter of observing the particular rules, which are called rubrics, or of external ceremonies of divine worship alone; but, more importantly, it is a matter of the ascent of our mind and soul to God, so that, with the blessed, we may...

[*Latin ed. p. 671*]

Acta Pii Papae XII, 671, 49. Let us join together, with praises that endure forever, and pray. Therefore, the hourly prayers, as noted at the beginning, must be recited "worthily, attentively, and devoutly." It is necessary that the priest offer these supplications with the same mind with which the Divine Redeemer prayed. He is, as it were, the very voice of Christ, through his minister, imploring the immense benefits of redemption from the Most High Father; he is the very voice to which the hosts of Angels and Saints in Heaven, and the multitudes of Christians on earth, are joined together, so that due glory may be rendered to God; he is the voice of our Advocate, Jesus Christ, through whom the immense treasures of His merits are bestowed upon us. Meditate carefully and diligently on those fruitful truths which the Holy Spirit reveals through the words of the Sacred Scriptures, and which are explained in the writings of the Doctors of the Church. While your lips repeat the divine words that have been

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imparted by the inspiration of the heavenly Flame, you will not lose so precious a treasure; and so that your soul may faithfully respond to the voice of God, diligently and constantly dispel all those things that distract your mind; and gather your thoughts together, so that you may devote yourselves to the contemplation of eternal things with greater ease and fruitfulness. In the Encyclical Letter *Mediator Dei*, we have sufficiently explained why the Church, throughout the annual liturgical year, recalls and presents before our eyes, in due order, all the mysteries of Jesus Christ, and why she commands that even the feast days of the Virgin Mary and the Saints be celebrated. These precepts of doctrine, which are most useful to all Christians, you, priests, ought indeed to observe in a special way; you, who, through the Eucharistic Sacrifice and the Divine Office, which is said, play the most important parts in this very liturgical year. Furthermore, so that we may be urged to attain sanctity more eagerly each day, and in addition to the Eucharistic Sacrifice and the hourly prayers, other exercises of piety are earnestly recommended to us.

[*Latin ed. p. 672*]

Acts of the Apostolic See - Official Commentary •672 mandates. Concerning which matters it pleases us to touch upon here and to propose to your consideration. First of all, it exhorts us to sacred meditation, which transports the mind to heavenly things, and calls to mind the contemplation of celestial realities, and also directs our soul, inflamed with the desire of God, by right reason to Him. This sacred meditation most fittingly prepares us for celebrating the Eucharistic sacrifice and for offering due thanks to God after it; it leads us to perceive and savor the beauty of the liturgy; and it also moves us to contemplate eternal truths and the wondrous examples and precepts of the Gospel. Indeed, these examples of the Gospel and the virtues of the Divine Redeemer are absolutely necessary for sacred ministers to diligently reflect upon within themselves. But, just as the food of the body does not nourish, sustain, or increase our life, unless it is digested and converted into our substance, so too, the priest, unless he lives his life by meditating and contemplating the mysteries of the Divine Redeemer – who is the supreme and absolute model of perfection and the inexhaustible source of sanctity – cannot attain mastery over himself and his senses, nor can he purify his soul, nor strive for virtue as is fitting, nor finally, perform his sacred duties faithfully, effectively, and fruitfully. Therefore, we consider it a grave duty to exhort you in a special way to make use of daily meditation; a practice which the Code of Canon Law also commends to all clerics. Just as priestly perfection is nourished and renewed by such daily meditation, so does neglect of it give rise to weariness with spiritual matters, by which piety wanes and languishes, and by which not only the impulse of each individual towards sanctity is interrupted or delayed, but also the works of the sacred ministry suffer considerable detri-

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ment. Therefore, it must be asserted, with good reason, that the particular efficacy of sacred meditation cannot be obtained by any other means, and that therefore, its daily practice cannot be replaced by any other means. 50 5 0 Cf. can. 125, 2«.

[*Latin ed. p. 673*]

From the deliberations concerning heavenly things and from the contemplation of supplications, let vocal prayers be made so that they may not be discontinued; and let the other forms of private prayer not be lacking, which, suitably, according to the particular condition of each individual, contribute to fostering the union of the soul with God. However, it must be noted: true piety is more effective than multiplied prayers, and a sincere and ardent desire to pray. Indeed, this ardent desire to pray is especially necessary today, if ever it was necessary, while "naturalism," so-called, influences the minds and souls of men, and while virtue is surrounded by every kind of danger, which sometimes even confronts those engaged in the sacred ministry. What could better protect you from these dangers, what could more readily elevate your minds to heavenly things, and command you to live united with God, than constant prayer directed towards Him and divine supplication for help? Moreover, since priests can be called sons of the Virgin Mary by a special title, they will not be able to restrain themselves from honoring her with the most fervent piety, invoking her with confident hearts, and frequently imploring her powerful protection. Therefore, let them strive daily, as the Church itself recommends, to recite the rosary of Mary; through which recitation, the mysteries of the Divine Redeemer are also presented to us for meditation, and we are led "to Jesus through Mary."

Furthermore, let the minister of the sacred rites, before concluding his daily labors, approach the tabernacle of the Eucharist and remain there for some time, so that he may adore Jesus in the sacrament of charity, so that he may atone for the ingratitude of so many people, so that he may burn with divine love more and more each day, and so that, finally, even during the time of nocturnal rest, which recalls the silence of death, he may in some way remain present in the most sacred Heart of Jesus. Let him also diligently examine the secrets of his conscience daily and render judgment upon himself; which, without a doubt, is effective both for inquiring into the account of spiritual life during the space of the day that has passed, and for removing those obstacles that...

(The passage is incomplete.)

[*Latin ed. p. 674*]

674. The increase, retardation, or hindrance of virtues, and indeed, a more zealous pursuit of those things which render the priestly office more fruitful, and the imploring of the mercy of the heavenly Father, on account

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of so many misdeeds. For indeed, this mercy and the forgiveness of sins are granted to us in a particular way through the Sacrament of Penance, which is the principal work of divine goodness, by which our weakness is strengthened. Let it never happen, beloved sons, that the minister of this salutary reconciliation should abstain from this Sacrament. Concerning this matter, as you know, the Church teaches: "Let the Ordinaries of places see to it that all clerics frequently cleanse the stains of conscience through the Sacrament of Penance." For, although we are ministers of Jesus Christ, we are nevertheless wretched; how then can we approach the altar of God and handle sacred things, unless we diligently strive to expiate and purify ourselves often? For in this way "right self-knowledge is increased, Christian humility grows, the wickedness of morals is eradicated, spiritual negligence is resisted, conscience is purified, the will is strengthened, a salutary moderation of the soul is provided, and the grace of the Sacrament itself is increased."

Furthermore, it seems opportune to exhort you, beloved sons, that in the journey of spiritual life, you not be overly confident, but with a humble and docile spirit, seek counsel from those who can guide you with wise moderation, who can forewarn you of impending dangers, and who can indicate remedies suitable to you, and in all difficulties arising from internal or external matters, lead you with right reason, and direct you daily towards that perfection to which the examples of the saints and the proven teachers of Christian asceticism call and invite you. For without these prudent guides of conscience, it is often most difficult to respond in the right way to the impulses of the Holy Spirit and to divine grace. Finally, we wish to commend to all the Spiritual Exercises.

[*Latin ed. p. 675*]

Acts of Pope Pius XII, 675, concerning the benefit to citizens. For when we withdraw ourselves for a space of days from our customary affairs and accustomed ways of living, and seek solitude and silence, then, indeed, we more readily lend our ears to divine words, which penetrate more deeply into our minds; and when these exercises recall us to the more sacred fulfillment of our duties, and to the contemplation of the most sweet mysteries of Jesus Christ, they strengthen our will, so that "we may serve Him in holiness and justice all the days of our lives."

II. On Mount Calvary, the side of the Divine Redeemer was pierced, from which flowed His sacred blood, which, like a river flowing through the course of the ages, washes the souls of men, atones for their sins, and imparts to them the treasures of salvation. To this most exalted ministry, priests are appointed. For they not only bring the life and grace of Jesus Christ to the members of His mystical Body, and communicate with them, but also contribute to the fostering and growth of that same mystical Body, since they must continually give new sons to the Church, and educate, cul-

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tivate, and guide them. Since they are "dispensers of the mysteries of God," they ought to serve Jesus Christ with perfect charity, and expend all their strength for the salvation of their brothers. As they are lights of the world, they ought to illuminate the world with the doctrine of the Gospel, and their own Christian faith must so flourish within them that they may share it with others, and, adhering to the examples and precepts of the Divine Master, may bring all to Him. They are apostles of grace and mercy, and therefore they must devote themselves entirely to the care of the salvation of men, and lead them to the altar of God, where they may be nourished with the bread of eternal life. They are apostles of charity; therefore, they should pursue works and endeavors of charity, especially since the needs of the poor have increased immensely in these our times.

55. Luke, I, 74, 75. "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God."

[*Latin ed. p. 676*]

Acta 676 Apostolicae Sedis - Commentarium Officiale. Curet praeterea sacerdos ut christifideles doctrinam de « Sanctorum Communione » recte intellegant, sentiant, experiantur; impenseque eam per instituta illa promoveant, quae ab « Apostolatu liturgico » et a « precationis Apostolatu » nuncupantur. Parique modo ceterae omnes apostolatus formae rationesque provehantur, quae hodie, ob peculiares christiani populi necessitates, tanti momenti sunt tantaeque gravitatis. Iri id nempe diligentissime contendatur, ut sacra catechesis omnibus impertiatur, ut « Actio Catholica » ac « Missionalium Actio » quam latissime propagentur et foveantur; itemque ut ea omnia per laicos viros apte instructus ac conformatos cotidie maiora incrementa capiant, quae ad rem socialem recte ordinandam pertineant, quemadmodum nostra postulat aetas. Animadvertat tamen sacerdos gravissimum sibi creditum ministerium eo fructuosius fore, quo arctius ipse cum Christo coniunctus, eiusque spiritu ductus operetur. Tum enim sacerdotalis eius actio non in naturalem tantum operositatem desi net, quae corpus animumque fatiget, et quae sacrum administrum, haud mediocri cum sui ipsius Ecclesiaeque detrimento, ex recto possit itinere abstrahere; at eius labor eiusque constantes nisus divinae gratiae ope corroborabuntur, quam quidem si Deus superbis denegat, iis tamen, qui demisso animo in « vinea Domini » operantes, non se suaque quaerunt, sed Dei gloriam hominumque salutem, large libenterque concedit. Quamobrem Evangelii praeceptis obsecutus, ne sibi, ut iam diximus, suisque viribus confidat, sed superno potius auxilio, secundum illud: « Therefore, neither he that planteth is any thing, nor he that watereth: but God that giveth the increase. » Per apostolatum hac conformatum ratione id non evenire non potest, ut sacerdos nempe superna quadam vi omnium animos vehementer ad se alliciat. Cum enim in se in suosque mores vivam quasi referat Iesu Christi imaginem,

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omnes, qui eo magistro utantur, intima quadam suasione compulsi, facile agnoscent eum non sua, sed Dei verba.

[*Latin ed. p. 677*]

677 The Acts of Pope Pius XII speak, and also act, with a power that is not their own, but divine: "If any man speak, let him speak, as the words of God; if any minister, let him do it, as of the power which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory and empire for ever and ever. Amen." Indeed, while striving for holiness and exercising their office with the utmost perfection, they ought so diligently to embody the parts and the person of Jesus Christ, that they may worthily seek to repeat the Apostle of the Gentiles' sentiment: "Be ye followers of me, even as I am of Christ." For these reasons, while we honor them with due praise, those who, led by the love of God and the charity for their neighbors, have, during these years following the immense and prolonged war, exerted all their strength to alleviate the miseries of bodies and souls, we cannot refrain from expressing our concern and anxiety for those who, due to particular circumstances and the vicissitudes of time, are so often caught up in the whirlwind of external actions, that they neglect the primary duty of the priesthood, that is, the duty of striving for their own sanctity. We have already publicly decreed that they must be brought back to the right path, those who rashly believe that salvation can be offered to men through that which is rightly and justly called the "heresy of action"; by "action" we mean that which is not assisted by the grace of God, nor which constantly employs the necessary aids given by Jesus Christ for attaining sanctity. But in the same way, it seems opportune to encourage those who are too alienated from external things, and who, as if lacking the power of heavenly assistance, do not sufficiently strive, according to their ability, to instill the spirit and virtue of Christ in all those actions that our times demand. 58 5 9 60 61 Therefore, we earnestly exhort you all to be closely united with the Divine Redeemer, through whose power all things are possible, and to labor with utmost diligence to provide, according to their abilities, for the eternal good 62 of others.

58 / 1 Peter, IV, 11.

59 / 1 Corinthians, IV, 16.

60 Cf. A. A. S., XXXVI, 1944, p. 239; Epist. Cum proxime exeat.

61 Cf. Orat. die x n mensis sept. a. 1947 habitam.

62 Cf. Philippians, IV, 13.

[*Latin ed. p. 678*]

Acta 678 Apostolicae Sedis - Commentarium Officiale: Greetings to you, whom the Provident God has entrusted with apostolic labors. How greatly we desire, beloved sons, that you strive to emulate those most holy men, who, in their advanced years, through immense and outstanding labors,

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have clearly demonstrated what divine grace can accomplish in this world. May each of you sincerely and wholeheartedly offer to God the sentiment of the Apostle, testifying to the faithful: "I would fain spend myself, and indeed I do spend myself for your souls." Enlighten minds with heavenly light; direct consciences along the right path; and strengthen and restore hearts, whether they are held captive by doubt or tormented by sorrow. To these principal works of the apostolate, add others as well, of which the needs of these times loudly proclaim the necessity. Let it be manifest to all that the priest, in all his actions, seeks nothing other than the good of souls, and looks to nothing other than Christ, to whom he must dedicate his strength and himself.

63 II Cor., XI, 15.

64 Acts Ap., X, 38.

As we have urged you to reflect the living image of Christ in your conduct, so now we also repeatedly call upon you to strive to promote the sanctity and effectiveness of your priestly office, and to constantly persevere in the footsteps of the Divine Redeemer, "Jesus of Nazareth: how God anointed him with the Holy Ghost and with power, who went about doing good and healing all that were oppressed by the devil, for God was with him." Strengthened by the same Spirit, and impelled by His strength, you will undoubtedly fulfill a ministry that, nourished and inflamed by Christian charity, and strengthened by heavenly virtue, strives to communicate that same virtue to others.

May your apostolic zeal burn with that divine love, by which you may endure all things with equanimity, and by which you may not be weakened by adversities.

[*Latin ed. p. 679*]

From the Acts of Pope Pius XII, 679: Let all men be embraced by you, whether they be humble or outstanding in their worldly affairs, friends or enemies; believers or unbelievers. The salvation of souls, for which our Savior so patiently endured pains, torments, and even death, demanding such labor and such hardships from you daily, so that He might restore us to divine friendship. This alone is the greatest of all goods. Therefore, do not excessively desire worldly success; and likewise, if, through diligent effort, you cannot attain the desired results, do not despair; for "one is he that soweth, and another is he that reapeth." 65 Furthermore, let your apostolic zeal shine forth with the greatest kindness; for, although it is absolutely necessary to refute errors and to oppose vices – to which, indeed, we are all bound by our office – it is always necessary that the heart of the priest be moved by mercy; it is necessary, indeed, to combat errors with all effort, but to embrace erring brothers with boundless charity and to draw them back to salvation. How many good deeds, how many wondrous works have men adorned with sanctity accomplished through their very kindness of spirit;

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and this, even in circumstances and among classes of people where almost everything was surrounded by deceit and vice! But he would surely be failing in his duty who, in order to please men, would flatter their vices, or would not conform to their less righteous ways of thinking and acting, without distinguishing between Christian doctrine and the morality of good conduct. However, when the precepts of the Gospel are observed with sincerity, and when those who have fallen into sin are moved by a sincere desire to return to the path of good, then the priest recalls the words of the Divine Master, which He spoke to the Prince of the Apostles, who was asking Him how many times forgiveness should be granted to his brothers: "Jesus saith to him. Not that I say to thee, seven times: but seventy times seven." 66 6 5 JOHN, 6 6 MATTHEW, XVIII, 22. IV, 37. For in this is the saying true.

[*Latin ed. p. 680*]

Acta Apostolicae Sedis 680 - Commentarium Officiale. Vestra eiusmodi nativitas non ad fluxa et caduca, sed ad aeterna potissimum spectare debet. Praecipuum hoc esto sacrorum administrorum propositum, qui ad sanctitatem, ut debent, contendere velint: pro divina tantum gloria animorumque salute laborare. Quot sacerdotes, in gravibus nostrorum temporum rerumque angustiis, Apostoli gentium exempla ac monita prae oculis habuerunt, qui quidem parvo contentus et quae omnino necessaria essent solummodo quaerens asseverabat: "Habentes alimenta, et quibus tegamiir, his contenti simus." Ex hac temperata terrenarum rerum abstinentia, quae cum Divinae Providentiae fiducia coniungitur, et quae summae laudis praeconio digna Nobis videtur, sacerdotale ministerium uberes profecto in spiritualem et in socialem etiam Ecclesiae utilitatem edidit fructus. Haec impensa denique operositas vestra sapientiae ac disciplinae luce collustretur, caritatis ardore foveatur. Qui reapse ad propriam proximorumque sanctimoniam nititur, solidam caliere debet doctrinam, quae non modo ad theologica studia quod attinet, sed ad ea etiam omnia, quae ex rebus pervestigandis excolendisque nostra peperit aetas, pertineat oportet; atque hisce animi ornamentis praeditus sacrorum minister, sicut optimus pater familias proferre "de thesauro suo nova et vetera" poterit, ita quidem ut ministerium suum et ab omnibus valde aestimetur, et frugiferum evadat. Imprimis autem ministerium hoc vestrum huius Apostolicae Sedis praescriptis ac datis ab Episcopis normis fideliter conformetur. Numquam eveniat, dilecti filii, ut novae illae apostolatus formae rationesque, quae hodie tam opportunae sunt, iis praesertim in regionibus, ubi clerus impar est numero, vel in inertia iaceant, vel, cum non sint recto ordine instructae, christiani populi necessitatibus non respondeant. 6 7 68 Operosum igitur eiusmodi studium vestrum cotidie magis augeatur, Ecclesiam Dei roboret, christifidelibus in exemplum "But having food and wherewith to be covered, with these we

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are content." Cf. "He said unto them."

[*Latin ed. p. 681*]

May the Acts of Pope Pius XII, page 681, shine forth, and may they stir up great defenses, against which the incursions of the enemies of God may be miserably broken. We also desire that this paternal exhortation of Ours reach, in a special way, those priests who, though perhaps of lowered spirits, are inflamed with charity, and diligently strive to promote and increase the sanctity of their fellow priests, whether they act as their counselors, or as moderators of their consciences, or as administrators of the Sacrament of Penance. What these men contribute to the inestimable good of the Church is often concealed in silence during their lives; but at times, it will be most clearly manifested in the glory of the Kingdom of God. We, who not many years ago, with great comfort of mind, decreed the highest honors of the Heavenly Saints to the priest of Turin, Joseph Cafasso – who, as you know, in difficult times, so wisely and so piously guided many ministers, that he not only strengthened their virtue, but also rendered their priestly office exceedingly salutary – are fully confident that, through his most powerful intercession, our Divine Redeemer will grant many priests of equal sanctity, who will direct themselves and their colleagues in the sacred ministry towards such a high degree of perfection, that all the faithful, beholding their excellent examples, may be moved to follow them willingly and gladly.

III. Thus far, we have set forth the principal truths and the principal precepts, by which the priesthood of the Catholic Church and its duties are defined. Those priests who are adorned with sanctity will undoubtedly, through their daily conduct, diligently observe these truths and norms; whereas, alas, those who have deserted and defected have miserably abandoned the duties which they assumed through sacred ordination. Now, in order that this paternal exhortation of Ours may be more effective, we consider it opportune to add some things that pertain to the present life.

[*Latin ed. p. 682*]

The Acts of the Apostolic See, numbered 682, pertain in a special way to the use of this Commentary; it is therefore better to explain them. And this is all the more necessary because, in this age, new circumstances arise, and new causes for discussion emerge, which demand more careful consideration and greater attention from Us. Therefore, We earnestly exhort the entire clergy, and especially the sacred Pastors, with a paternal spirit, to devote themselves wholeheartedly to all those things which seem necessary in these times; and to bring back to truth, to integrity, and to virtue those things which are led astray or are altogether corrupted by a crooked path. As you well know, after long and varied vicissitudes of the recent war, the number of priests is often insufficient, both in Catholic regions

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and in missionary lands, given the increasing needs. Therefore, We exhort all priests, whether they live in the world or are attached to religious Orders or to religious Congregations, to proceed with eagerness towards the common goal, with united wills and united fraternal spirit, that is, to the good of the Church, and to the attainment of holiness for themselves and their neighbors. Indeed, all, even those who lead a hidden life in retirement and silence, can contribute to the effectiveness of the priestly ministry, by praying and dedicating themselves; but those who can also act, let them do so willingly and eagerly. But it is also necessary for others, with the divine grace inspiring them, to call upon colleagues and work partners. On this matter, We paternally admonish especially the sacred Pastors, and also all others who care for the Christian flock in any way, to pursue and promote this most important cause, to which the future state of the Church is most closely linked. To the society founded by Christ, priests will never be lacking, provided that they are necessary; nevertheless, it is necessary for all of us to be vigilant and to work, remembering those words: "The harvest is plentiful, but the laborers are few" (*Matthaei*, X, 2), and to strive with all our might that there may be as many as possible, and that they may be the most holy ministers of God.

[*Latin ed. p. 683*]

Acta Pii Pp. 683 XII. Divinus ipse Redemptor nobis indicat quo aptiore modo frequentes suscitari queant sacerdotii candidati: «Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.» Humilibus nempe ac fidentibus ad Deum admotis precibus id impetrare debemus. At necesse quoque est ad invisibilem superni Flammis impulsionem actionemque eorum praeparantur animi, qui ad ingrediendum sacerdotium divinitus vocentur; ad quod quidem efficiendum cum christiani parentes, sacri pastores, Paenitentiae Sacramenti administri ac Seminariorum moderatores multum profecto conferre possunt, tum universi etiam sacerdotes ac christifideles, quibus Ecclesiae incrementa provehere eiusque occurrere necessitatibus cordi sit. Dei administri non modo sacris concionibus ac catecheseos institutionibus ad populum habitis, sed privatis etiam opportune intersertis sermonibus, sedulo curent ut illae refellantur praeiudicatae ac fallaces opiniones, quae hodie adversus sacerdotium tam late proferuntur; atque etiam eius excelsam dignitatem, pulchritudinem, utilitatem et eximia promerita in sua luce ponant. Patres vero matresque familias cuiusvis ordinis impensas ad Caelum admoveant preces, ut digni habeantur qui unum saltem e prole sua divino servitio mancipare queant. Omnes denique, qui christiano censentur nomine, officio sibi ducant eos fovere omnique ope iuvare, qui se ad sacra vocatos sentiant.

Sacerdotii candidatorum instituere ac fovere dilectum quod Codex Iuris Canonici animorum pastoribus concredit eisdemque valde commendat,

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omnibus etiam sacrorum administris peculiari curae esse debet; qui quidem, non modo aeterno Numini demisse generoseque grates agant ob inaestimabile acceptum beneficium, sed nihil antiquius, nihil optatius habeant, quam sibi aliquem deligere omnique ope iuvare successorem, quem illis perspexerat dotibus ornatum ad tantum opus necessariis. Utque id efficacius assequi possint, adulescentibus prae71 7 0 Ibidem. 7 1 Cf. can. 1353.

The Divine Redeemer Himself indicates to us in what manner candidates for the priesthood may be frequently drawn forth: "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest." This must be obtained through humble and confident prayers addressed to God. But it is also necessary that the minds of those who are divinely called to enter the priesthood be prepared for the unseen impulse of heavenly flames and the actions that follow; and in accomplishing this, Christian parents, sacred pastors, administrators of the Sacrament of Penance, and directors of seminaries can certainly contribute greatly, as can all priests and faithful to whom it is dear to promote the growth of the Church and to meet its needs. The ministers of God should diligently strive, not only through sacred sermons and institutions of catechesis addressed to the people, but also through opportune private conversations, to refute those prejudiced and false opinions that are so widely spread against the priesthood today; and also to present its exalted dignity, beauty, usefulness, and extraordinary merits in their true light. Fathers and mothers of families of every condition should direct their prayers to Heaven, that they may be considered worthy to dedicate at least one of their children to divine service. Finally, all who are considered Christians by name should fulfill their duty to foster and help with all their power those who feel themselves called to the sacred ministry.

The fostering and development of the chosen individuals for the priesthood, which the Code of Canon Law grants to pastors of souls and commends greatly to them, should also be a particular concern for all ministers of the sacred rites; and these, not only should they generously give thanks to the eternal God for the inestimable benefit received, but they should consider nothing more ancient, nothing more desirable, than to choose someone for themselves and to help him with all their power, someone whom they have recognized as endowed with the necessary talents for so great a work. And in order to achieve this more effectively, they should present themselves to the young men.

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis – The Official Commentary, which are particularly used by them, and in which they have observed signs of divine vocation, should provide the best examples for them to imitate. The prudent and wise selection of such candidates should always and everywhere be un-

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dertaken; therefore, it should not be limited only to those who are already living in the Seminary, but also to those who are engaged in various literary pursuits and studies of disciplines, and especially to those who offer their assistance in various forms and endeavors of the apostolate. Indeed, even though they enter the priesthood later in life, having already overcome significant difficulties and strengthened their minds in the turmoil of life, and having already worked in endeavors closely connected with the priestly ministry, they often possess more solid virtues. However, it is always necessary to carefully examine each candidate for the priesthood, and especially to inquire into the reasons and motives for such a decision. And, in particular, when dealing with young people, it is important to carefully consider whether they are endowed with the necessary qualities of mind and body, and whether they aspire to undertake sacred duties for the sake of their own nobility and the spiritual benefit of others. You, Venerable Brothers, certainly know what are the qualities of mind and spirit that, for such a purpose, the Church requires of those who are to be trained for the priesthood; therefore, we consider it unnecessary to elaborate on these matters and to provide reasons. Rather, we believe it is more appropriate to urge you to diligently investigate, with prudence, whether those who wish to receive the sacred orders are also physically fit; and this is all the more important because the recent war has unfortunately and in many ways affected the health of many. Therefore, these candidates should be carefully examined for this purpose, and, if necessary, the judgment of a reputable physician should be sought.

[*Latin ed. p. 685*]

Acts of Pope Pius XII, 685. We are confident that, with this wise and prudent choice, the most excellent results will be obtained everywhere, and that the ranks of the sacred clergy will be filled with the most worthy men. Indeed, while many pastors are burdened with great concern, because fewer and fewer young men are drawn to the priestly ministry, they are nonetheless equally concerned about the formation of those young men who have already been admitted to the seminaries. We know, Venerable Brothers, how arduous this task is, although it is fraught with many difficulties; but you will find the greatest consolation in this necessary work, since, as Our Predecessor Leo XIII reminds us, "from the diligence and care devoted to the formation of priests, you will reap the most desirable fruits, and you will find your episcopal ministry much easier to fulfill, and more fruitful."

Therefore, we believe it is fitting that we provide you with guidelines that are necessary today, more so than ever, for the proper education of priests. First of all, it must be noted that the students in the seminaries, who are being instructed in the fundamental disciplines, are, in most cases, young men who have been separated from their families from an early age.

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Therefore, it is necessary that, while the boys live in the seminaries, their life should, as much as possible, resemble the life of all young people; but at the same time, great attention must be paid to their religious formation, as well as to their natural abilities and inclinations: all of which must be fostered in spacious and suitable places, conducive to health and tranquility. However, even in this matter, "measure and moderation" must be observed; so that it never happens that those who must be conformed to self-denial and evangelical virtue live "in luxurious dwellings and in exquisite pleasures and comforts."

72. *Litt. Enc. Quod multum, ad Episcopos Hungariae, die 22 mensis Augusti a. 1886: Acta Leonis, vol. VI, p. 158.*

73. *Cf. Allocut. d. 25 Novembris a. 1948 habitam: A. A. 8., XL, 1948, p. 552.*

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Commentarium Officiale. In universum, diligentia praecipuae momenti est, ut ingenium singulorum puerorum et proprietas eorum recte conformetur; et ut in illis, semper magis et magis, se explicet conscientia de periculo quod ex actibus suis in se recidit, de iudicio quod ipsi de hominibus et de eventibus ferunt, et de hoc, quod ipsi operis ultro sponteque suscipiant. Quam ob causam, ii qui sacris Seminariis praesunt, modum prudenter animadversionibus imponant, et, cum iuvenum anni crescunt, ab strictiore eorum custodia vel cuiusvis generis refrenationibus sensim temperent; ita agendo, ut sibi ipsi adulescentes moderentur, et seque suorum esse operum auctores sentiant.

In quibusdam praeterea rebus, non modo licitam largiantur alumnis libertatem agendi, sed eos etiam ad secum cogitandum in animo insuescant, ut veritates, quae vel doctrinas vel quae usum spectent, faciliore negotio comprehendant. Neque timere debent moderatores ne concrediti sibi iuvenes hodiernos cognoscant eventus; quin etiam, praeterquam quod illis rerum notitias aperient, ex quibus maturum de factis iudicium ipsi sibi faciunt, controversias etiam de quaestionibus huius generis ne declinent, ut iuvenum mentes ad aequam rerum rationumque aestimationem informent.

Quae si normae servatae religiose fuerint, cum alumni, ad probitatem, sinceritatemque instituti atque eruditi, suam non minus ac ceterorum vitae integritatem et animi firmitatem summo in pretio habeant, a fallacia et a cuiusvis generis simulatione abhorrebunt. Ab eiusmodi integritate et sinceritate facile proficiscetur, ut a moderatoribus efficientius iidem adiuvari possint, cum discernendum sit utrum divinitus ad sacra capessenda munia vocentur.

Ubi vero iuvenes – praesertim ii qui a teneris in sacra Seminaria fuerint recepti – in locis educuntur ab hominum societate paulo nimium seiunc-

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tis, ii profecto, cum in publicum prodibunt, haud ex facili, sive cum minuta plebe, sive cum litteratis hominibus, commercium habebunt; et fiet eis plurimum, ut aut inconsiderate cum christiano populo se gerant, aut, quam acciperint institutionem, secus existiment. Opera idcirco danda sunt.

[*Latin ed. p. 687*]

687 The Acts of Pope Pius XII state that students should gradually and prudently penetrate the inner workings of the people's concerns and aspirations, so that, having once been initiated into the priesthood and dedicated to sacred duties, they may not be uncertain about their actions; which would not only disturb their own minds, but would also diminish their priestly labors. To these matters, those who are in charge of sacred seminaries must pay the greatest attention in cultivating the students. You, Venerable Brothers, are certainly aware of the norms and prescriptions that this Apostolic See has repeatedly issued on this matter, and which We Ourselves have commended to all, when We first received the students of the Roman seminaries and colleges before Us, at the beginning of Our pontificate. On this matter, We desire above all that those who are to become priests should not yield in anything to those who are, at the same time, students of the same discipline from among the lay youth. For if this is ensured, and if the minds of the students are more rigorously cultivated, and if it is ensured that each one will be chosen in due time, it will certainly be a great benefit. Indeed, if this happens, when a student of the sacred studies is deliberating about the future condition of his life, he will be completely free; and he will be far from the danger of being forced to choose a path that is not suitable for him, because he is not adorned with the education and instruction that can offer him civil duties, according to that saying of the unfaithful steward: "I cannot dig; to beg I am ashamed." If, however, a student, even while demonstrating a useful service to the Church, were to leave the seminary, this would not be entirely regrettable; since he, having entered the right path, could not fail to remember the benefits he received in the seminary, nor could he greatly add to the zeal of lay Catholics.

74 7 5 In the education of students for the priesthood, although many branches of knowledge are pursued, in which today the investigation of social affairs is of great importance, the greatest importance is given to...

[*Latin ed. p. 688*]

The Acts of the Apostolic See – Official Commentary 688: It is necessary that doctrines, both philosophical and theological, be imparted "according to the method of the Angelic Doctor," together with a knowledge of the needs and errors that our age has brought forth. Indeed, such teachings are of the greatest importance and utility to both the clergy and the Christian people: when presented by teachers of piety, and if they have been suitably transmitted, they are most effective in preserving and fostering the love of

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the faith, in weakening passions, and in uniting the soul with the Supreme Divine Will. Furthermore, it is necessary that the priest, who ought to be considered "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men." and "As long as I am in the world, I am the light of the world." strive with the greatest effort in the defense of the faith, proclaiming the Gospel of Christ and refuting the errors that are spread in every way among the people at this time. But he will not be able to resist errors effectively unless he has thoroughly learned the most solid elements of Catholic philosophy and theology. For this reason, it is not amiss to observe that the method of teaching, which has long prevailed in Catholic schools, possesses great efficacy, both in enabling the mind to clearly grasp the notions of things, and in confirming that the truths, which have been entrusted to the Church as a sacred deposit, the teacher of Christians, perfectly agree and cohere with each other. Indeed, there are those in this our age who, having turned away from the more recent documents of the Church, and who, seeking less defined notions, stray from the path of our schools, and, as experience has shown, open the way to erroneous and ambiguous opinions.

76 77 Therefore, that the studies of the sacred ministers may not be held back by fluctuations or doubts, we earnestly urge you, Venerable Brothers, to diligently receive and observe all the norms that this Apostolic See has established for the cultivation of such studies, with complete faith.

76 Cf. C. I. C, canon 1366, 2.

77 Cf. MATTH., V. 13, 14.

[*Latin ed. p. 689*]

•Acta Pii PP. XII 689: If we have so earnestly exhorted, in fulfilling our apostolic office, concerning the excellent cultivation of the understanding of clerics, it is nonetheless easy to understand why it is more pleasing to Us that the minds and morals of these very young men be thoroughly conformed; for if the contrary should occur, even the most exquisite doctrine, through pride and arrogance, which easily descend into souls, can bring about the greatest ruin. Therefore, the Mother Church desires that, especially in the sacred seminaries, young men begin to cultivate the beginnings of that sanctity, which they should subsequently demonstrate and strengthen in all of their lives. As we have already written concerning priests, so now we insist that those who are students of the sacred order should strive with all their might to acquire the ornaments of the soul, which are virtues, and that, once they have attained them, they should diligently preserve and diligently increase them. Since, almost always at the same hours each day, these young men perform the same religious

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duties, there is a danger that the innermost feelings of the soul may not be in harmony with the external practice of religion; which can easily happen, or even increase, with these same young men, when, having left their sacred homes, they are often hurried away to the necessary performance of their duties. Therefore, all effort and industry should be expended so that those who are being educated for the priesthood may live a life devoted to piety, which is nourished by the Holy Spirit and guided by the Holy Spirit; let them do all things illuminated by divine faith and united with Christ Jesus; let them be certain that those who are destined to be initiated into the priesthood, and to represent the person of the Divine Master in the Church, cannot be separated from this holy way of life. Indeed, nothing more impels sacred students to pursue the virtues worthy of a priest, to overcome difficulties, and to carry out salutary plans, than this innermost feeling of piety. Those who are concerned with shaping the morals of clerics must above all see to it that they embrace those virtues which the Church expects of priests; concerning which, as we have said in another part of this Exhortation, it is not necessary for us to repeat them here. 1 45 - ACTA, vol. XVII, n. 13. — 2-10-1950.

[*Latin ed. p. 690*]

A Commentary of the Apostolic See - Official Edition 690. Nevertheless, we cannot refrain from urging those who are being trained for the sacred ministry to cultivate those virtues upon which the entire sanctity of the priesthood rests. It is necessary that young men strive so diligently for obedience that they accustom themselves to subject their will to the will of God, of whose seminaries the directors are to be considered interpreters. And let nothing ever be in their actions that is contrary to the divine will. From this obedience, of which we are speaking, let young men seek an example from the Divine Redeemer, whose sole purpose on earth was: "That which you command, O God, may it be done." 78. Those young men who are in seminaries should, from their earliest years, learn to obey their directors as children; so that, at some time, they may serve the will of their bishops with gentleness, as is written in the precepts of the most blessed Ignatius of Antioch: "Obey your bishop in all things, as Jesus Christ obeys the Father." (<"He who honors the bishop is honored by God; he who does anything secretly to the bishop serves the devil.") "Do nothing without the bishop; guard your bodies as temples of God; love harmony, flee discord; be imitators of Jesus Christ, just as He is the imitator of His Father.") 79 80 81. Also, diligent and careful attention must be given to ensure that those who are being trained for the sacred military service cultivate, love, and safeguard chastity in their hearts, since a great part of the kind of life they will lead depends on it, and they must persevere in it. For this reason, since so many dangers exist in human association, it must be firmly and constantly instilled in the minds of those who are about to receive the

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sacerdotal dignity. Therefore, let clerics be properly instructed concerning what is required of them as priests.

[*Latin ed. p. 691*]

691 Acts of Pope Pius XII, 82, concerning celibacy and the observance of chastity by those bound to it, and what this office demands, but also concerning the dangers that may arise from this, to which they must be warned. Furthermore, they must exhort the students, so that from a very young age they may be warned against these dangers, and be given reasons to restrain their desires, as the teachers of heavenly things suggest; for the more firm and constant the restraint of desires, the more progress the soul will make in other virtues, and the more abundant will be the fruits of priestly diligence. If any of the clerics should prove inclined to vice in this matter, and, after a reasonable period of time, do not correct this improper inclination, then they must certainly be expelled from the Seminary before they are admitted to the sacred orders. These things, which we have said, and other virtues worthy of priests, can easily be attained by young men living in Seminaries, if from childhood they have shown sincere and tender piety towards Christ Jesus, "truly, really, and substantially" present in the august species of the Sacrament among us here on earth; if, at the same time, they have been equally encouraged by Christ and have looked to Christ in all their plans and labors undertaken by the students. Indeed, the Church will be filled with great joy, if these young men, in addition to their piety towards the most holy Sacrament of the Eucharist, join a special piety towards the Blessed Virgin Mary; a piety by which the soul is entirely devoted to the Divine Mother, and is moved to follow her examples of virtue; for never are outstanding and diligent actions desired in a priest whose youth has been especially nurtured in love for Jesus and for Mary. We, therefore, Venerable Brothers, cannot refrain from urging you also to take special care of the newly ordained priests. At the time when these priests are about to leave the confines of the Seminary to perform their sacred duties, a danger may arise for them, because they are entering the open field of the apostolate, unless they have already been sufficiently prepared.

[*Latin ed. p. 692*]

692. Those who have been instructed in this new way of life will have prudently considered the matter. Indeed, it is opportune to consider that good hopes often placed in newly ordained priests can often be frustrated, unless someone gradually introduces them to the labors, or unless, as they approach the labors, someone wisely watches over them and governs them with paternal care. Therefore, it is highly approved to us that these new priests, wherever possible, be received for several years in certain colleges, in places governed by men experienced in many things, where they may be

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cultivated more deeply in piety and in sacred disciplines, and where they may be educated for priestly duties according to their individual talents. For these reasons, it is Our will that such colleges, or individual ones, be established in each diocese, or, if circumstances require it, in several dioceses. As for Our city, We have already done this with great joy, having ordered that a house, which has been given the name of St. Eugene, be established for young men recently ordained to the priesthood. We exhort you, Venerable Brothers, to the extent that it is possible, not to involve inexperienced priests in the midst of affairs, nor to assign them to places either far from the city or from the principal towns of the diocese. For if they were in such a state of life, separated, inexperienced, exposed to dangers, lacking prudent teachers, they would undoubtedly suffer inconveniences, and their zeal could be diminished. It is also highly approved to us, Venerable Brothers, that these new priests live together with the local governing council and its administrators; because in this way, with the guidance of their elders, they will be able more easily to be instructed in sacred duties, and to be imbued with a more ardent love of piety. We remind all pastors for this reason that, in a large part, the future success of these young priests will be in their hands. For the ardor and strength with which these novices approach the priesthood...

[*Latin ed. p. 693*]

The acts of the Popes, page 693, state that certain works, or at least their effectiveness, may be diminished or even cease entirely when older men, namely those who are not adorned with the ornaments of virtue, or who, for reasons of age, are accustomed to changing their established ways of life, prefer a life of leisure. This is something that has long been recognized by the Church, and We now confirm and strongly commend it: namely, that the clergy, either from a single parish or from several neighboring parishes, should adopt a common way of life. Although certain inconveniences may arise from this common way of life, there is no doubt that it brings forth great benefits: first, it kindles the spirit of charity and zeal more and more each day among the priests; second, it provides a witness to the Christian people of how these men, separated from their own families and relatives, are devoted to their vocation; and third, it makes it clear to all how diligently the priests attend to the duties of their sacred office.

Furthermore, it is necessary to encourage the studies of the clergy, as is contained in the Code of Canon Law: "The studies of clerics, especially sacred studies, should not be interrupted after they have received the priesthood." In addition to the obligation imposed on newly ordained priests to attend, "at least once a year for a full three years," frequent meetings are also prescribed by the same law "to promote knowledge and piety."

But in order to encourage studies, which priests are often unable to pursue due to domestic obligations, it is extremely important for the local

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Ordinaries, following the ancient and venerable tradition of the Church, to restore the former dignity of libraries, either in the cathedral of the diocese, or in the colleges of canons, or in the former parish houses. These libraries, although often depleted, [Cf. C. L. V., canon 134.] canon 129. canon 130, I. canon 131, I.

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis - The Official Commentary, and these have been overturned, but it often happens that they are adorned and enriched with books, writings, or types, as if they were a great inheritance. "From this, a clear testimony arises of how much the Church has labored, and with what authority it has flourished; from this, how our predecessors burned with divine faith and piety, how they devoted themselves to study, and how they sought polished elegance." Let these libraries not be considered as the place of neglected things, but rather as a living structure, in which a suitable space is prepared for examining books. But above all, libraries are arranged for the needs of our time, and are filled with writings of every kind, with particular regard for religious and social matters; so that, indeed, teachers, and curators, and especially the younger priests, may draw sufficient instruction from them for proclaiming the truths of the Gospel and for refuting errors.

88 Finally, Venerable Brothers, we believe it is our duty to bring to your attention the difficulties that are most relevant to our times. We believe that the study of new things is spreading more and more among priests, often at the expense of either learning and doctrine, or the severity of life, less than others are endowed with. Novelty, by itself, is certainly not an indication of truth, and it is a condition to be praised only if it simultaneously confirms the truth, and contributes to probity and virtue. In this age, which is indeed moving with great speed, there is a serious deviation: it is indeed to be lamented that more and more forms of philosophy are being introduced, and that these, without any improvement in the morals of men, are being spread; that works of art, which bear the Christian name, are seen to be marked by deformity; that the administration of public affairs is, in many places, more concerned with the prosperity of individual citizens than with the common good of all; that the life of * Cf. Epistulam Eoi i Card. Petri Gasparri, a publicis Ecclesiae negotiis, ad Italiae Episcopos datam die 15 mensis Aprilis anno 1923: in Enchiridion Clericorum, Typ . Pol . Vat., 1937, p . 613.

[*Latin ed. p. 695*]

The Acts of Pope Pius XII, 695, concerning economic and social matters, pose more danger to honest men than to the unprincipled. Consequently, it follows that our priests are entirely lacking in this regard these days, in whom such contagion has in some way taken root; who imbibe opinions

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and modes of life, even in the very adornment of their clothing and the care of their bodies, which are foreign to their dignity and to their duties; who are led by the desire for novelty, both when addressing the Christian people in sermons, and when refuting the errors of adversaries; who, finally, having done these things, not only weaken the faith of their own souls, but, through their tarnished reputation, diminish the effectiveness of the sacred office. Concerning these matters, we most earnestly exhort your diligence, Venerable Brothers, and we do not doubt that you will apply that prudence which is necessary, which must be both wise and vigilant, when seeking what is to be accepted or rejected in new and perilous paths, so that, in the end, the truth alone may emerge victorious. We are certainly far from asserting that apostolic labors should not be in harmony with the life that is now being lived, nor that the endeavors now being undertaken should not serve the needs of this age. But, since any priestly activity undertaken within the Church must necessarily be carried out through the proper degrees of legitimate authority, such new undertakings in this matter must only be initiated with the permission of the Bishop. Furthermore, the sacred pastors from the same region or nation should confer with each other on these matters, with the intention of considering the specific benefits of their respective localities, and with reasons that are more suited and appropriate for religious action. If all these things are brought to the attention of the proper authorities, then the effectiveness of the priesthood will not be diminished. Let all be persuaded of this: obedience must be given to the will of the eternal God rather than to the will of men, and apostolic zeal must be offered not for the opinions of each individual, but for the laws or norms of the sacred power. For he who believes that he can achieve success through unusual and

[*Latin ed. p. 696*]

696 Acta Apostolicae Sedis — Commentarium Officiale, ad absurdos modos agendi et ad obtegendum animi sui vacuum, et ad efficiendum operam pro regno Christi. Praeterea, non dissimulo quod putamus sacerdotibus convenire modum agendi rectum huic, de quo diximus, cum de doctrinis socialibus, sicut hodie explicantur, causa versatur. Sunt quidem in hoc tempore qui, ad communistarum, quos vocant, machinationes, id est, ad ea quae temporalem felicitatem pollicentur, animos vertentes, fidem ex animis eripiunt, non modo terrentur, sed etiam ardent animo. Verumtamen Apostolica haec Sedes, documentis recens hac super re datis, luculentem stravit viam, cui se committant omnes, ex qua, salva officii conscientia, nemo excedat. Ex alia vero parte, non desunt qui se pavidos atque incertos ostendant, ad oeconomicam illam rationem, quae a nimio privatarum divitiarum congestu nomen invenit; ex quo gravia consequi detrimenta Ecclesia non semel declaravit. Ecclesia, inquit, non tantum ingentium opum ac vel ipsius possidendi

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iuris abusus indicavit, quos eadem oeconomica ratio parit ac defendit, sed etiam docuit divitiae ac possessiones ad res labore procreandas conferre oportere, cum universae hominum societatis emolumento, itemque cum humanae libertatis dignitatisque tuitione atque incremento. Quae ex utraque oeconomica ratione oriuntur damna omnibus, et peculiari modo sacerdotibus, persuadeant, ut de re sociali doctrinam, quam Ecclesia tradit, fideli animo amplectantur, eamdemque ceteris impertiant ac pro viribus in usum deducant. Haec enim doctrina una potest tam late invalescentibus malis mederi; quandoquidem omnia iustitiae unaque simul caritatis officia summa perfectione componit; ac talem excitari iubet societatis ordinem, qui singulos cives non opprimat, neque ob nimium utilitatis cuiusque suae studium invicem eos distineat, sed omnes potius quodam mutuarum rationum concentu fraternaeque necessitudinis vinculis devinciat.

[*Latin ed. p. 697*]

697. The Acts of Pope Pius XII: Priests, following the footsteps of the Divine Master, should, according to their ability, attend to the needs of the poor and of workers, and to all those who are in difficult circumstances; among these, as everyone knows, are many who come from the very midst of society, and even from the ranks of the priesthood itself. Nevertheless, they should not neglect those who, although possessing sufficient fortune, are nevertheless afflicted by poverty of spirit; and therefore, they should be called to a complete renewal of life, recalling the example of Zacchaeus, who said: "Behold, I give half of my goods to the poor, and if I have defrauded anyone of anything, I will restore it fourfold." When the matter at hand concerns social issues, pastors never forget the duty they owe: they should readily and without hesitation present the principles of doctrine, which, in the various classes of society, pertain to the right of ownership, to wealth, to justice, and to charity; and they should teach by their own example how these principles can be effectively implemented. 8 9. These precepts of doctrine must be brought to fruition by the laity. If they are not equal to the task, let the pastors instruct and guide them as appropriately as possible. Here, it seems opportune to address the domestic difficulties that afflict many priests, especially in those regions that have suffered the greatest losses, either as a result of the recent war, or due to the state of political affairs. We are deeply concerned by the conditions of these affairs, and we leave nothing undone that is within Our power to alleviate the calamities and hardships of so many in need. You know well, Venerable Brothers, that We—in those places where the needs appear to be greater—through the Sacred Council for the Discipline of the Clergy, have granted extraordinary faculties to the bishops, and have issued special norms, by which the more serious disparities in economic matters may be addressed

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in a just manner. Luke, 19, 8.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698, concerning matters pertaining to priests in each of their dioceses. And it has come to Our knowledge that, in some places, not a few sacred ministers, certainly deserving of praise, have obeyed the instructions of their pastors; but in some places, due to existing difficulties, the prescribed norms have not entirely achieved their intended effects. Therefore, We urge you to, with a paternal spirit, persevere in this undertaking, since it is not permissible to deprive those laborers sent into the Lord's vineyard of daily bread. Regarding this matter, do not hesitate to inform Us repeatedly of those who have achieved success in their endeavors. And furthermore, We commend these measures most highly, Venerable Brothers, which you will discuss among yourselves, so that not only may the priests lack nothing necessary for their daily sustenance at present, but that provision may also be made for them in the future, through established regulations and appropriate means – which We greatly approve of, as it is done in civil society – especially when those same priests are afflicted by illness, or suffer from weakened health, or are advanced in age. In this way, you will relieve them of concern regarding their future state of life. In this regard, it pleases Us to express Our gratitude to the priests who, setting aside any inconveniences that may arise for themselves, will come to the aid of their colleagues in the sacred ministry, especially those who are in need, or who are affected by old age or infirmity. For those who do this, offer a splendid example of that mutual charity which Christ gave to His disciples as a sign, by which they would be recognized by all: "By this shall all men know that you are my disciples, if you have love one for another." We also implore that all priests of every nation may be united more closely by the bonds of fraternal charity, so that it may be made ever more evident that they, as ministers of the common Father of all, are united in the same spirit of love throughout the world.

But you are undoubtedly aware that you cannot fully remedy the serious difficulties of this cause, unless the faithful...

[*Latin ed. p. 699*]

699 The Acts of Pope Pius XII also remind us that each of us is bound by duty to assist the clergy, in whatever way we can, and that all suitable means must be employed to achieve this end. Therefore, you must exhort the faithful entrusted to you to fulfill their duty of providing assistance to priests who are in need, since the sentiment of the Divine Redeemer always holds true: "For the scripture saith: The laborer is worthy of his reward." How can we expect the ministers of the sacred rites to diligently perform their duties if they lack the necessities of life? Furthermore, those who neglect this duty, even if unwillingly, pave the way for enemies of the

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Church, making it easier for them to reduce the clergy to poverty in many nations, thereby depriving them of legitimate authority. Moreover, those who govern the state should consult with the clergy regarding the needs of the clergy in different circumstances, since from this consultation many benefits can arise for the citizens, their morals, and the common good of society.

91 Finally, before concluding this writing, We cannot refrain from briefly reiterating certain exhortations that you must keep constantly before your eyes, since they are to be considered the norms of your life and renewal. Since we are priests of Jesus Christ, we must strive to ensure that the redemption of souls, as He Himself said, has the most powerful effect on the hearts of individuals. With a serious and attentive spirit, we must address the most pressing needs of our time, guiding those brothers who have strayed from the right path, or who are blinded by the darkness of cupidity, back to Christian principles; illuminating the people with the light of Christian doctrine, governing them according to Christian norms, and deeply instilling in them the awareness of Christian duties; and finally, encouraging all to courageously strive for the cause of truth and justice.

[*Latin ed. p. 700*]

Acta Apostolicae Sedis - Official Commentary 700 We shall only attain the proposed goal when we have reached such a height of sanctity that, having received life and virtue from Christ, we may pour it forth into others. Therefore, we exhort each priest, following the Apostle's exhortation: "Do not neglect the grace that is in you, which was given to you... with the laying on of hands of the presbyterate"; "In all things shew thyself an example of good works, in doctrine, in integrity, in gravity," so that he who is opposed may be ashamed, having nothing evil to say about us. Beloved sons, making great use of the grace of the ministry you have received, live in such a way that the same may flourish in you, and bear abundant fruit, which will contribute greatly to the spiritual benefit of the Church and to the amendment of its enemies. And that this paternal exhortation of Ours may happily succeed, we also remind you, again and again, with these words, which seem so appropriate, especially during this Sacred Year: "Be renewed... in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth"; "Be ye therefore imitators of God, as dearest children: and walk in love, as also Christ loved you and gave himself for you an offering and a sacrifice to God"; "Be filled with the Spirit, speaking to yourselves in psalms and hymns, and in spiritual canticles, singing and chanting in your hearts to the Lord"; "By all prayer and supplication praying at all times in the spirit."

9 2 93 9 4 95 9 8 9 7 Remembering these exhortations of the Apostles, we urge you, O pastors, that, during this same Sacred Year, you devote yourselves to Spiritual Exercises, according to the order given in 1 Timothy,

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4:14; Titus, 1:7, 8; Ephesians, 4:23, 24; Ibid., 5:1, 2; Ibid., 5:18, 19; Ibid., 6:18.

[*Latin ed. p. 701*]

The Acts of the Most Holy Pope Pius XII, number 701, state this; so that, moved by the ardor of piety which you will receive from this, you may also more readily invite the hearts of others to obtain the treasures of divine grace. But when you will experience in a particular way how difficult it is to proceed along the arduous path of sanctity, and when you are entrusted with duties, then, raising your eyes to her and with a confident heart, turn to her who is the Mother of the Eternal Priest, and also the most loving Mother of the Catholic clergy. You know well the benevolence of this Mother towards you, and in many places, through the mercy of that Immaculate Heart, you have often aroused great faith and piety in the Christian people. While all are loved by the Virgin Mother of God, she embraces priests with a singular affection, those who reflect the living image of Jesus Christ in themselves. Therefore, when you have considered this singular love and the special protection of the Most Blessed Virgin for you all, you will feel that your efforts to strive for sanctity and to perform the priestly duties are made easier. We wish to commend all priests, wherever they may be on earth, to the Blessed Mother of God, the intercessor for heavenly graces, so that, through her intercession, God may command the most abundant outpouring of His Spirit; may He urge all ministers of the sacred rites to sanctity, and may He encourage the human race with renewed morals. Hoping that these happy and salutary things will occur through the intercession of the Immaculate Virgin Mary, we implore an abundance of heavenly gifts for all; especially for those prelates and priests who, having defended the rights and the freedom of the Church according to the conscience of their office, suffer persecution, imprisonment, and exile. We follow them with special charity; and, that they may continue to excel in strength and virtue in that priestly service which they have so far demonstrated as an example, we encourage them with a paternal heart.

[*Latin ed. p. 702*]

702 Acta Apostolicae Sedis - Official Commentary. These are matters concerning the aforementioned offices, and are a witness to the paternal will of Our own Apostolic Benediction, which We most lovingly impart to you individually, Venerable Brothers, and to your entire clergy. Given in Rome, at St. Peter's, on the twenty-second day of the month of September, in the year of the Great Jubilee of 1840, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 703*]

Index 703 INDEX * Adhortationis ad clerum universum « Menti Nostrae... » INTRODUCTIO PAG. Vox Divini Redemptoris et Principis Apostolorum. Praecipua cura Summi Pontificis pro sacerdotibus et gratus

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animus erga eos. Sacerdotium, magnum Dei donum. Oportet illi fideliter respondere 657-658 659-660 PARS I SANCTITAS VITAE SACERDOTALIS Perfectio consistit in fervore caritatis, qui sacerdotem addecet. . . 660-661 IMITATIO CHRISTI Coniunctio intima cum Christo, uti summo Exemplari. Initium christianae perfectionis est humilitas, quae ducit ad voluntatis immolationem per oboedientiam. Custodia caelibatus per vigilantiam et orationem, devitando familiaritatem. Sacerdos, a divitiis terrenisque rebus abalienus, omnibus virtutibus ornatus sit 661-663 663-664 664-665 NECESSITAS GRATIAE SUPERNAE AD IMITATIONEM CHRISTI PERSEQUENDAM Vita sacerdotis imitari debet sacrificium Christi, Sacerdotis et Victimae in monte Calvariae et in Eucharistico Sacrificio, ex quo thesauros gratiae haurit ad sanctitatis verticem assequendum. . . 665-669 NECESSITAS ORATIONIS ET EXERCITIORUM PIETATIS Recitatio divini Officii, uti vox Christi et Ecclesiae, medium efficax sanctificationis, si recta intentione una cum Christo atque diligenti meditatione absolvatur. Pietatis exercitia fovenda: Meditatio sacra cotidiana, supplicatio Vocalis, incensa erga Christi Matrem pietas, visitatio eucharistica, perscrutatio conscientiae, frequentia Paenitentiae Sacramenti, in spiritualibus consilium, Exercitia spiritualia. . . * Ad utilitatem lectorum Index proponitur. 669 671 671-675

Translation:

Index 703 INDEX * Of the Adhortation to the entire clergy « Menti Nostrae... » INTRODUCTION PAGE. The Voice of the Divine Redeemer and Prince of the Apostles. The Supreme Pontiff's paramount concern for priests and his grateful sentiment towards them. The priesthood, a great gift of God. It is necessary for them to respond faithfully 657-658 659-660 PART I THE HOLINESS OF THE PRIESTLY LIFE Perfection consists in the fervor of charity, which befits the priest. . . 660-661 IMITATION OF CHRIST Intimate union with Christ, as the supreme Example. The beginning of Christian perfection is humility, which leads to the offering of one's will through obedience. The observance of celibacy through vigilance and prayer, avoiding familiarity. The priest, detached from earthly riches and things, should be adorned with all virtues 661-663 663-664 664-665 THE NECESSITY OF SUPERNATURAL GRACE FOR PURSUING THE IMITATION OF CHRIST The priestly life must imitate the sacrifice of Christ, Priest and Victim on Mount Calvary and in the Eucharistic Sacrifice, from which it draws treasures of grace to attain the summit of holiness. . . 665-669 THE NECESSITY OF PRAYER AND PIOUS EXERCISES The recitation of the Divine Office, as the voice of Christ and the Church, is an effective means of sanctification, if it is performed with a right intention, together with Christ, and with diligent meditation. Pious exercises to be fostered: Daily sacred meditation, vocal prayer, devotion towards the Mother of Christ, Eucharistic visitation, examination of conscience, frequent reception of the Sacrament of Penance, spiritual direction, spiritual exercises. . . * For the benefit of the reader, an Index is

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provided. 669 671 671-675

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Commentarium Officialis

PARS II

SANCTITAS IN SACRO MINISTERIO

PAG.

Sacerdos, dispensator mysteriorum Dei, apostolatum exercens, iuxta formas quibus hodie christifideles indigent et cum Christo coniunctus, caveat "actionis haeresim," aemulator sanctorum.

Sacerdos, Christi exempla persequens per caritatem, cum temperata terrenarum rerum abstinentia et congrua doctrina, sacerdotale munus magis salutiferum reddat, uti fulget in vita Sanctorum ac praesertim S. Iosephi Cafasso.

675-678

678-681

PARS III

NORMAE AD HODIERNAE VITAE USUM

Recta selectio cleri.

Cura vocationum.

Institutio intellectualis, litteralis et scientifica.

Necessitas doctrinarum philosophicae, et theologicae.

Institutio spiritualis et moralis.

Cura novellorum sacerdotum.

Bibliothecae in usum cleri.

681-684

684-687

687.

688.

689-691.

691-693.

693-694.

PARS IV

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DIFFICULTATES PRAECAVENDAS

Pericula, nostrae aetatis.

Clerus et quaestio socialis.

Sollicitudo Summi Pontificis pro clero indigenti.

Monita, hortamenta ac vota pro omnibus Dei Ministris, praesertim pro iis Antistitibus ac Sacerdotibus, qui persecutionem patiuntur.

694-696

696-697

697

699-702

[*Latin ed. p. 705*]

Year and Volume XXXXII, October 28, 1950 (Series II, Volume XVII), No. 14.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF THE POPES. CONSTITUTIONS OF THE POPES.

PIUS. APOSTOLIC LETTER CONCERNING THE VICARIATE APOSTOLIC OF KILIMANJARO (TANGA), IN AFRICA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY,

It greatly benefits the most extensive territories, among which many are still lacking the light of the Gospel, to divide them and to establish new missions, entrusting them to the care of apostolic heralds of the Gospel.

This office is recognized as belonging solely to the Holy See.

Therefore, it seemed fitting to Our Venerable Brothers, the Cardinals of the Most Holy Roman Church, to whom the governance of the Sacred Congregation for the Propagation of the Faith has been entrusted, to divide the territory of the Vicariate Apostolic of Kilimanjaro in British East Africa, which has been diligently cared for by members of the Congregation of the Holy Spirit, and to establish a new Apostolic Prefecture there.

Having received the favorable opinion of the Venerable Brother David Mathew, titular Archbishop of Apamea in Bithynia and Apostolic Delegate in British East and West Africa, those Cardinals, using the faculties granted to them by Us especially for this jubilee year, in plenary sessions held on the third day of the past month, after mature deliberation and consideration of

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the increases,

46 - ACTA, Volume XVII, No. 14. - 28-10-1950.

[*Latin ed. p. 706*]

Acts of the Apostolic See 706. For these many years, members of the Institute of Charity (commonly known as the Eudist Fathers) have reported on their work, since the year 1945, in the eastern part of the Vicariate, in spreading the Catholic faith. This eastern portion of the Apostolic Vicariate of Kilimanjaro, namely the civil districts of Tanga, Pangami, Eendeni, and Lushoto, that is, the civil province of Tanga, except for the district of Pare, was separated from the territory of that Vicariate, and a new Apostolic Prefecture, to be called "Tangaënsem," was established. It was decided to entrust this Prefecture, with the approval of the Apostolic See, to the diligent care of the aforementioned members of the Institute of Charity. We, approving and ratifying the judgment of the Sacred Congregation of Propaganda Fide, confirm it with Our supreme authority, and therefore, by the force of these letters, We decree and declare the Apostolic Prefecture of Tangaënsem to be erected and established. We grant to this new Apostolic Prefecture and to its temporary superiors all the rights, privileges, honors, and powers that other Apostolic Prefectures in the Catholic world, and their administrators, enjoy by common right, and We likewise impose upon them the same obligations and duties. We will and command that all of the above be considered ratified and valid, and that they shall remain so, notwithstanding any contrary provisions. These letters shall have the same full faith and credit as if they were transcribed and signed by a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this division, erection, constitution, commission, statute, confirmation, and Our will. If anyone should presumptuously attempt to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord 1950, on the second day of the month of April, in the twelfth year of Our pontificate.

For His Holiness:

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI
Prefect of the Congregation of Propaganda Fide
[Signature]
Alfonsus Carinci, Archbishop, Title of Seleucia, Delegate
[Signature]
Francis Hanniba 1 Ferretti, Protonotary

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[Signature]

[*Latin ed. p. 707*]

Acta Pii PP. XII 707 II. GUAYAQUILENSIS (GALAPAGENSIS) From the territory of the Diocese of GUAYAQUIL, the islands commonly called (GALÁPAGOS) are separated, and the territory of these islands is erected into the Vicariate Apostolic of GALAPAGENSIS. PIUS, Bishop, Servant of the Servants of God, desiring to leave a lasting memorial, has considered it opportune to dismember the territory of certain dioceses, and to establish new ecclesiastical divisions, so that pastors may more easily and effectively provide sustenance to their flocks. Moved by this counsel, we have gladly accepted the petitions which the venerable Brother Joseph Felix Heredia Zurita, Bishop of Guayaquil, earnestly requested from Us, namely, that the islands of Galápagos be separated from his diocese, and that a new Vicariate Apostolic be established there, so that the spiritual needs of the Christians residing there may be more fully attended to. Having heard the venerable Brother Ephraem Forni, titular Archbishop of Darnitano, Apostolic Nuncio in the Republic of Ecuador, and having consulted with the Most Reverend Cardinal Prefect of the Sacred Congregation of the Consistorial Secretariat, and having provided what was necessary, and having obtained the consent of those whose interests are involved, after mature deliberation and with full knowledge, by the fullness of Our apostolic authority, we separate the islands of Galápagos, which bear the names of Isabela, Fernandina, San Salvador, Santa Cruz, San Cristóbal, and other smaller islands surrounding them, from the aforementioned Diocese of Guayaquil, and we erect and establish the entire territory of these islands into a new Vicariate Apostolic, to be called Galapagensis, fully subjecting it to the jurisdiction of the Sacred Congregation of Propaganda Fide. To this new Vicariate Apostolic, and to its Vicars Apostolic for the time being, we grant all rights, privileges, honors, and powers, with which other Vicariates Apostolic in the world and their superiors are commonly endowed, and we likewise subject them to the same obligations and duties with which others are bound. To all of the foregoing, as stated and established above,

[*Latin ed. p. 708*]

The Acts of the Apostolic See – Official Commentary 708: We hereby mandate the execution of that which has been mentioned above, appointing the aforementioned Reverend Father as Our Nuncio in the Republic of Ecuador, or him who presided over the execution of the aforementioned act for the same Nunciature, and We grant him the necessary and appropriate powers, including the power to delegate to any man established in ecclesiastical dignity, any person he deems suitable for the purpose in question, and We impose upon him the obligation to transmit to the Most Holy Congregation of the Consistory, as soon as it is permissible, an authentic

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copy of the acts of the execution. Furthermore, We will and order that all that We have decreed be considered valid and remain so, notwithstanding any contrary provisions whatsoever. Moreover, We will that these Letters, whether transcribed or excerpted, even if printed, shall have the same full validity as if they were presented in their original form, provided they are signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, subjection, statute, deputation, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the sixth day of the month of May, in the twelfth year of Our Pontificate.

For His Holiness,

The Secretary of State,

F. Card. MARCHETTI SELVAGGIANI

Archbishop,

F. Card. PIAZZA

Prefect of the Congregation,

S. Collegio Decanus

8. C. Consistorialis

a Secretis

Arthurus Mazzoni,

Bernardus De Loco

© Plumbi Reg. in Cane. Ap., vol. LXXIX, n. 43: - A l. Trussardi.

Proton. Felicis,

Apost. Proton.

Apost.

[*Latin ed. p. 709*]

Acta Pii PP. XII 709 III. CAFAELANDENSIS (LIPENSIS) DIOCESIS. SEDES EPISCOPALIS TRANSFERTUR ET EIUS APPEL LATIO LINENSIS NOMINE MUTATUR. PIUS EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM, Apostolicis sub plumbo Litteris, ea est in praesenti, a fel. rec. Pio Undecimo, Decessore Nostro, die vicesima prima Iunii mensis, anno millesimo nongentesimo vicesimo sexto, datis, latissimo dioecesis Botucatuensis territorio dismembrato, nova erecta est dioecesis Cafaelandensis, cuius episcopalis sedes et cathedra Cafelandiae constituta et S. Elisabeth, Hungariae Reginae, ecclesia in cathedralem

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evecta. Quum vero, postremis potissimum hisce annis, Lins urbs tantum susceperit incrementum ut princeps dioecesis Cafaelandensis evaserit urbs, et aptior visa sit Episcopi sedes, quippe quae commodioribus pluribus viis terrestribus et aereis cum ceteris dioeceseos urbibus et oppidis coniuncta est, quaeque humano civilique cultu et oeconomicis operibus praestat, seminari umque minus dioecesanum in ea exstat, venerabilis Frater Henricus Gelain, hodiernus dioecesis istius Episcopus, ceteris ecclesiasticae provinciae S. Pauli in Brasilia Antistitibus consentientibus, ab Apostolica Sede postulavit, ut sedes episcopalis et cathedra a Cafelandia urbe in memoratam Lins urbem transferri nomenque dioecesis in Linensem mutari possit. Sacra vero Congregatio Consistorialibus Negotiis praeposita, audito venerabili Fratre Carolo Chiarlo, Archiepiscopo titulari Amideno et in Brasiliana Republica Nuntio Apostolico, facultatibus utens, sibi a Nobis per totum hunc iubilarem annum concessis, omnibus mature perpensis, ac certa scientia, praefatis precibus libenter annuit, et, suppleto, quatenus opus sit, aliorum interesse habentium aut habere praesumentium consensu, ea quae sequuntur decrevit: 1) Sedes et Cathedra Episcopalis dioecesis Cafelandensis, hactenus Cafelandiae exstans, ab hac urbe ad Lins urbem transfertur; quae idcirco ad civitatis episcopalis gradum et dignitatem evehitur cum omnibus iuribus, privilegiis et praerogativis, quibus ceterae episcopales sedes pollent; 2) Dioecesis Cafelandensis eiusque pro tempore Episcopus in...

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis – The official commentary of the Linensis Vicariate will henceforth be called the Linensis Vicariate; and the same shall remain a suffragan of the metropolitan Church of St. Paul in Brazil; 3) The parish church, dedicated to the honor of St. Anthony the Confessor and Doctor, located in the city of Lins, is raised to the rank of a Cathedral; however, the former Cathedral Church of Cafelandia shall henceforth be called a co-cathedral; 4) The diocesan curia is also transferred to the city of Lins, together with all documents and records pertaining to the diocese, to be religiously preserved in its archives. We, approving and ratifying this decision of the Sacred Congregation of the Consistory, and holding it valid with the supreme authority of Our own power, hereby confirm, and We will and command that all that has been stated and established above shall be valid and remain so, notwithstanding any contrary provisions. For the execution of all these matters, We appoint the aforementioned venerable Brother as Apostolic Nuncio in the Republic of Brazil, or whoever presides over the execution of these matters in the same Nunciature, with the faculty of delegating any man constituted in ecclesiastical dignity, and We impose upon him the duty of transmitting to the Sacred Congregation of the Consistory an authentic copy of the acts of execution as soon as possible. These Letters, whether transcribed or excerpted, but signed by

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the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, We wish to be held to be entirely true and valid, just as they would be if presented in their original form. To no one shall it be permitted to infringe or contradict this page of Our confirmation, appointment, concession, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty, on the twenty-seventh day of the month of May, in the twelfth year of Our pontificate.

For the Sacred Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Prefect

Fr. A. I. Card. PIAZZA, Secretary

Alfonsus Carinci, Archbishop, Title of Seleucia, Protonotary Apostolic

Francis Hannibal Ferretti, Protonotary Apostolic

(signatures and seals follow)

[*Latin ed. p. 711*]

711 IV. MEXICANA (TOLUCENSIS). From the territory of the Archdiocese of MEXICANA, a certain western portion is separated, and a new diocese is erected, to be called TOLUCENSE. PIUS, SERVUS SERVORUM DEI, for the perpetual memory of this event. If a diocese abounds with such a vast territory and so great a number of the faithful, that it can scarcely be governed with due diligence by even the most vigilant Prelate, it is the duty of Our Apostolic solicitude to divide it and to establish new dioceses therefrom, to be entrusted to the care of other Pastors. Moved by this consideration, and having before Our eyes the favorable opinion of the Most Reverend Brother William Piani, titular Archbishop of Nicosiensis and Apostolic Visitor in the Republic of MEXICANA, and after consultation with the Most Reverend Fathers, Our Cardinals, Prefects of the Consistorial Congregations of the Holy Roman Church, We have readily decided to grant the supplications of the Most Reverend Brother Aloysius Martínez, Archbishop of MEXICANA, who earnestly requested from the Apostolic See that a certain portion situated to the west of his vast archdiocese be separated, because the spiritual needs of the faithful in that area require special care, and that a new diocese be erected there. Having, therefore, obtained, as far as necessary, the consent of others who may be concerned or who may presume to have an interest, and after mature deliberation and with certain knowledge, by the fullness of Our Apostolic power, We separate from the territory of the Archdiocese of MEXICANA twelve *Vicariados foráneas*, as they are currently called, together with their respective parishes and filial churches, namely: Almoloya Jurez, Coatepec Harinas, Ixtlahuaca, EI Oro, Sultepec, Tejupilco, Temoaya, Teenancingo, Tenango dei

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Valle, Tianguistengo, Toluea, Valle del Bravo; and We erect and establish a new diocese from the entire territory of these *Vicariados foráneas*, which We decree shall be called the Diocese of TOLUCENSE, from the city of Toluea. The boundaries of this new diocese extend as follows: to the north and east, the common boundaries of the *Vicariados foráneas* called EI Oro, Ixtlahuaca, Temoaya, Tianguistengo-Jilotepec, Tlaneplanta, Temascalcingo; to the west, the Archdiocese of Moreliensem and the Diocese of Tacambarensem; to the south, the Diocese of Chilapensem and the Diocese of Cuernavacensem. Diocese.

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - We hereby decree that the suffragan diocese is established and constituted in relation to the archdiocese of Mexico, and that, for the time being, its bishops are placed under the jurisdiction of the Metropolitan Archbishop of Mexico. We establish the episcopal see in the city of Toluca, from which the diocese derives its name; therefore, we raise that city to the rank of a city of the diocese. We establish the bishop's chair in the parish church located there, dedicated to Saint Joseph, the Spouse of the Blessed Virgin Mary; and accordingly, we raise that church to the rank and dignity of a cathedral church; and we grant to the bishop and to the bishops of Toluca, for the time being, all the rights, honors, privileges, insignia, by which other cathedral churches and their prelates are commonly endowed; and at the same time, we subject them to the same burdens and obligations to which other bishops are subject. Furthermore, in order to fulfill the prescriptions of canon law and to enhance the greater decorum and utility of this new cathedral church, we decree that a Chapter of Canons be established in it, according to the norms to be set forth in other Apostolic Letters. As long as this diocese lacks a senatus of bishops, diocesan consultants shall be chosen and employed for the purpose of legal proceedings. A suitable portion of the revenues and assets belonging to the archdiocese of Mexico shall constitute the endowment of the episcopal see, as well as the emoluments and offerings of the Curia, which are customarily given by the faithful, for the benefit of which the same diocese has been established. Furthermore, with regard to the governance and administration of the diocese, we strictly command that all matters pertaining to the election of a Capitular Vicar or Administrator in the event of a vacancy, to the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed in accordance with the prescriptions of the sacred canons. We also desire that, as soon as it is possible, at least one seminary be established in accordance with the prescriptions of canon law and according to the regulations established by the Holy Congregation for Seminaries and Universities; from which, young men shall be chosen and sent to the city, so that, under our watchful eye, in the Pontifical Pio Latino Americano College, they may be instructed in philosophical and theologi-

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cal disciplines, for the good of the Church. We further decree that, as soon as these Letters of Ours are put into effect, the clergy shall be considered to be assigned to that church, in the territory of which they legitimately reside. Finally, we command that all documents and records pertaining to the new diocese of Toluca and its clergy, faithful, and temporal goods, be transmitted from the Curia of Mexico to Toluca, to be diligently preserved in its own archive. For all of the matters above, as they have been arranged and established for execution, we appoint the venerable Brother mentioned above, the Apostolic Visitor in the Mexican Republic, and we grant him the necessary and appropriate powers, including the power to delegate to any man of ecclesiastical dignity, for the purpose of carrying out what has been stated.

[*Latin ed. p. 713*]

We impose upon the Most Holy and Venerable Fathers, the Cardinals, this safe and binding obligation, that they transmit to the Most Holy Congregation of the Consistory, as soon as it shall be permissible, a certified and authentic copy of the acts of the completed execution. These present Letters, and everything contained therein, even concerning those who may be present, or who may presume to have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not consented to the foregoing, shall never, at any time, be subject to the defect of fraud, or deception, or nullity, or of our intention, or by any other, even substantial and unforeseen, defect, be noted, impugned, or brought into controversy, but that they, as having been made and issued with full knowledge and authority, shall forever remain valid, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene these, we will and decree that it shall be utterly void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, even those worthy of special mention, to all of which we derogate by these presents. Finally, we will that to the transcripts, or extracts, even printed, of these Letters, if signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office, the very same faith be given, as would be given to these present Letters, if they themselves were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and of Our will. If anyone should presume with rash audacity to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and fifty, on the

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fourth day of the month of June, in the twelfth year of Our Pontificate.

Pro S. K. E. Cancellario

F. Card. MARCHETTI SELVAGGIANI

Fr. A. I. Card. PIAZZA
S. Collegii Decanus
8. C. Consistorialis a Secretis
Alfonsus Carinci, Archiep. Tit. Seleuc, Dec. Proton. Apost*
Bernardus De Felicis, Proton.
Loco
£ß Plumbi Reg. in Cane.
Ap., vol. LXXIX, n. Pl. - A l .
Trussardi.
Apost.

[*Latin ed. p. 714*]

Acta 714 of the Apostolic See, Official Commentary, APOSTOLICAE I: "The TEMPLE ((called AD ARCEM)) is dedicated to God in honor of Saint FRANCIS of ASSISI, located in VITERBO, and is endowed with the title and privileges of a Minor Basilica. PIUS PP. XII, for the perpetual memory of this event. — This illustrious region, indeed the "Patrimony of Saint Peter," having been its head, and owing to the numerous reasons and connections it has with the Apostolic See, deserved to be called the "City of the Pontiffs." Thus, the city of VITERBO, rich in historical monuments, is the most abundant in historical monuments, with which its citizens have entrusted the preservation of memories, both religious and civil. It seems that this occurred in the Franciscan Temple, which, entrusted to the care and diligence of the Order of the Friars Minor Conventual, was begun and built by Our Predecessor, Gregory IX, in the year 1337, while the memory of the blessed arrival of Saint Francis of Assisi was still fresh. Admirable in its size and majesty, and constructed in the Gothic-Cistercian style, it rises above the area of the very ancient Lombardic Fortress and the Roman Church of Saint Angel, and immediately became a beloved place for the Roman Pontiffs and their court, as well as for the citizens of VITERBO. Within it, polychrome and sculpted marbles from the pontificates of Clement IV and Hadrian V, may they rest in peace, are prominent monuments of Our Predecessors, and of some Cardinals and Bishops who wished to have their mortal remains placed in the Franciscan Temple of VITERBO. Furthermore, the chapels, built from the 14th century onwards, and especially the chapel called "of Pity," which wonderfully exhibits the famous image of Saint Sebastian "of Lead," adorn the Temple itself and enhance its splendor. Moreover, since the Roman

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Pontiffs resided for a long time in the city of VITERBO, the Temple, like the adjacent "Palace," called "of the Pontiffs," became so renowned that many solemnities were celebrated there, among which the canonization of Saint Richard, Bishop of CHICHESTER in ENGLAND, which took place in the year 1263, is worthy of mention, and which, with the presence of many faithful, was often visited by many servants of God, among whom was also Saint Rose of VITERBO."

[*Latin ed. p. 715*]

715. Saint Bernardine of Siena, whose tomb, placed at the front of the church, still inspires admiration and veneration. Through many fortunes and vicissitudes, the aforementioned temple, during the most recent and terrible war, was struck by fiery projectiles from the sky, causing great damage and destruction; but such was the cooperation of the Conventual Friars and the piety of the citizens, that, after the original architecture was discovered and brought to light, it was happily restored from the ruins, more beautiful than before. Moreover, although the war itself almost destroyed the most precious relics of the Saints, preserved with piety in the same temple, it never diminished the devotion of the faithful, but rather, the works dedicated to the Immaculate Virgin Mary flourished even more, and the number of members of the Third Order of Saint Francis of Assisi increased. In order that the restoration of the aforementioned temple to public and liturgical worship might be even more pleasing and welcome, a beloved son, the Procurator General of the aforementioned Franciscan Order, made supplications to Us, so that We might deign to honor the temple of Saint Francis of Viterbo with the dignity and privileges of a Minor Basilica. We, considering with attention the frequent and longstanding bonds between the city of Viterbo, the aforementioned Franciscan temple, and the Roman Pontiffs, and wishing to reward, with a fitting recompense, the diligent efforts of the Conventual Friars and the fervent piety of the faithful, have decided, with the recommendation of the Most Reverend Brother Adelchi Albanesi, Bishop of Viterbo and Tuscany, and Abbot of the Territorial Abbey of San Martino al Monte Cimino, to grant these requests. Therefore, having also heard the Most Reverend Father Clement, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of the present letters, and perpetually, We elevate the temple, now called "ad Arcem," dedicated to God in honor of Saint Francis of Assisi, located in Viterbo, to the rank of a Minor Basilica, with all the privileges that rightfully belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and shall be fully supported and shall be rightly judged and defined;

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and shall be void and of no effect from now on, if anything to the contrary should occur.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - Official Commentary, concerning which, anyone, with any authority whatsoever, may have attempted to interfere, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of December, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal governing the public affairs of the Church, Gildo Brugnola, to the Diplomatic Office, concerning the granting of: TO THE CHURCH DEDICATED TO GOD IN HONOR OF SAINT HELENA, THE VIRGIN, LOCATED IN THE PLACE COMMONLY CALLED "BIRCHIRCARA," WITHIN THE TERRITORY OF THE MELITAN ARCHDIOCESE, WHICH IS DECORATED WITH THE TITLE OF MINOR BASILICA. PIUS PP. XII For the perpetual memory of this matter. — We know for certain that the Island of Malta, to which the message of the Gospel was brought in the very age of the Apostles, has steadfastly and zealously adhered to the Catholic Faith. Therefore, the piety of the Christian people there has inspired the construction of many temples and works of art, which are magnificent monuments of religion, adorning the island in a most fitting manner. Among these, a prominent place is held by the Church, dedicated to God in honor of Saint Helena, the Virgin, located in the district commonly called "Birchircara," which excels in size and is distinguished by its form, its marble, its painted images, and its gold decorations. This edifice, which is both collegiate and parochial, provides for the sacred rites, in which Canons and others diligently participate. In order that the dignity of this temple might be increased and that the devotion and piety of the faithful might be better aroused, the Venerable Brother Michael Gonzi, Archbishop of Malta, earnestly requested that we bestow upon the aforementioned Church the honor of the title of Minor Basilica. We, recognizing the praises of this same temple and, with Our benevolence, desiring that the inhabitants of that place might be drawn to greater diligence in divine matters, have gladly decided to grant these requests. Wherefore, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, and perpetually, We elevate the Church dedicated to God in honor of Saint Helena, the Virgin, located in the place commonly called "Birchircara," within the territory of the Melitan Archdiocese, to the dignity and honor of a Minor Basilica, with all the rights and privileges attached thereto.

[*Latin ed. p. 717*]

Acta Pii PP. XII 717, which rightly pertain to the same subject. Despite any opposing arguments, these matters are not hindered. We decree, estab-

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lish, and decide that these present letters shall remain forever firm, valid, and efficacious; that they shall fully and completely produce and obtain their intended effects; and that those to whom they apply, or may apply, shall now and in the future fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Romae, at the Vatican, under the Fisherman's ring, on the eighteenth day of the month of January, in the year 1950, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Public Affairs of the Church, Gildo Brugnola, the following is issued: A Diploma concerning the Church dedicated to the Most Holy Virgin Mary, Saluted by the Angel, in the city of DREPANENSIS and the diocese, which is to be raised to the title of Basilica Minor and granted honors. PIUS PP. XII For the perpetual memory of this event. — "From this," as Saint Bonaventure says, "it follows that since the Virgin Mary has become the Mother of God, she has also become the Mother of all creatures." Therefore, many temples are erected throughout the world dedicated to this most important Mother, and among these, those that are particularly distinguished and attract a large number of the faithful, are often adorned with greater dignity by the institution of the Roman Pontiffs. Among these, deserving of mention is the Church, dedicated to the honor of the Blessed Virgin Mary, Saluted by the Angel, which was consecrated outside the walls of the ancient city of DREPANENSIS in Sicily, and which has justly gained renown in that region. In the year 1250, a noble man, Ribaldus, Abbot, offered his building, dedicated to the Blessed Virgin, Mother of God, as a sacred place to the Carmelites from Palestine, with great generosity, along with lands and other properties. To this, a distinguished woman, Perna, Abbess, the wife of Ribaldus in another marriage, also contributed her own considerable fortune. This building, dedicated to the image of the Most Holy Mother, and increasingly revered by the Christian people, became too narrow and small, so that, with the addition of funds and money, and at the command of King James of Aragon to the citizens, and especially through the work and dedication of the Carmelites, it grew into a magnificent temple.

[*Latin ed. p. 718*]

Acta Apostolicae Sedis - 718 Official Royal Commentary. Indeed, in the year 1331, a structure was completed, built with a style of construction known as "Gothic," and divided into three wings, which, however, were later joined into a single space due to a new method of construction. Furthermore, this temple, which is eleven *arii* in size, is worthy of admiration, for in its painted panels are depicted the deeds of the Savior and His Most Blessed Mother, as well as other artistic works, among which

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the chapel of the Blessed Virgin Mary is particularly noteworthy, adorned with various colors and silver lamps. Moreover, the fervor and piety of the Christian faithful, who frequently come to this church to implore the Queen of Heaven, have not been wanting; and desiring to increase this devotion, the esteemed son, the current Prior Provincial of the Order of Carmelites of Sicily, has earnestly requested, through our prayers, that we deign to declare this temple a Minor Basilica. We, acknowledging his merits and desiring to promote the cult of the Blessed Virgin Mary in Drepanensium, gladly grant these requests, supported by the recommendation of the Ordinary of that place. Therefore, having heard the Venerable Father Clemente, our Cardinal Micara, Bishop of Veliterno, and Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, we elevate this church, dedicated to the Blessed Virgin Mary, greeted by the Angel, located in the city of Drepanum and in the diocese of the same name, to the dignity of a Minor Basilica, with all the honors and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment onward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of March, in the feast of the Annunciation of the Blessed Virgin Mary, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal, Gildo Brugnola, Office of Pontifical Affairs, entrusted with the dispatch of diplomatic documents.

[*Latin ed. p. 719*]

719> IV. THE VENERABLE SERVANT OF GOD, MARY DE MATTIAS, VIRGIN, FOUNDRESS OF THE INSTITUTE OF SISTERS OF THE ADORATION OF THE MOST PRECIOUS BLOOD, IS DECLARED BLESSED. POPE PIUS XII, for the perpetual memory of this event. — If fortitude, as our Predecessor, Saint Gregory the Great, says, "is to conquer the flesh, to oppose one's own will, to extinguish the delight of present life, to love the hardships of this world for eternal rewards, to despise the blandishments of prosperity, and to overcome the fear of adversity" (Moral., V, 7, 8), then this is a noble ornament for men, but for women, whose nature is weaker, it brings forth a richer harvest of glory and material for virtue. And now, we present this new example of this virtue to the Christian faithful, as the Sacred Jubilee Year approaches, a year which is especially distinguished

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and illuminated by the triumphs of the saints. Therefore, We decree that the Servant of God, Mary de Mattias, be honored among the Blessed, so that young girls, married women, and all may strive to imitate her prudence, and follow her virtuous example. She was born on the fourth day of February, in the year one thousand eight hundred and seventy-five, in the town of Valle Curtia, among a strong and industrious people, the first of four children of John de Mattias and Octavia de Angelis, a family of considerable name and authority, but even more distinguished by their way of living and their unwavering fidelity in marriage. On the same day, cleansed with the waters of baptism, the child, of a somewhat sharp nature, but not yet free from the blunders of youth, had her father, a very kind and upright man, as her guide on the paths of God, and, being docile to his instruction, she became accustomed to curbing her desires. From his lips, she learned, as he explained divine matters, for he had diligently and extensively studied the sacred books. After completing two years, the girl, anointed with the chrism of Confirmation, prepared herself for the struggle of Christian life, and the following year she began to partake of the divine table, and she never ceased to thirst for that Precious Blood, which she tasted in these heavenly feasts, and she was to proclaim it as an unwearied messenger. And when, not deviating from the custom of her peers, she was for some time captivated by the image of the Most Blessed Virgin Mary, placed near a mirror in which she contemplated herself, suddenly her spirit was so touched that truth entered her heart, and she fled from the anxieties of her past life.

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, she publicly displayed those delights, albeit virtuous, enduring hardships, clothed in simple garments, commanding herself, and she grew accustomed to praying more fervently to God, and to exercising her body with voluntary torments, and, to discover which path of life she should choose, she more earnestly sought guidance from the Divine. Furthermore, in that most unjust age in which the Roman Pontist was impiously attacked, and the institutions of the ancients were being confounded, and the fields were made hostile by brigands, the Provident God, who never fails the Church in times of need, willed to heal this His Bride through men adorned with outstanding virtue and fervent zeal for souls: Vincent Pallotti, whom We recently presented among the Blessed in Heaven, and Blessed Gaspard del Bufalo, who founded the Congregation of the Precious Blood. This latter, in the year one thousand eight hundred and twenty-two, while visiting Curtia Valley with sacred discourses, so moved Mary's mind that shortly thereafter she revealed to him what she truly desired, and she sought his counsel regarding the type of religious life she should embrace. The most esteemed priest, having perceived the virgin's virtue, entrusted

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her to the excellent companion, John Merlini, who established a house of his society in that town. Having indeed used this teacher, she finally understood the task entrusted to her, which consisted of attending to the salvation of others, especially of young girls, of instructing them, and of establishing a new Congregation of Sisters to undertake this important work. Without delay, she began to visit young girls and even married women, instructing them in piety and imparting to them the elements of Christian doctrine. But when the time was right, as if setting sail, she launched forth into the deep. With a courageous spirit, she left her father in Curtia Valley, and, not ignorant of teaching, at the urging of the Bishop of Acuti and the Apostolic Administrator of the Anagni diocese, she entered the literary establishment at Louth. In this institution, the girls attended more frequently each day, and from there they departed, not only more refined in manners but also more instructed in doing what is right. However, overwhelmed by the magnitude of her labors, the Handmaid of God fell seriously ill, but after she recovered, she returned with renewed vigor to her undertaking. When the house was too small and damaged by dampness, she moved to more spacious premises, which had belonged to the Bishops of Anagni. In the meantime, on the fifth day of the month of July, in the year one thousand eight hundred and thirty-five, she founded the Congregation of the Sisters of the Adoration of the Precious Blood, which, corresponding to the Congregation of Blessed Gaspard del Bufalo, is dedicated to the religion of our Redemption's Price, and which seeks to make those whom the Blood of the Savior has redeemed, especially the youth, a "kingdom" for God. Now, a clear spring flowed forth from the published mountain of Acuti.

[*Latin ed. p. 721*]

The Acts of Pope Pius XII, page 721, recount how the salutary influence of this woman quickly spread throughout the land, irrigating almost everything. This community, which the Blessed Virgin Mary herself wished to be devoted to, was guided by her, like a most prudent mother of a family, until her death; she tempered the rules with wisdom, and her letters were filled with prudence. Extremely devoted to poverty, honored by perpetual virginity, obedient and submissive to the Prelates, inflamed with charity towards all, possessing a humble spirit, subjecting herself to voluntary penances, and constantly fixed in God, she was an outstanding example of perfection to her companions and all those entrusted to her. It is difficult to express how much she was concerned in carrying out her duties, how often she was burdened by anxieties, how often she was broken by labors, in which circumstances her fortitude shone forth as a particularly notable virtue. That house in Acutina, which she inhabited with her sisters with the permission of the diocesan Prelate, was suddenly taken away from her. Superiors sometimes judged her progress less favorably, and the difficulties of the

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Institute hindered its advancement. Certain members, somewhat stubborn and unyielding, criticized her moderation, and even the common people, sensing the innocence of the virgin, spoke ill of her. She bore all these things with moderation, a "woman of valor," never turning with Christ Crucified, her Master. Although she was often weakened by illness, she frequently visited the homes, of which she established nearly sixty, always striving to promote the glory of God and the salvation of souls. Pope Pius IX, of blessed memory, our predecessor, favored her greatly and supported her endeavors with generosity. Gathering the fruits of her glorious labor, she returned to the city where she had previously established the homes of the Congregation, and there, weakened by illness, she completed the arduous struggle of her life. On the twentieth day of August, in the year one thousand eight hundred and sixty-sixth, as she was breathing her last, and a priest was reciting the hymn "The King's banners proceed," she raised her eyes to the small statue of the Virgin Mary placed near her, and after struggling against the darkness of this world, she surrendered her soul to the triumphant virgins who "follow the Lamb wherever he goes." A crowd, gathering around her lifeless body, cried out, "Saint!" And the Supreme Pontiff, Pope Pius IX, who had prayed for her while she was dying, arranged for a most beautiful tomb to be built in Agro Verano, at his own expense, as a testament to his piety. The name of the Handmaid of God, which she herself had earned even in life, shone even more brightly after her death, and her fame for virtues, which God seemed to have confirmed with miracles, spread so widely that, after the ordinary investigations were completed, the cause for the recognition of the blessedness of Mary De Mattias was begun before the Sacred Congregation of Rites; and the Commission for the introduction of this cause was appointed by the Venerable Pope Pius X, our predecessor, on the ninth day of December, in the year one thousand.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - The official commentary for the year nineteen hundred and thirty-three was signed by his hand. Therefore, after all matters that were to be considered in this kind of judgment had been addressed, the discussion began regarding the virtues, whether theological or cardinal, of the Handmaid of God, which, after careful investigations, repeated testimonies, and deliberations, were deemed to have reached the heroic degree. This was decreed by Pope Pius XI, and also by Our Predecessor, in a decree issued on the sixteenth day of February, in the year nineteen hundred and thirty-six.

Then, the question was raised regarding the miracles that, through the intercession of the Venerable Handmaid of God, Mary De Mattias, were said to have been granted by God, and concerning which, with great knowledge, accounts were heard in the Pre-Congregation meetings, on the

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twenty-third day of February, and finally in the General Congregation, in the year nineteen hundred and fifty-five, before Us. We, having considered all things, declared, by a wide decree on the fifth day of March of the following year, that two were established.

There remained the inquiry as to whether the Handmaid of God could safely be reckoned among the Blessed in Heaven; this question was proposed by Our beloved son, Alexander, Cardinal Priest of the Holy Roman Church, Verde, the Promoter of the Cause, in the General Congregation, on the eighth day of August of the same year, before Us. All those present, including the Cardinals entrusted with the safeguarding of the sacred rites, as well as the official prelates and consultors, affirmed this with all their votes.

However, We resolved to open our minds to receive heavenly assistance in order to render such a weighty judgment, and, having offered fervent prayers to God, it was deemed fitting for Us to proceed. Therefore, on the third day of September, in the year nineteen hundred and fifty-five, after having performed the sacred rites with piety, We summoned Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, and Our beloved son, Alexander, Cardinal Priest of the Holy Roman Church, Verde, the Promoter of the Cause, as well as the Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, and the official in charge of Sacred Rites of the Supreme Council, and the beloved son, Saldatore Natucci, General Promoter of the Faith, and We declared that it was safe to proceed with the beatification of the Venerable Handmaid of God, Mary De Mattias.

Since these things are so, fulfilling the wishes of the Sisters of the Adoration of the Precious Blood and of the faithful, especially in Italy, We, by the force and authority of Our Apostolic letters, grant the faculty that the Venerable Handmaid of God, Mary De Mattias, may henceforth be called Blessed, and that her body, or relics thereof, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and also that images of the same Blessed may be adorned with rays.

[*Latin ed. p. 723*]

Acts of Pope Pius XII, 723, turn. Furthermore, by Our authority, We grant that the Office of the Blessed Virgins [Communi Virginum] be recited annually, along with the readings approved by Us, and that the Mass of the same Office, with proper prayers approved by Us, be celebrated, according to the rubrics of the Roman Missal and Breviary. However, We grant permission for the recitation of this Office and the celebration of the Mass only in the dioceses of Verulana, within whose boundaries the Blessed was born; Anagnina, in which she established a religious family and devoted herself greatly to its work; and Rome, where she passed away;

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as well as in churches and chapels throughout the world where the sodality of the Sisters of the Adoration of the Most Precious Blood is present, by all the Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the churches or chapels in which the feast of the aforementioned Blessed is celebrated, provided that it is convenient. Finally, We grant permission that the solemnities of the Beatification of the Venerable Maria De Mattias be celebrated, with due observance of the aforementioned regulations, in the churches or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning the regulation of worship, and any other contrary provisions. We decree that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for the Sacraments and are sealed with the seal of the same Congregation, shall have the same full faith in judicial proceedings as would be given to these Letters, which express Our will. Given from the Vatican, under the Fisherman's Ring, on the first day of the month of October, the eighteenth day after Pentecost, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy Prelate, Cardinal Gildo Brugnola, Prefect of the affairs of the Church. To be delivered to the Pontifical Diplomats.

[*Latin ed. p. 724*]

Acts of the Apostolic See - Official Commentary 724. LETTERS I TO THE MOST REVEREND D. MESROP HABOZIAN, ARCHBISHOP OF CAMACHEN, SUPREME ABBOT OF THE MECHITARIST ORDER OF VIENNA, AND TO THE REVEREND FATHER SERAPION ULUHOGIAN, SUPREME ABBOT OF THE MECHITARIST ORDER OF VENICE: CONCERNING THE CELEBRATION, AT THE END OF THIS CENTURY, OF THE ANNIVERSARY OF THE DEATH OF PETER MECHITAR, FOUNDER OF THE ORDER.

PIUS PP. XII

Venerable Brother and Beloved Son.

At the end of this century, following the death of Peter Mechitar, the founder of your Order, it seemed fitting to you to plan the celebration of sacred solemnities in the coming month of September, under the leadership of our beloved Son, Cardinal Gregory Peter XV Agagianian, the illustrious Patriarch of the Armenians of Cilicia.

It is indeed pleasing to recall the outstanding merits of your forefathers, who, following in the footsteps of their glorious founder, have earned great praise, in order to restore the Armenian people to a more fervent profession

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of the Catholic faith and a more virtuous way of life, especially through letters and instruction.

Indeed, the Mechitarists of both Congregations, whether the older one of Venice or the one of Vienna, over the course of many years, have cultivated the morals and virtues of the Armenians, preaching and teaching, performing sacred missions, and publishing numerous works through their own polyglot printing presses, thereby wonderfully and abundantly illuminating their language, literature, history, sacred doctrine, and liturgy.

Therefore, it is evident that both the monastery of Saint Lazarus on the pleasant shores of Venice, and the Viennese monastery, are not only a refuge and training ground for religious piety, but also a seat of ancient monuments and a flourishing home for the arts.

Therefore, Venerable Brother and Beloved Son, and to all the monks under your leadership, we sincerely congratulate you on the forthcoming happy and blessed event, and we implore from God heavenly gifts, so that all of you, inflamed with the zeal of the apostolate, for which Peter Mechitar himself burned, may, remaining faithfully and intimately united with this Apostolic See, as you have always been, bring greater blessings of religion and virtue to the Armenian people, who are all the more dear to Us, as they are more afflicted by the hardships of times.

As a token of these blessings, and as a pledge of Our special charity,

[*Latin ed. p. 725*]

Acts of Pope Pius XII, 725. We impart to you, Venerable Brother and beloved Son, Cardinal Patriarch of Cilicia of the Armenians, and to all members of both congregations of the Mechitarists, our paternal blessing in the Lord. Given in Rome, near Saint Peter's, on the day of August, in the year 1950, in the twelfth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend and Most Eminent Lord, Peter, Titular Archbishop of the Holy Cross in Jerusalem, Prefect of the Sacred Congregation for the Propagation of the Faith, concerning the forthcoming meeting on Sacred Missions in Rome.

Beloved Son, greetings and Apostolic Blessing.

We have gladly learned that a solemn meeting concerning Sacred Missions will be held in this venerable city next month of September, to which many sacred prelates, missionaries, priests, and selected faithful from the laity are expected to attend. We have considered the questions to be discussed in the forthcoming sessions, and we believe that this gathering will be of great apostolic significance and relevance, so that the works instituted to aid Sacred Missions, namely the Union of the Clergy for Missions and

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the Pontifical Missionaries of the Propagation of the Faith, as well as the works for the indigenous clergy and for the Holy Childhood, may become more diligent, more expeditious, and more effective.

Indeed, the principal purpose of this Congress is to teach all Christians about the importance of Sacred Missions, and to encourage them to devote greater care to them: "all the faithful for all the infidels." The clergy, above all, cannot fully fulfill their duty unless they earnestly implore God for the missions, unless they devote their thoughts and efforts to them as well; and it is necessary to make it clear to all that the propagation of the Gospel is essential for the true well-being of mankind and for the stability of civil society.

Furthermore, the generous youth, who are engaged in studies, and who are sometimes tempted by harmful ideologies, can be wonderfully drawn to the apostolate of missions and inspired to undertake nobler endeavors. The writings which are consigned to print, intended for the public,

[*Latin ed. p. 726*]

726 The Acts of the Apostolic See – the Official Commentary – provide such important information that they cannot, nor should they, be overlooked; indeed, through the powerful aid of the printing press, it is necessary to present and promote the outstanding achievements of the missions, which are, in truth, a great and noble undertaking, namely, the struggle for the truth and justice, and for the concord and peace of all nations. Indeed, the work and and progress of the sacred missions have, in recent years, encountered new needs, which require careful investigation, especially concerning the norms for pursuing the apostolate, both among peoples who still live according to ancient customs, and among nations cultivated in letters and arts. Social questions, especially those pertaining to just labor and the fair distribution of wages, and the conditions of workers, which must be improved for a better society, appear to be matters of great importance that missionaries must study diligently, striving to bring about, as far as possible, a Christian solution, urged on insistently each day by Christian charity itself. Indeed, the charity of the missionaries must certainly be counted among the most fervent streams of charity that flow continuously from the Most Sacred Heart of Christ. The human community is sorely burdened by present-day problems, and the Divine Redeemer alone has "the words of eternal life" 1 against the corrupt opinions of those who, referring everything to matter, wrongly think and speak about human life. But the distinguished men who are convening in Rome, clearly aware of the gravity of the present times, once again draw from their hearts the voice of the Holy Spirit, 2 "who intercedes for us with unutterable groans," and those words of Christ, which are like the testament of His unending love: "And other sheep I have, that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd."

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3 In this age of divisions and conflicts, it is no longer sufficient to have the so-called "romanticism" of missionary expeditions, which once enjoyed such favor for the work of the missions; today, however, through solemn gatherings, through published writings, and through reports from mission areas, missiological knowledge is being developed, as the very existence of missiology chairs in universities and in seminaries clearly demonstrates. And this Congress, with all its diligence and innovation, is proof of this.

1 And Simon Peter answered him.

2 Likewise, the Spirit also helpeth our infirmity. For, we know not what we should pray for as we ought.

3 John 10:16.

[*Latin ed. p. 727*]

In our first Encyclical Letter, "Summi Pontificatus," dated October 20, 1939, we decreed: "And the Church approves and encourages with maternal affection all those cares and norms which serve to develop and increase, prudently and temperately, the faculties, powers, and talents of individuals—which indeed spring from the hidden depths of each individual—provided that they do not conflict with the duties which the common origin and common destiny of all mankind impose. This, indeed, is repeatedly demonstrated by the efforts of those who promote sacred expeditions; and it serves as a guiding star, to which those engaged in the universal mission should direct their gaze." Furthermore, in an address given on June 29, 1944, in the presence of Bishops and administrators of the Pontifical Mission Works gathered in Romae, we openly declared that the most excellent aim of sacred expeditions is to firmly establish the Church in places among the non-believers, so that, by taking deeper root, it may live and flourish by itself, without the help of the Mission Works, which, therefore, when its own reason for being is lacking, should cease. Indeed, the Church has no intention of dominating peoples, nor of acquiring power over merely temporal things, but rather, with ardent zeal, seeks to bring the light of the true Faith to all nations, to foster the growth of human and civil culture, and to promote concord among peoples. With these things in mind, we earnestly encourage all priests and lay religious, all Sisters, and especially those who perform the work of teachers, all the faithful, to join with us closely and actively, some through the Union of the Clergy for Missions, others through the Pontifical Works for the Propagation of the Faith, the Society of Saint Peter the Apostle for the support of native clergy, and the Society of the Holy Childhood, in persevering in the undertaking of promoting sacred expeditions, to multiply their efforts for their good, to offer incessant prayers to God, and to provide necessary assistance to those called to missionary work, according to their abilities. For the Church is the mystical body of Christ, in which "And if one member suffer any thing, all the members suffer with it." Therefore, since many of these

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members are today afflicted by grievous pains and wounds, all the faithful are bound by a sacred duty to join with them in a bond of strength and spirit. In some mission areas, the fury of war has terribly devastated many churches, as well as missionary stations, schools, and hospitals. To repair these damages, and to rebuild so many buildings, the entire Catholic world is called upon, as is fitting...

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis — Official Commentary. We are most concerned that all be held together with solicitude and charity, and We shall readily provide suitable assistance to those who generously contribute. Meanwhile, Our thoughts turn to those intrepid heralds of the Faith, who labor diligently in their respective fields, bravely endure adversity, and with joy bear all hardships, "And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." 5 We do not fail to commend the excellent institutions and colleges that have merited the favor of the Church, in which future missionaries are educated and trained. Therefore, while We gladly commend the faithful laymen and priests who, whether remaining at home or serving in missions abroad, provide assistance, We publicly express Our wishes and blessings, so that the Congress, which will certainly review many important matters and solemnities of the current year, may proceed with complete success. This wish, for the universal return of all to Christ, which We proclaimed in Our first Encyclical, takes on a special significance when We consider the immense number of people for whom Christ the Redeemer shed His blood, even though they have not yet recognized the grace of redemption, nor do they enjoy it. With these wishes and hopes, and as a pledge of the heavenly gifts and of Our most profound charity, We impart the Apostolic Blessing to you, Our beloved son, to the entire assembly that will soon be gathered, and to all the faithful who will readily contribute their efforts, so that the boundaries of the Kingdom of Heaven may reach the ends of the earth. Given at Rome, near Saint Peter, on the ninth day of the month of August, in the year 1950, in the twelfth year of Our pontificate. PIUS PP. XII. TO THE FAITHFUL OF THE GERMAN LANGUAGE, FOR THE ANNUAL MEETING IN THE CITY OF PASSAU. GREETINGS. Beloved sons and daughters of Catholic Germany! In a few days, you will gather for your annual assembly in the venerable city of Passau. We speak with emphasis of the "venerable city of Passau." The city is as old as Christianity, if not older. The Diocese of Passau looks back on a history of more than twelve hundred years and can... 5 Acts, 5, 41.

[*Latin ed. p. 729*]

The Acts of Pope Pius XII, volume 72, boasts that, at one time, the later

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imperial city of Vienna was included within its boundaries. The city itself, and the surrounding countryside – we especially think of the magnificent banks of the Danube towards Regensburg – are rich in churches and other foundations, where a vibrant piety and a refined sense of the noble and beautiful have combined to create works of high cultural value, which are all the more precious today, as in many other places, comparable cultural treasures have fallen victim to destruction by war. However, there is scarcely any danger that the rich history of the land on which you convene will captivate your attention and so engross you in the past that you overlook the harsh realities of the present. The two preceding Catholic Congresses in Mainz and Bochum, with their detailed and comprehensive resolutions, have demonstrated that you are very well and very keenly aware of your present task. And although you are convening this year in a decidedly rural setting, you know that conditions in the countryside have also fundamentally changed. But you are also aware that without the fertilizing waters of prayer and personal sacrifice, the carefully sown seeds cannot take root and flourish. You are aware that all good initiatives will wither, that all will and action must remain paralyzed and lifeless, unless the grace of Jesus Christ and the powerful breath of the Holy Spirit impart life, strength, and profound effect. You are aware that, although organization is necessary, organization alone does not achieve much; rather, the decisive factor is the individual Christian, firmly grounded in faith, and acting from that faith. Therefore, you wished to dedicate the days in Altoetting and Passau to religious life and inner renewal. It should be entirely a Catholic Congress of the Holy Year, the year of inward reflection, of prayer, and of penance. We commend your decision and would like to offer you three considerations to encourage its fulfillment: 1) You cannot overcome, in a spiritual sense, the fate that has befallen your homeland – we think primarily of the millions of expellees from the East, although not only of them – unless you see it in the light of faithful contemplation of divine providence. What has happened in the past decades, especially in the most recent ones, transcends all questions of law and justice, however demanding they may be; it is one of God's visitations, one of the reckonings that come upon history and its entanglements, including those born of guilt.

[*Latin ed. p. 730*]

Acts of the Apostolic See – Official Commentary 7 3 0, laden with the weight of centuries. Accept your lot with humble submission. Give it a Christian character by receiving that lot from God as an expiation, whether for your own sins, or for the grave, devastatingly harmful sins of others, both of your own people and of foreign nations. But do not remain there. Such momentous turns of fate, regardless of the ups and downs of the secular history of a people, are always visitations of God in the true sense of

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the word, that is, times of wide-ranging opportunities for the Kingdom of God, times of the strongest call to truth and grace to all children and strata of the people, but not without your cooperation and participation, beloved sons and daughters. And the core, the inner strength of your cooperation, may be the willing acceptance of your lot, as the Lord God has ordained and as He will ordain it, as an expiation, as penance, as a sacrifice, from which mercy, blessing, and healing may come to your people and to other nations, perhaps through ways that are presently unimaginable to you, but which will always lead to good; for "the whole of what God has created, He directs and guides through His providence," powerfully encompassing everything from one end to the other and arranging it for the best. For everything lies open and manifest before His eyes, even the free actions of His creatures." 2) Also, concerning the future: You have set the fight against materialism as the program of your assembly. Materialism is the progressive rejection and setting aside of the supernatural, the spiritual, and the religious, leading to outright godlessness; it only accepts what is confirmed by experiment, by the experience of the senses, what can be grasped by measure, number, and weight. The unheard-of, rapidly advancing discoveries of the natural sciences, which are in truth revelations of God, are misused by materialism to blind people, so that they overlook and forget the supernatural and the eternal, and it manifests itself in the cult of "matter," of the body and bodily strength, of money and power. Hardly any time has so truly fulfilled the word of Scripture that everything in the world is "lust of the flesh, lust of the eyes, and the pride of life." 2 Organized and politically powerful godlessness would be less dangerous if it were not a support and a refuge for...

[*Latin ed. p. 731*]

731. If the court could summon all those who, without acknowledging it, perhaps believing themselves still to be faithful people and Christians, in the reality of everyday life live as if there were no God. To form a dam against materialism is the task of Catholics throughout the world. This task is not hopeless. Catholics also number in the hundreds of millions and represent a powerful force. It is not true, and can only be explained by a one-sided and too narrow experience, that Catholics are now only a minor, insignificant minority who genuinely adhere to their faith with inner joy. The experience of the universal Church is different. And, we venture to say, the majority of people still stand on the side of God, along with the Catholics. There are countries that also number in the hundreds of millions, whose people, above all, show such reverence for religion that it could shame many Catholics. "God is the Lord also of our time." When we think of the Christians of the first centuries, the struggle against materialism, perhaps like no other task that the Church has undertaken in recent times, is comparable to the one they faced: to overcome the old pagan

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worldview and way of life. As then, such a struggle demands the full commitment of the Catholic person, both spiritually and morally. Spiritually: Only those who truly grasp the Catholic faith and continually deepen their knowledge of it, to the extent of their intellectual maturity, those for whom faith has become personal property, will be able, under your circumstances, to protect themselves and others from the contagion of religious decline. Catholic Germany could then boast of reliable religious instruction, which it provided to its sons and daughters as they began their lives. Let this also be your pride today. But bear in mind a twofold principle: Always remain on the path that is defined by the sure and certain doctrine of the Catholic faith in what you say and write about the world of religion. Only in this way are you protected from error and from falling into the abyss. As for faith and knowledge, a cognitive contradiction between them is intrinsically impossible. The questions raised by this have been thoroughly examined by Catholic scholarship and will continue to be thoroughly examined. But their results should also become common property of the faithful, especially those in leading professions. All...

[*Latin ed. p. 732*]

Acta Apostolicae Sedis - Official Commentary 732, which introduces the young to the truths of the faith; those who educate future priests and leading laymen; the priests who proclaim the Word of God; finally, We earnestly remind all men and women of the entire Catholic press of the extremely grave responsibility that the call to proclaim the faith imposes upon them today. The struggle against materialism demands the moral commitment of the Catholic. In the concluding chapters of his letters, where the Apostle of the Nations speaks of the practice of Christian life, he makes demands of the ordinary believer that seem to be intended for saints. But not only the magnitude of the task to be accomplished at that time; simply "being a Christian" itself demanded such a height of moral striving. This has always been the case; only, the struggle against materialism has made believers of today particularly aware of it. Everyone feels that he must first overcome materialism within himself. In his principles and in his actions, on the Lord's Day as in everyday life, in the domestic circle as in his profession, alone as in community and in public life, whether single or married, in pleasure and sport, when reading the press, illustrated magazines, and books, when visiting the theater and cinema, always and everywhere, the Catholic is subject to the command of God and the law of Christ. No one can exempt him from this. The opposition to materialism has sharpened in the Christian the awareness that God is the center of all being, God, the only absolute value by which all creation is to be measured. Where the Christian fails to do this, he has already sided with the enemy. Therefore, being a Christian imperatively demands virtue and sacrifice. It has always demanded them, but today it demands them especially, and often heroic

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virtue and heroic sacrifice. Whoever wants to take up the struggle against materialism must not shrink back for even a moment from this fact, this consequence.

3) You, beloved sons and daughters, have immersed yourselves this year in the grace-filled atmosphere of prayer during the Catholic Day. You have done well. For when what is demanded of the Catholic today seems almost superhuman, the life of prayer provides the strength to overcome it. German Catholics have always distinguished themselves by organization and achievement in the various fields of church life. May they also distinguish themselves as a people of prayer.

[*Latin ed. p. 733*]

To the Priests: Pray. Pray more. Be to your faithful an example of devout prayer! To the families, both in town and country: Maintain, according to the custom of our fathers, prayer within the domestic circle! It brings blessings, strengthens faith, fosters reverence for God and trust in God, mutual respect and love, and fortitude in difficult times. To the youth: Learn to pray – not only in community, but also each and every one individually, so that you may be steadfast even when alone in danger, and be ready for every call of God. To Catholic employers and workers: Bring the questions and difficulties that exist between you to prayer. We know how complicated the circumstances often are, and how difficult solutions are to find. But programs, laws, and arbitrations alone do not create social peace. Even excellent labor leaders in other camps admit that it can ultimately only arise from a Christian spirit and Christian love of those involved on both sides. Pray much for this spirit and this love! To all of you: Lift up your hearts and hands to God! The future is uncertain and dark. Pray that God, in His merciful providence, may direct all things for the best. You have placed your assembly under the protection of the Mother of God of Altoetting. In the blessed sign of her miraculous image, your deliberations unfold at the very place of grace, and your declarations are fulfilled in Passau. With a bittersweet joy, We remember the hours when We ourselves offered the holy sacrifice at the altar of Altoetting, and We were edified by the fervor with which the faithful pilgrims of Maria showed their devotion and presented their petitions. For centuries, Catholics of Germany have particularly faithfully guarded and fostered three precious treasures: the deep faith in the Most Holy Sacrament of the Altar, the intimate veneration of the Mother of God, and the living connection with the Vicar of Christ on earth, which is now so self-evident in this Holy Year. May your priests be aware of the great responsibility of preserving these three sources of religious strength for their faithful in their fullness and strength. As a pledge of this, We, imploring the entire wealth of the grace of Jesus Christ and the maternal love of Mary upon you, grant to the esteemed bishops present in Passau,

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Our Venerable Brothers, [a blessing].

[*Latin ed. p. 734*]

Acts of the Apostolic See - Official Commentary 734 to the Clergy and the Faithful, to all Our Sons and Daughters in the German lands, and to your entire people, from the fullness of Our heart, We impart the Apostolic Blessing. August 16, 1950. PIUS PP. XII ADDRESSES I To those who attended the Third Thomistic International Congress, held in Rome. * With a singular affection for you, not knowing whether it is with greater esteem or greater zeal, We receive and greet you, who have come to Rome from all nations to hold the Third Thomistic Congress. A matter of great importance and urgent cause has brought you together: you have discussed the connections that exist between the Catholic faith and right reason, between modern philosophy and the Christian religion. Concerning this matter, you know that We recently published the Encyclical Letter *Humani generis*. We have approved your discussions and deliberations, which have followed a safe path, illuminated as if by the radiant sun of the doctrine of Saint Thomas Aquinas, Saint Thomas, from whom your Academy derives the honor of its name. Indeed, perennial philosophy is a work of immense importance, which, stirred by the most provident Divine will, has been elaborated over the course of centuries by the most outstanding minds, wise in the pursuit of wisdom; and this same philosophy, ever flourishing, now also grows strong and is always evident and beneficial in the advancement of various disciplines, whether when physical matters are to be investigated more deeply, or when the memory of past events is to be considered, or when the critical method is to be more carefully developed. But among all the cultivators of scholastic philosophy, a place of incomparable merit is reserved for Saint Thomas: and he occupies the foremost place. A true lover of truth, he considers, with what reverence, with what thoroughness, matters that are to be understood, examines facts, and investigates writings and documents from which actions and words are explored! How fitting is his arrangement in the discussions of the parts, how firm is his *Firmum* [Fermo]. Given on September 17th of the year 1950.

[*Latin ed. p. 735*]

Acts of Pope Pius XII, 735: The strength of arguments and the clarity of expression! With victorious fortitude, born of intellectual elevation, it proceeds to conclusions; metaphysical principles, which are the common heritage of Christian wisdom for all ages, are calmly and safely deduced to their ultimate consequences. This is certainly undeniable: just as heaven surpasses the earth, so the truth of Divine Revelation surpasses the powers of the human mind; the former is higher, but by no means opposed to or contradictory to the latter; it is above, not against. The holy Thomas, with a certain wondrous eagerness, introduces human intelligence, almost

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dazzling and suspended in its brilliance, into the temple of God's mysteries, and, by the art of argumentation, resolving questions, he causes the harmony and agreement between divine and human things to shine forth and to be apparent. Now, how intensely the struggle burns to establish the reasons that are mutually related between faith and doctrines nourished by human light, is demonstrated in Our aforementioned Encyclical Letters, which We published, guided by this purpose and intention, so that the deposit of the Catholic faith may be preserved whole, unharmed, and intact. Let those questions that We touched upon be discussed among you and afterwards by the studious youth to whom you dedicate yourselves, always obeying the inspiration with which the Angelic Doctor proclaimed the truth, with the greatest effort of intelligence and religious piety! Discuss them, insisting on his method, by which he always defines the content and limits of judgments, without useless verbosity, but with sober and solid language, with that clarity with which both he and the teachers of scholastic philosophy shone in their own age, illuminating the Church and the boundaries of science with their light. For this, you will silently and openly receive the wreaths of the most distinguished merits, conferred in the Catholic name. Finally, We impart the Apostolic blessing to all, with a generous hand, in the Lord, to those who have presided over or attended your philosophical gathering, and to the directors and members of the Academy of St. Thomas: May God, the author of light and peace, be with you. II To the teachers, students of the Universities and Schools of Gal- who are traveling to Rome. * Welcoming you, dear sons of the Catholic Institutes of France, who have come to celebrate the Holy Year, We also greet with profound emotion and ardent pride the three-quarters of a century * Given on September 21, 1950.

[*Latin ed. p. 736*]

Acts of the Apostolic See - Official Commentary 736 concerning your valiant history. Emotion and pride, yes, for it is a story of great sacrifices and great devotion, which has unfolded through so many vicissitudes, alternately brilliant and dark, always laborious. Now, it would not be reasonable to expend one's resources, one's efforts, one's life, in the service of a superfluous or insignificant cause. What has been done by you and by the previous generation presupposes the conviction that a matter of vital importance is at stake. Which one? Thanks be to God, it is no longer, as at the end of the last century and the beginning of this one, a matter of defensive or counter-offensive polemics. We ourselves have had many opportunities to receive and address illustrious representatives of the intellectual world, especially those from the great universities, who have given us testimony of their deference and their sincere willingness. Therefore, what is currently the raison d'être of Catholic Institutes, their opportune moment, on which, even in the best circles, some doubt seems sometimes

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to be raised? One might first see a question of dignity for the Church in maintaining a work that is more than a millennium old, which owes its origin, its development, its extraordinary and fruitful influence to her. But is a purely consideration of dignity, of venerable historical tradition, sufficient to justify, to explain such an expenditure of money and effort? There is another, in our opinion, more important and more vital. The permanent relevance of Catholic Institutes or Universities lies in the utility, the need to constitute a body of doctrine, ordered and solid, to create an entire atmosphere of specifically Catholic culture. An education, even impeccable, in all branches of knowledge, supplemented by the addition of a higher religious instruction, is not enough. All sciences, directly or indirectly, have some relation to religion, not only theology, philosophy, history, and literature, but also other sciences: legal, medical, physical, natural, cosmological, paleontological, and philological. Even if they did not include any positive relation to dogmatic and moral questions, they would nevertheless often risk being in contradiction with them. Therefore, even if the teaching does not directly touch upon religious truth and conscience, the teacher himself must be thoroughly imbued with religion, with the Catholic religion. And that is not all. Quite external circumstances have led to the substitution of other names for that of "Universities" in certain countries.

[*Latin ed. p. 737*]

Acts of Pope Pius XII, 737 questions. The name alone may have disappeared; the character remains and must remain. A university does not merely signify a juxtaposition of faculties foreign to one another, but a synthesis of all objects of knowledge. None of them is separated from the others by an impermeable barrier; all must converge towards the unity of the integral intellectual field. And modern progress, and ever more advanced specializations, make this synthesis more necessary than ever. Otherwise, there is a great risk of the alternative between excessive independence, the isolation of this specialization to the detriment of general culture and value, and, on the other hand, the development of a general education, more superficial than profound, to the detriment of precision, accuracy, and proper competence. To realize this synthesis itself, to the greatest extent possible, is the task of the University; to realize it to its very core, to the keystone of the edifice, above even all natural order, is the task of a Catholic University. If the vicissitudes of times have paralyzed or slowed its execution, at least the effort is far from being sterile. Your Catholic Institutes of France can be proud of their "Book of Gold." Not to mention the eminent masters in all sciences, professors, writers, inventors, initiators, whose names are among the most illustrious in contemporary history, what a phalanx of men, as remarkable for their professional value as for their faith and Christian life, have been provided by them to the Church and to society! Therefore, continue on your path,

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dear sons, your gaze fixed on the ideal that, as men of science and men of faith, you have chosen as your guiding star. Walk in its light; it shines in the sky, unfailingly; if it ever seemed to pale in your eyes, you know the guide to whom Christ has entrusted you. And it is to help you advance with firm steps in its clarity that We have issued Our recent Encyclical "Humani generis." Study it; be actively docile to its teachings; put them into practice. Do so with that courage, of which the most famous among scholars, thinkers, and leaders have given you an example in all ages of the Church. Neither the surprises prepared by the discoveries of science, nor the current tasks, were ever able to disconcert them, even for a single moment. Fortified by the conviction that, between science and faith, between the definitive conclusions of the one and the dogmas of the other, no contradiction, no irreconcilable opposition is possible, they lived with the serene assurance that the Catholic faith, without disguise and without reservation, always remains.

[*Latin ed. p. 738*]

738 Acta Apostolicae Sedis – A Commentary Official, both for the present time and for the times of the Apostles, [it is] the ark of salvation. Such it must be in the thought and in the sentiment of humanity. Let no effort discourage you, let no misunderstanding intimidate you, nor weary you; you have for yourselves the divine assistance, as a pledge of which We give, to you all, to your Institutes, to your colleagues, to your disciples, to all those who are dear to you, Our Apostolic Blessing.

[*Latin ed. p. 739*]

The Most Holy Sacred Congregation. Of the Holy Office. 739 ACTS OF THE MOST HOLY SACRED CONGREGATIONS. THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE. DECREE CONCERNING BOOKS PROHIBITED. Thursday, the 4th day of September, 1950. In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the following book be inserted into the Index of Prohibited Books: IOSEPH KLEIN, *Grundlegung und Grenzen des kanonischen Rechts* (Tübingen, 1947). And on the Sunday, the 24th day of the same month and year, the Most Holy Pope, Pope Pius Divine Providence XI, in an audience granted to the Most Reverend Prefect of the Holy Office, approved the resolution of the Most Eminent Fathers and ordered that it be made public. Given in Rome, from the Offices of the Holy Office, on the 2nd day of October, 1950. MARINUS MARANI, Secretary of the Most Holy Congregation of the Holy Office.

[*Latin ed. p. 740*]

Acts of the Apostolic See - Official Commentary 740. SACRED CON-

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GREGATION FOR THE PROPAGATION OF THE FAITH, BRISBANE. - TOOWOOMBA. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE DIOCESE OF FISMES.

The Most Reverend Ordinary of Toowoomba, with the full assent of the Most Reverend Ordinary of Brisbane, presented petitions to this Sacred Congregation for the Propagation of the Faith, so that, for the good of the faithful, a portion of the territory of the Archdiocese of Brisbane might be incorporated into the Diocese of Toowoomba, and therefore, the boundaries would be altered in such a way that they would begin from the sources of the river commonly called Ma Ma Heifer Creek, leaving behind the peaks of the mountains called the Great Dividing Range, and follow the course of the aforementioned river until it flows into the confluence of the same river, Ma Ma Heifer, and the Lockyer Creek. From that place, the boundaries would follow a straight line towards the north, passing over the summit of Mount Perseverance, and then follow the meridian line of 152° 104' longitude west, until it intersects with the parallel line of 27° latitude south, and then along the same line to the mountains called the Blackbutt Range, the peaks of which, having been passed, would again touch the Great Dividing Range, and then follow the ancient boundaries.

Furthermore, this Sacred Congregation for the Propagation of the Faith, having considered the matter appropriately, by order of His Holiness, the Supreme Pontiff, Pope XI, that is, by virtue of the powers specially granted to it by the same Most Holy Lord, and valid throughout the Jubilee Year of 1950, hereby decrees that the aforementioned portion of territory, together with the clergy and faithful legitimately residing there, be separated from the Archdiocese of Brisbane and perpetually incorporated into the Diocese of Toowoomba, with the boundaries of both dioceses being altered in this manner.

Given at Rome, from the offices of this same Sacred Congregation for the Propagation of the Faith, on the 5th day of the month of May, in the year of Our Lord 1950.

P. Card. FUMASONI BIONDI, Prefect.

L. C.ß S.. f

Celsus Costantini, Archbishop titular of Theodosius, Secretary.

[*Latin ed. p. 741*]

The Sacred Congregation of Rites, 741. THE SACRED CONGREGATION OF RITES, in ROMA, or AGNINA, concerning the Beatification and Canonization of the Venerable Servant of God, MARIA DE MATTIA, FOUNDRESS of the Congregation of Sisters Adorers of the Most Precious Blood. CONCERNING THE DOUBT: Whether, with the approval of twenty percent, it is possible to proceed to the solemn recognition of the virtues and of the two miracles of the Venerable one, before the Seniors

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have fallen before the Lord, receiving the book and opening the seal, saying: "For thou hast been slain, and hast redeemed us to God with thy blood, from every tribe, and tongue, and people, and nation, and thou hast made us a kingdom and priests to our God, and we shall reign on the earth" (Apocalypse, 5, 8-10). These divine words so moved the Blessed Gaspar del Bufalo, that he never refrained from proclaiming the power of the divine blood; and from this, a most abundant harvest of souls was gathered. The most excellent fruit of this apostolate is deservedly attributed to the Venerable Maria De Mattias, who, through the inscrutable counsel of divine Providence, became the foundress of the Congregation of Sisters Adorers of the Most Precious Blood of Our Lord Jesus Christ. In establishing, governing, and expanding this Congregation, the Venerable Maria worked diligently, overcoming difficulties, trusting in the power of the divine Blood and the patronage of the Blessed Virgin, so that scarcely twelve years after her death, which occurred in Rome on August 20, 1866, the Apostolic See approved it. In this undertaking, she gave a shining example of all virtues. Wherefore, with the fame of sanctity not diminishing, and after canonical investigations carried out with due authority, the cause of Beatification was entrusted on December 9, 1903, to a commission by the Most Holy Pope Pius X; then, with processes constructed with Apostolic authority, and with the due legal safeguards observed, by decree of February 16, 1936, with the approval of the Most Holy Pope Pius XI, it was declared that she had attained the heroic degree of virtues. And this was not enough. For also, the divine testimony of miracles was lacking.

[*Latin ed. p. 742*]

Acta 742 of the Apostolic See – The official record states that on March 5th of this year, it was decreed by the authority of the Supreme Pontiff that two miracles had occurred through her intercession, by the grace of God. With these preliminaries, in order that it may be established that all that is required by the sacred canons for the solemn Beatification has been fulfilled, it is necessary that, in the general assembly of the Holy Roman Church, before the Supreme Pontiff, a series of acts be considered, and that two doubts be discussed: concerning the miracles, and concerning the suitability of the Servant of God for Beatification. This doubt, concerning whether, with the approval already granted, the process may proceed to the solemn declaration of the virtues and the declaration of Venerability, was proposed by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, in the general congregation held on August 8th, to which all present, the Most Reverend Cardinals, officials, and consultors, responded with unanimous affirmative votes. The Most Blessed Father, having attentively heard these things, did not immediately offer his judgment, but wished to consider the matter before God for some time. He

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chose this day to pronounce his final judgment. Therefore, the Most Reverend Cardinals Alexander Verde and the undersigned, the Most Reverend Prefect of the Sacred Congregation, Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned to him, and after the Holy Sacrifice of the Mass was devoutly celebrated, he decreed: that the cause of the Servant of God, Maria de Tuto, may proceed to the solemn Beatification. He ordered that this decree be recorded in the acts of the Sacred Congregation, and that Apostolic Letters, sealed with the Fisherman's Ring, be issued concerning the solemn ceremonies of Beatification to be celebrated whenever in the Vatican Basilica. Given from the Palace of Gandolfo, near Rome, on September 3rd, the Fourteenth Sunday after Pentecost, in the Holy Year 1950.

[Signature] C. Card. MICARA, Prefect.

[Signature] S. f A. Carinci, Archbishop, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARGARET BOURGEOYS, FOUNDRESS OF THE CONGREGATION OF OUR LADY.

CONCERNING THE QUESTION of whether and concerning which miracles it may be established, in the case at hand and for the purpose of what is being considered, that a great honor and great glory has been brought to the city of Troyes, which gave birth to the Venerable Servant of God, Margaret Bourgeoys. She was born on the seventeenth of April in the year 1620, of pious and honorable parents.

[*Latin ed. p. 743*]

The Sacred Congregation of Rites, on the same day, was baptized, and from infancy, demonstrated an apostolic disposition for the salvation of souls, which, in the Canadian region to which she was brought for the first time in the year 1653, manifested itself wonderfully through the founding of a new religious community, especially on the island of Marianopolitana, which at that time was a forest inhabited largely by barbarians and cruel woodsmen, which she transformed through evangelical charity into a civil and human colony, the foundation of a great city. Burdened with merits, on January 12th of the year 1700, having received the sacraments of the Church piously, she peacefully breathed her last. Preserving what ought to be preserved, on December 10th of the year 1878, the cause for her Beatification was introduced by Leo XIII, most holy father; it is established by decree of June 10th, 1910, approved by Pius X, of blessed memory, that she exercised heroic virtues. Since heavenly signs seemed not to be lacking, two marvelous healings were presented to this Sacred Congregation by those involved, so that the cause for Beatification could proceed. These are:

I. Joseph Descôteaux was afflicted by a very grave gangrene in the left foot. This disease, as is evident, is entirely incurable. This diagnosis and

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prognosis are declared not only by official experts, but also by the medical college of this Congregation itself. For at least eight years, despite medical treatments, many prayers were offered to various Saints, especially to Saint Joseph, imploring their intercession; finally, novena prayers were offered to the Venerable Margaret for the healing of the sick, and the dust from her tomb was sprinkled on the sick man's foot. Then, Joseph felt an unusual warmth in his foot, and he was immediately freed from the pains with which he had been constantly tormented; he was overcome by sleep, and peacefully slept from eight o'clock in the evening until five o'clock the following day. The next morning, he awoke and found the wound covered with new skin, feeling healed, he got out of bed and walked around the house. Gradually, the other symptoms of the disease subsided, the flesh grew stronger, the nails were renewed, and the foot was restored to its former state of health. One of the surviving physicians, two expert witnesses by profession, the medical college of the Holy Roman Church, and witnesses examined in the process, attribute the healing to a miracle. This marvelous healing occurred in the town of Saint-Célestin, in the county and diocese of Meoletana, in the Canadian region, in the month of August of the year 1904.

II. John Ludger Lacroix, seventy-seven years old, who, in the year 1940, had suffered an enlargement of the right leg due to arteriosclerotic gangrene, was afflicted with the same disease in the left foot the following year. He refused to undergo amputation, but placed all his trust in the intercession of the Venerable Bourgeoys.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis - Official Commentary. Because on January 2nd of the year 1942, novendial prayers were instituted, and on the 10th day of the same month, he was suddenly and completely healed. The diagnosis and prognosis of the illness, as well as the supernatural action, were unanimously confirmed by two physicians, both experts by profession, and the medical board of our Congregation. This marvelous event occurred in the town of Saint Johnsbury, Vermont. Concerning these two healings, processes were instituted in the Archiepiscopal Curia of Marianopolitana in the years 1928 and 1946, for which favorable decrees were issued on August 6th, 1931, and April 4th, 1948, in accordance with the canonical laws. For each healing, two official experts were chosen, who were to present their opinions. These were thoroughly discussed and unanimously confirmed by the entire medical board on March 3rd and 10th of the year 1949. On January 24th of this year, a preparatory Congregation was held, which was followed by a General Congregation on August 8th before His Most Holy Name, in which the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, raised a question for discussion: Whether and concerning which miracles the case in question consists, and to what effect. The Most

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Reverend Fathers and Consultors each presented their opinions. The Most Blessed Father attentively listened to the votes, and postponed giving his own opinion until this day, so that he might be illuminated by a greater light from God, through his own prayers and those of those present. Therefore, with the Most Reverend Cardinals Alexander Verde, Promoter of the Cause, and the undersigned, Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucei, General Promoter of the Faith, and myself, Secretary, having been summoned, and after the Holy Eucharist had been religiously celebrated, he pronounced the following judgment: Namely, that it is to be declared that, through God, through the intercession of the Venerable Margaret Bourgeoys, there are two miracles, namely, the perfect healing of Joseph Descôteaux from a very grave gangrenous disease in his left foot, and then the perfect healing of John Ludger Lacroix from a very grave gangrene in his left foot. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given from the Palace of Gandolfo, near Rome, on September 3rd, the year 1950, Dominica X IV after Pentecost, in the Holy Year.

†g C. Card. MICARA, Archbishop of Velitern., Prefect.

† S. t A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 745*]

Sacra Romana Rota 745. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citations éditoriales. I. NULLITATIS MATRIMONII (DRAGO-PRIVITERA). Since the actual place of residence of Mr. Joseph Privitera is unknown in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (in Roma, at the Palazzo della Cancelleria) on January 23, 1951, at 11 o'clock, to resolve the disputed matter, or to subscribe below, and to set a date for the hearing of the cause before the Rota. Does the marriage in question involve a nullity? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Joseph Privitera, must take care to inform him of this edictal citation.

Augustus Fidecicchi, Ponens. From the Chancery of the Tribunal of the Sacred Roman Rota, on October 11, 1950. Ovidius Bejan, Notary.

Since the current place of residence of Mr. Joseph Privitera, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (in Roma, at the Palazzo della Cancelleria) on January 23, 1951, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, having knowledge of the place of residence of the aforementioned Joseph Privitera, must, as far as possible, inform him of this

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present citation.

[*Latin ed. p. 746*]

Acts 746 of the Apostolic See - Official Commentary II of the ROMAN NULLITY OF MARRIAGE (SANTI - MATTIOLI). Since the actual place of residence of the Most Reverend Sebastian Mattioli is unknown, in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (in ROMA, at the Palazzo della Cancelleria) on December 15, 1950, at the eleventh hour, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the Rotal hearing for the determination of the cause. Whether the Rotal judgment of May 2, 1950, should be confirmed or annulled in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Sebastian Mattioli, must take care to ensure that he is informed of this edictal citation.

* Henry Caiazzo, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 14, 1950.

Ovidius Bejan, Notary.

* The place of current residence of Mr. Sebastian Mattioli, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of ROMA (ROMA, Palazzo della Cancelleria) on December 15, 1950, at 11 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the Rotal hearing for the determination of the cause. Should the Rotal judgment of May 2, 1950, be confirmed or annulled in this cause? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Sebastian Mattioli, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 747*]

Diarium Romanae Curiae 747 DIARIUM ROMANAE CURIAE SECRETARIA DI STATO NOMINE: With documents from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, has deigned to appoint: October 6, 1950. His Excellency, Reverend Monsignor Alberto Di Jorio, and Reverend Monsignor Alberto Serafini, and Reverend Father Raimondo Bidagor, as Consultors of the Sacred Congregation of the Council. October 13. The Illustrious and Reverend Monsignor Renato Fontenelle, as Minister of the Papal Chapel. HONORS: With documents from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, has deigned to bestow: The Order of Saint Gregory the Great, civil class: August 20, 1948. Upon Mr. Abdullah Khosrovi (Iran). Upon Mr. Adle Tabatabaï

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(Iran). 1949. Upon Mr. Ernesto Doehling, of the diocese of Würzburg. Upon Mr. Giovanni Piccotti, of the archdiocese of Pisa. Upon Mr. Luigi Saverio Marino, of the archdiocese of Bogota. Upon Mr. Marco Nicolini, of the archdiocese of Lima. December 12. Upon Mr. Augusto Wiese, of the same archdiocese. Upon Mr. Fernando Wiese, of the same archdiocese. February 10, 1950. Upon Mr. Alessandro Bocca (Rome). Upon Mr. Vittorio Cornaro (Rome). Upon Mr. Felice Gattamelata (Rome). Upon Mr. Francesco Guidi (Rome). March 25. Upon Mr. Giulio A. Brillant, of the archdiocese of St. Germain. Upon Mr. Giuseppe Toutoungi, of the Patriarchate of Antioch. Upon Mr. Carlo Bustamante Perez, of the archdiocese of Quito. Upon Mr. Alessandro Lodolo D'Oria (Rome).

[*Latin ed. p. 748*]

748 6)) 17 24 21 Acta Apostolicae Sedis - Commentarium Officiale, Aprilis » » » » » » » » » » » 5 Maii, 10 » » » 1950. Ad Dominum Mazzitelli Anthonium, ex archidioecesi Reggii Calabriae. Ad Dominum Malin Vernon Francum, ex archidioecesi Mediolanensi. Ad Dominum Mennini Ludovicum (Romam). Ad Dominum Carlesi Alfonsum, ex dioecesi Prati. Ad Dominum McShain Joannem, ex archidioecesi Philadelphiae. Ad Dominum McGranery Iacobum, ex eadem archidioecesi. Ad Dominum Santoro Gulielmum, ex archidioecesi Bostonensis. Ad Dominum Bevilacqua Iosephum, ex archidioecesi Genuae. Ad Dominum Ferrarium Ioannem, ex dioecesi Novariae. Ad Dominum Di Gregorio Iosephum, ex dioecesi Caltagironeae. Ad Dominum Gallinam Amedaeum, ex dioecesi Trevisanae. 12 17 18 27 » » » » Ad Dominum Pierini Pierum, ex archidioecesi Mediolanensi. Ad Dominum Moraschi Aldum, ex dioecesi Alexandrinae. Ad Dominum McConville Iosephum, ex archidioecesi Novae Eboraci. » » Ad Dominum Amici Henricum (Romam). »)) Ad Dominum Ermini Ioannem (Romam). » » » Ad Dominum Paris Ludovicum (Romam). Ad Dominum Costarellum Franciscum, ex archidioecesi Catanae. 16 Iunii » » 22 » » » Ad Dominum Scalam Ludovicum, ex archidioecesi Monreali. Ad Dominum Valentem Onofrium, ex eadem archidioecesi. Ad Dominum Caltonem Ioannem Bedam, ex dioecesi Lismore (Australia). » » » » » » Ad Dominum Glynn Aroldum Marcum, ex eadem dioecesi. Ad Dominum McDermott Gulielmum Franciscum, ex eadem dioecesi. 24 30 21 Ad Dominum Borromeum Gilbertum, ex archidioecesi Mediolanensi. Ad Dominum Salmi Marium, ex dioecesi Arezzo. Ad Dominum, Dominum Balladore Palleri Caesarem (Romam). Ad Dominum Negri Lambertum (Romam). Iulii. Ad Dominum Perez Iacobum, ex archidioecesi Caracensis. Ad Dominum Borri Silvium (Romam). Ad Dominum Fasolinum Iosephum (Romam). 24 Commendatio Ordinis Sancti Gregorii Magni, classe militaris: 20 Iunii 1950. Ad Dominum Herzogum Laurentium, tenentem colonellatum in Guardia Palatina d'Honore Sanctitatis. Chivalric Order of Saint Gregory the Great, civil class: 20 Ianuarii 1950. Ad Dominum

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Carasserum Gaudentium, ex dioecesi Casale Monferrati.

[*Latin ed. p. 749*]

Diarium Romanae Curiae 749, 1950. To the Most Reverend Mr. Ficoneri Astorre (Rome). April 2nd, May 6th. To the Most Reverend Mr. Tommaso, of the Archdiocese of Montevideo. To the Most Reverend Mr. Dardo Regules, of the same Archdiocese. To the Most Reverend Mr. Ignazio Zorrilla de San Martin, of the same Archdiocese. June 16th. To the Most Reverend Mr. Francesco Cerioli, of the Diocese of Cremona. To the Most Reverend Mr. Felice Salvo, of the Diocese of Ventimiglia. To the Most Reverend Mr. Enrico Frediani, of the Diocese of S. Miniato. July 4th. August 6th. To the Most Reverend Mr. Leo Fornasini, of the Diocese of Mantova. To the Most Reverend Mr. Pietro Catti (Rome). To the Most Reverend Mr. Carlo A. Siri, of the Archdiocese of S. Salvador. The Commandery of the Order of St. Sylvester: April 28th. January 18th, 1948. To the Most Reverend Mr. Otto Eichenlaub, of the Diocese of Magonza. To the Most Reverend Mr. Giuseppe Schmid, of the same Diocese. 1949. To the Most Reverend Mr. Abilio Brenha da Fontoura, of the Archdiocese of S. Paolo del Brasile. May 22nd, 25th, June. To the Most Reverend Mr. Paolo Pattloch, of the Diocese of Würzburg. To the Most Reverend Mr. Giuseppe Mai, of the same Diocese. To the Most Reverend Mr. Giuseppe Ruby, of the Archdiocese of Friburgo in Brisgovia. February 1st, 1950. To the Most Reverend Mr. Guglielmo Seganti (Rome). To the Most Reverend Mr. Frederick Richard Thompson, of the Archdiocese of Sidney. March 7th. March 17th. To the Most Reverend Mr. Raffaele Leo, of the Diocese of S. Marco and Bignano. To the Most Reverend Mr. Federico Blasimme (Rome). To the Most Reverend Mr. Alfredo Cenciarelli, of the Archdiocese of Milano. To the Most Reverend Mr. Silvio Reguitti, of the Diocese of Brescia. April 21st. April 31st. May 4th, 6th. April 17th. To the Most Reverend Mr. Giovanni Filippetti, of the Diocese of Acqui. To the Most Reverend Mr. Antonio Rizzuti, of the Archdiocese of Rossano. To the Most Reverend Mr. Alfredo Masdea (Rome). To the Most Reverend Mr. Raffaele Gagliardi, of the Diocese of Cerreto San-nita. To the Most Reverend Mr. Paolo Emilio Massa (Rome). To the Most Reverend Mr. Casimiro Adami, of the Diocese of Verona. To the Most Reverend Mr. Giuseppe Ulisse, of the Archdiocese of Ancona. To the Most Reverend Mr. Carlo Bosman (Rome). To the Most Reverend Mr. Samuel Frazier Pryor, of the Archdiocese of Filadelfia. To the Most Reverend Mr. Alessandro Gabellini, of the Archdiocese of Fermo. April 24th. From the 30th. To the Most Reverend Mr. Concetto Pappalardo, of the Archdiocese of Catania. To the Most Reverend Mr. Giovanni Salata, of the Diocese of Tortona.

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis - Commentarium Officiale, May 5, 1950.

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To the Reverend Mr. Giuseppe Campobasso, of the Archdiocese of Bari.
To the Reverend Mr. Benigno Airoldi, of the Diocese of Novara.
To the Reverend Mr. Giovanni Barbano, of the same Diocese.
To the Reverend Mr. Vincenzo Padelli, of the Diocese of Campagna.
To the Reverend Mr. Abramo Vanini, of the Diocese of Treviso.
June 12, 17.
To the Reverend Mr. Ferdinando Rossi, of the Archdiocese of Genoa.
June 13.
To the Reverend Mr. Placido Micheloni (Rome).
To the Reverend Mr. Daniele Tambutto, of the Diocese of Tortona.
June 27, 7.
To the Reverend Mr. Placido Flury, of the same Diocese.
To the Reverend Mr. Renato Lombardi, of the same Diocese.
To the Reverend Mr. Arnaldo Manfredi, of the same Diocese.
To the Reverend Mr. Mario Silvagni (Rome).
To the Reverend Mr. Giovanni Sabetti (Rome).
To the Reverend Mr. Domenico Jachetti, of the Diocese of La Spezia.
To the Reverend Mr. Benito Vaccari, of the same Diocese.
To the Reverend Mr. Eugenio Vaccari, of the same Diocese.
To the Reverend Mr. Frederick Vaccari, of the same Diocese.
To the Reverend Mr. Mario Vaccari, of the same Diocese.
To the Reverend Mr. Mario Santambrogio, of the Archdiocese of Milan.
June 16.
To the Reverend Mr. Giuseppe Banchi (Rome).
To the Reverend Mr. Anthony La Rosa, of the Archdiocese of Monreale.
June 22.
To the Reverend Mr. Doctor Giovanni Myen Tjyang, of the Apostolic Vicariate of Seoul.
To the Reverend Mr. Cono Vento (Rome).
June 27, 30.
To the Reverend Mr. Luciano De Gregorio, of the Diocese of Agrigento.
To the Reverend Mr. Giuseppe Conte (Rome).
To the Reverend Mr. Giovanni Forni (Rome).
To the Reverend Mr. Anthony Loy Ballerò (Rome).
To the Reverend Mr. Ettore Marchei (Rome).
To the Reverend Mr. Giuseppe Monticelli (Rome).
To the Reverend Mr. Romolo Lozzi (Rome).
To the Reverend Mr. Giovanni Negri (Rome).

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July 4.
To the Reverend Mr. Michele Brusasca, of the Archdiocese of Milan.
July 16.
To the Reverend Mr. Anthony Rovesci, of the Diocese of Matelica.
July 26.
To the Reverend Mr. Giovanni Ortolani, of the Diocese of Imola.
To the Reverend Mr. Angelo Pasini, of the Diocese of Rimini.
Knight of the Order of Saint Sylvester the Pope: January 25, 1950.
To the Reverend Mr. Angelo Rho, of the Archdiocese of Milan.
March.
To the Reverend Mr. Cesare Cucchiani, of the Archdiocese of Milan.
To the Reverend Mr. Giuseppe Reale, of the Diocese of Policastro.
March 17.
To the Reverend Mr. Carlo Canella, of the Diocese of Feltre.
To the Reverend Mr. Luigi Tolve, of the Diocese of Pesaro.

[*Latin ed. p. 751*]

Diarium Romanae Curiae, March 17, 25-31; April 2; 751, 1950.
To Mr. Cecchi Gino, of the Archdiocese of Siena.
To Mr. Gazzella Giulio (Rome).
To Mr. Canepa Faliero, of the Archdiocese of Ancona.
To Mr. Toppino Alessandro, of the Diocese of Alba.
To Mr. Mutawonga Pietro, of the Apostolic Vicariate of Masaka.
To Mr. Mwanje Giuseppe, of the same Apostolic Vicariate.
To Mr. Ruvolo Giuseppe (Rome).
To Mr. Biava Osvaldo, of the Archdiocese of Milan.
To Mr. Mangiagalli Riccardo, of the same Archdiocese.
To Mr. Quarta Francesco, of the Diocese of Lech.
To Mr. Minestra Oesare, of the Diocese of Lodi.
To Mr. Festuccia Pompilio, of the Diocese of Rieti.
To Mr. Ajovalasit Vincenzo, of the Archdiocese of Palermo.
To Mr. Matteucci Gino, of the Archdiocese of Fermo.
To Mr. Guffanti Mario, of the Archdiocese of Milan.
May 6.
To Mr. Fabbri Lorenzo (Rome).
To Mr. Berro Robert, of the Archdiocese of Montevideo.
To Mr. Fernandez Elbio, of the same Archdiocese.
May 10.
To Mr. Barbieri Albert, of the Archdiocese of Milan.

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To Mr. Cerruti Guglielmo, of the Diocese of Novara.

May 11.

To Mr. Adams Simpson Alva (Italian State Railways).

May 12.

To Mr. Spinelli Paolo, of the Archdiocese of Acerenza and Matera.

To Mr. Bortolato Giuseppe, of the Diocese of Treviso.

To Mr. Mancini Anthony, of the same Diocese.

To Mr. Marchesini Terenzio, of the same Diocese.

To Mr. Rossetti John the Baptist, of the same Diocese.

To Mr. Stocco John, of the same Diocese.

May 17.

To Mr. Visentin John, of the same Diocese.

May 27.

To Mr. Filidei Pilade, of the Diocese of Livorno.

To Mr. Del Bello Filippo, of the Archdiocese of Spoleto.

May 18.

To Mr. Tilado Zoungrana Albert, of the Apostolic Vicariate of Ouagadougou.

June 22.

To Mr. Markwalder Saverio, of the Diocese of Basle.

To Mr. Santi Bruno (Rome).

To Mr. Santi Lawrence (Rome).

To Mr. Santi Robert (Rome).

June 24.

To Mr. Berarducei Giuseppe, of the Diocese of Pesaro.

To Mr. Caruso Eraldo, of the same Diocese.

To Mr. Filippucei Gino, of the same Diocese.

To Mr. Giovannelli Giulio, of the same Diocese.

[*Latin ed. p. 752*]

Acts of the Apostolic See - Official Commentary 752, June 24th to June 27th, 1950.

To Mr. Giulio Ligi, of the same diocese.

To Mr. Marzio Manfredini, of the same diocese.

To Mr. Paolo Gucciardo, of the diocese of Agrigento.

To Mr. Gerardo Politi, of the same diocese.

To Mr. Luigi Saetta, of the same diocese.

To Mr. Bernardino Bernardini (Rome).

To Mr. Massimo Olmi (Rome).

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July 4th.

To Mr. Giuseppe Pedrazzoli, of the diocese of Mantua.

To Mr. Luigi Vercelloni, of the archdiocese of Milan.

14. NECROLOGY.

March 23rd, 1949.

Most Reverend Paolo Alberto Faveau, titular Bishop of Tamaso.

May 22nd, 1950.

Most Reverend Leone Klerlein, titular Bishop of Voncaria.

September 3rd.

Most Reverend Gaetano Pasotti, titular Bishop of Barata, Apostolic Vicar of Rajaburi.

September 18th.

Most Reverend Alcide Marina, titular Archbishop of Eliopolis of Phoenicia, Apostolic Nuncio in Lebanon.

September 23rd.

Most Reverend Edoardo Patrizio Roche, Archbishop of St. John's, Newfoundland.

October 5th.

Most Reverend Tommaso A. Emmet, titular Bishop of Tuscania.

October 16th.

Most Reverend Luigi Francesco Gayet, Bishop of Nagpur.

October 20th.

Most Reverend Liberato Tosti, titular Archbishop of Leucade.

October 23rd.

Most Reverend Silvestro Patrizio Mulligan, titular Archbishop of Cirro.

[*Latin ed. p. 753*]

A. N. et Vol. XXXXII, November 1950 (Ser. II, Vol. XVII), No. 15. ACTA APOSOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA P. II, P. XII. APOSTOLIC CONSTITUTION. (THE DOGMATIC DEFINITION OF THE FAITH CONCERNING THE MOST HOLY VIRGIN MARY, WHO WAS ASSUMED INTO HEAVEN BODY AND SOUL.) PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY, *Munificentissimus Deus*, who can do all things, whose providence is guided by wisdom and love, tempering the sorrows of individual peoples and men with joys, so that, in diverse ways and by diverse means, all may cooperate for the good. Indeed, Our Pontificate, as the present age is burdened by grave calamities and the departure of many from truth and virtue, it is a great comfort to Us to see that, while the Catholic faith is publicly and actively manifested, devotion to the Most Holy Virgin is growing and

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flourishing daily, and is offering prospects of a better and holier life almost everywhere on earth. This is so that, while the Blessed Virgin most lovingly fulfills her maternal duties for those redeemed by the blood of Christ, the minds and hearts of her children... 1 1 Cf. Rom., VIII, 28. 49 - ACTA, Vol. XVII, No. 15. - 4-11-1950.

[*Latin ed. p. 754*]

The Acts of the Apostolic See – Official Commentary 754, so that the contemplation of its privileges may be more deeply aroused. Indeed, God, who from all eternity looks upon the Virgin Mary with the most profound and singular favor, "when the fullness of time had come," so guided the plan of His providence that those privileges, which He had bestowed upon her with the greatest generosity, might shine forth with a perfect clarity. While the Church has always acknowledged this great generosity and the perfect harmony of graces, and has, over the course of centuries, ever more deeply investigated them, in our own age, the privilege of the bodily Assumption of the most holy Virgin Mary has certainly emerged with greater clarity.

This very privilege, when Our Predecessor, of blessed memory, Pope Pius IX, solemnly established the dogma of the immaculate conception of the Divine Mother, shone forth with a new light. For these two privileges are most closely connected. Christ, indeed, overcame sin and death through His own death; and he who is born again in a most excellent way through baptism, overcomes sin and death through the same Christ. However, God does not wish to confer the full effect of the victory over death, according to the general law, except when the end of times arrives. Therefore, even the bodies of the just are dissolved after death, and on the final day, they will be joined with their glorious souls. But the Blessed Virgin Mary was, by a singular privilege, exempted from this general law. For she, through a most singular privilege, overcame sin through her immaculate conception, and therefore was not subject to the law of remaining in the corruption of the tomb, nor did she have to await the redemption of her body until the end of time. Therefore, when it was solemnly declared that the most holy Virgin Mary was free from hereditary sin from the very beginning, the hearts of the faithful were stirred with a greater hope, so that the supreme Magisterium of the Church might also establish the dogma... "But when the fulness of time was come, God sent his Son, made of a woman, made under the law." Galatians, I, 4.

[*Latin ed. p. 755*]

The Acts of Pope Pius XII, page 755, record that the Assumption of the Virgin Mary into Heaven should be defined. Indeed, it was observed that not only individual faithful, but also those who represented nations or ecclesiastical provinces, and even many Fathers of the Vatican Council, urgently requested this from the Apostolic See. Over time, these requests and

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petitions, far from diminishing, increased daily in number and intensity. Prayers were offered for this purpose; studies on this subject were diligently pursued by many distinguished theologians, both privately and in public ecclesiastical institutions and other schools dedicated to the teaching of sacred disciplines; Marian gatherings were held in many parts of the Catholic world, sometimes consisting of a single nation, sometimes of several. These studies and investigations shed greater light on the deposit of the Christian faith, on the doctrine entrusted to the Church, and also on the dogma of the Assumption of the Virgin Mary into Heaven; and from this, requests followed, by which the Apostolic See was earnestly implored to solemnly define this truth. In this pious endeavor, the faithful were, in a remarkable way, united with their sacred pastors; who sent to this Chair of Saint Peter a number of petitions, certainly worthy of note, of the same kind. Therefore, when we were elevated to the seat of the Supreme Pontificate, such supplications, numbering many thousands, had already been received from every part of the world, from every class of citizens, from our beloved sons, the Cardinals of the Sacred College, from the venerable archbishops and bishops, from dioceses, and from parishes, all addressed to this Apostolic See. Wherefore, while offering fervent prayers to God, that the light of the Holy Spirit might be granted to our mind to decide this most serious matter, we issued special instructions, by which we ordered that more rigorous studies on this subject be undertaken; and in the meantime, all petitions were to be collected and carefully examined.

[*Latin ed. p. 756*]

756 The Acts of the Apostolic See – the Official Commentary – should be examined, which from the time of Our Predecessor, the blessed and remembered Pope Pius IX, to Our own times, have been sent to this Apostolic See concerning the Assumption of the Blessed Virgin Mary into Heaven. Since a matter of such importance and gravity was being considered, We deemed it fitting to directly and authoritatively request all Our Venerable Brothers in the Episcopate to reveal to Us their opinions in their own words. Therefore, on the first day of May, in the year 1946, We sent them Our Letters ("Deiparae Virginis Mariae"), in which the following was stated: "Do you, Venerable Brothers, considering your exceptional wisdom and prudence, believe that the bodily Assumption of the Most Blessed Virgin Mary can be proposed and defined as a dogma of faith, and do you desire this with your clergy and people?" But those whom "the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood," almost unanimously responded, agreeing with both questions. This "singular conspiracy of Catholic prelates and faithful," who believe that the bodily Assumption of the Mother of God into Heaven can be defined as a dogma of faith, provides Us with the teaching of the ordinary Magisterium of the Church, and with the faith of the Christian people,

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which the same Magisterium supports and directs; therefore, it manifestly demonstrates that such a truth is revealed by God and contains the divine deposit which Christ entrusted to His Spouse to be faithfully guarded and infallibly declared. Indeed, the Magisterium of the Church fulfills its entrusted duty, not through mere human industry, but through the protection of the Spirit of Truth, and therefore, without any error whatsoever, in preserving the revealed truths, keeping them pure and whole throughout all time; therefore, it transmits them untainted.

[*Latin ed. p. 757*]

757 The acts of Pope Pius XII, adding nothing and taking nothing away from them. "For, as the Council of Vatican teaches, the Holy Spirit was promised to the successors of Peter not so that, through Him, they might reveal new doctrines, but so that, with His assistance, they might faithfully safeguard and expound the revelation transmitted by the Apostles, or the deposit of faith." Therefore, from the ordinary universal Magisterium of the Church, a certain and firm argument is derived, by which it is proven that the bodily Assumption of the Blessed Virgin Mary into Heaven – which, as regards the very heavenly "glorification" of the virginal body of the most holy Mother of God – no human intellect could have known by its own natural powers – is a truth revealed by God, and therefore to be firmly and faithfully believed by all the children of the Church. For, as the same Council of Vatican affirms: "All those things are to be believed which are contained in the written or handed-down word of God, and which are presented as divinely revealed by the Church, either by solemn judgment, or by the ordinary and universal Magisterium." Testimonies, signs, and vestiges of this common faith have been manifested by the Church from the most remote times throughout the course of the centuries; and this same faith is increasingly illuminated with clearer light. Indeed, if the faithful, under the instruction and guidance of their pastors, have learned from the Sacred Scriptures that the Virgin Mary, during her earthly pilgrimage, lived a life affected by anxieties, sorrows, and pains; and furthermore, that what the most holy old man Simeon foretold occurred, namely, that a sharp sword pierced his heart at the sight of his Divine Son on the cross of our Redeemer; it is not difficult for them also to assent that the great Mother of God, just as she had already borne her only Son from this life, also passed away. However, this in no way prevented them from openly believing and professing that her sacred body was never subject to corruption, that that most august tabernacle of the Divine Word was never turned into decay, into ashes.

[*Latin ed. p. 758*]

The Acts of the Apostolic See – Official Commentary 768 has been resolved. Indeed, moved by the divine light and piety towards her, who is the

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Mother of God and our most sweet Mother, the clearest light daily reveals that wonderful concord and coherence of privileges, which the Provident God has granted to this blessed companion of our Redeemer, and which has reached such a lofty summit, that no other, except for the human nature of Jesus Christ, has ever attained it from God. This very faith is manifestly testified by countless temples, which have been dedicated to God in honor of the Virgin Mary, who was taken up into Heaven; and also by those sacred images, placed there for the veneration of the faithful, which display before all eyes the singular triumph of the Blessed Virgin. Furthermore, cities, dioceses, and regions have been entrusted with the special protection and patronage of the Virgin Mary, who was raised to Heaven; and likewise, religious institutions, approved by the Church, have been established, which indeed receive their name from such a privilege. It must also be noted that in the Marian rosary, whose recitation this Apostolic See so strongly commends, there is one mystery, intended for pious meditation, which, as all know, speaks of the Assumption of the Blessed Virgin into Heaven. In a universal and more splendid manner, the faith of these holy pastors and the faithful is manifested when, from ancient times, liturgical celebrations for this purpose are held in the regions of the East and the West; for the Holy Fathers and Doctors of the Church have never failed to draw light from this, since, as is evident to all, the sacred Liturgy, "since it is also a profession of heavenly truths, which is subject to the supreme teaching authority of the Church, can provide arguments and testimonies of no small importance, for determining a particular aspect of Christian doctrine." In the liturgical books, which refer to the feast of the Dormition, or the Assumption of the Holy Mary, there are words that in a certain way testify to this, since the Virgin Mary, from this [event], is the [Mediator Dei, A. A. 8., vol. XXXIX, p. 541].

[*Latin ed. p. 759*]

759 The Acts of Pope Pius XII, having passed beyond this world, attest that, by the divine providence of God, those things happened to his sacred body which were fitting to the dignity of the Mother of the Incarnate Word, along with the other privileges granted to her. This, as we may use the illustrious example, is affirmed in the Sacramentary, which our predecessor of blessed memory, Hadrian I, sent to Emperor Charles. In it, these words are found: "Reverend to us, O Lord, is this day's feast, on which the holy Mother of God underwent temporal death, and yet could not be held by the bonds of death, who bore your Son, our Lord, incarnate." And indeed, that moderation of words, which the Roman Liturgy is accustomed to use, is more clearly and more fully declared in other volumes of the ancient Eastern and Western Liturgies. The Gallican Sacramentary, as one example, states this privilege of Mary: "An inexplicable sacrament, the more to be proclaimed, inasmuch as the Virgin's assumption is singular among men."

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And in the Byzantine Liturgy, the bodily Assumption of the Virgin Mary is not only connected again and again with the dignity of the Mother of God, but also with other privileges, and in a particular way with her virginal motherhood, granted by the singular providence of God: "To you, O King of all things, God has granted those things which are above nature; as He kept you a virgin in childbirth, so also He preserved your body incorrupt in the tomb, and glorified it through divine translation." Furthermore, the Apostolic See, which is the heir to the office entrusted to the Prince of the Apostles, to confirm the brethren in faith, has, with ever greater authority, made such a celebration more solemn, and this has certainly effectively moved the thoughtful mind of the faithful to consider more and more each day the importance of this commemorated mystery. Therefore, the feast of the Assumption, "from that degree of honor which in other Marian celebrations throughout the year..."

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis – The official commentary from the beginning had established that the order of solemn celebrations throughout the entire liturgical cycle had been determined. And Our Predecessor, St. Sergius I, when he prescribed that the Litany, or Stational Procession, which is called by that name, should be held during the four Marian celebrations, enumerated them together: the feast of the Nativity, the Annunciation, the Purification, and the Dormition of the Virgin Mary. Subsequently, St. Leo IV took care that the feast, which was already celebrated under the title of the Assumption of the Blessed Mother of God, should be observed in an even more solemn manner, by ordering a vigil to be held the day before, and then supplications on the octave day; and he himself, gladly seizing this opportunity, wished to participate in such solemn celebrations with a large gathering of people. Furthermore, it is clear from what Our Predecessor, St. Nicholas I, testifies when he speaks of the principal fasts, that a fast had long been prescribed to be observed on the day before this feast: "which the holy Roman Church has received from ancient times and observes." Since the Church's liturgy does not generate faith, but rather follows it and, as it were, produces sacred rites from it, like fruit from a tree, therefore the Saints and great Doctors, in the homilies and prayers which they addressed to the people on this feast day, did not draw such doctrine from this as a primary source, but rather spoke of it, as if it were already known and accepted by the faithful; they clarified it further; they presented its meaning and essence with more elevated reasons, especially placing it in a clearer light, which the liturgical books had often touched upon briefly and concisely: namely, that on this feast not only is it commemorated that the Blessed Virgin Mary suffered no corruption of her mortal body, but also her triumph over death, and her heavenly "glorification," according to the example of her only-begotten

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Son, Jesus Christ.

[*Latin ed. p. 761*]

Acts of Pope Pius XII, 761: And thus, Saint John of Damascus, who, above all others, stands out as a most eloquent advocate of this traditional truth, comparing the bodily Assumption of the most holy Mother of God with her other gifts and privileges, declares with fervent eloquence: "It was fitting that she, who had preserved her virginity unharmed in childbirth, should preserve her body, without any corruption, even after death. It was fitting that she, who had carried the Creator as a child in her womb, should dwell in the divine tabernacles. It was fitting that the bride, whom the Father had espoused, should dwell in the heavenly mansions. It was fitting that she, who had beheld her Son on the cross, and who, by giving birth to Him, had averted the sword of pain, should contemplate Him, seated with the Father. It was fitting that the Mother of God should possess all things, and that all creation should venerate her as the Mother of God and handmaid." Indeed, the words of Saint John of Damascus faithfully correspond with the voices of others, affirming the same doctrine. For, equally clear and accurate expressions are found in those prayers which the Fathers, either of the preceding or of the same age, have offered, often on the occasion of this feast. Thus, to cite another example, Saint Germanus of Constantinople considered that the body of the Virgin Mary was incorrupt and was raised to Heaven, not only in accordance with her divine motherhood, but also with the particular sanctity of her virginal body: "You, according to what is written, 'appear in beauty'; and your entire virginal body is holy, entirely chaste, entirely the dwelling of God; so that it should be altogether alien from dissolution into dust; indeed, it remains unchanged, insofar as it is human, to the exalted life of incorruptibility; but it is also living and glorious, and a participant in a life that is unharmed and perfect." Another, among the most ancient writers, affirms: "Therefore, as the most glorious Mother of Christ our Savior, the giver of life and immortality, is vivified by Him, in..."

[*Latin ed. p. 762*]

Acta Apostolicae Sedis - Commentarium Officiale: "Eternally incorporeal in incorruptibility, He who raised her from the tomb and assumed her to Himself, so that He alone knows." As this liturgical feast is celebrated more and more extensively and with ever greater piety, Church prelates and sacred orators, in ever greater numbers, have considered it their duty to openly and clearly explain the mystery that is commemorated on this very feast, and to declare that it is most closely connected with other revealed truths. Among the scholastic theologians, there have been those who, wishing to delve more deeply into the divinely revealed truths and to offer their agreement between theological reasoning and Catholic

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faith, considered it necessary to observe how the privilege of the Virgin Mary's Assumption harmonizes in a most wondrous way with the divine truths transmitted to us through the Sacred Scriptures. Beginning with this reasoning, they presented various arguments, by which they illustrated the Marian privilege in this way, asserting that, as a fundamental element, Jesus Christ, out of His piety towards His Mother, willed that she be assumed into Heaven; and the force of these arguments is incomparably strengthened by the incomparable dignity of that divine motherhood and also by all those gifts that follow from it, which are her outstanding sanctity, surpassing the sanctity of all men and angels; the intimate union of Mary with her Son; and the most profound affection of love with which the Son cherished His most worthy Mother. And often, theologians and sacred orators, following in the footsteps of the Holy Fathers, in order to illustrate their faith in the Assumption, use a certain freedom, referring to events and words that they draw from the Sacred Scriptures. Thus, as in the Encomium in Dormitionem Sanctissimae Dominae nostrae Deiparae semperque Virginis Mariae (S. Modesto Hierosol. attributum), n. 14, so too, cf. S. IOAN. DAMASO, Encomium in Dormitionem Dei Genitricis semperque Virginis Mariae, hom. I, 1, 2, 11; Encomium in Dormitionem (S. Modesto Hierosol. attributum).

[*Latin ed. p. 763*]

Among those things which are most frequently mentioned concerning this matter, we recall that some invoke the words of the Psalm: "Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified." And they behold the Ark of the Covenant, constructed of incorruptible wood and placed in the temple of God, as an image of the most pure body of the Virgin Mary, preserved from all corruption of the tomb, and raised to such great glory in Heaven. Likewise, those who treat of this into depict the Queen entering the heavenly court through a triumphal procession, accompanied by the Divine Redeemer on her right side; and they present the Bride of the Canticles, "Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?" so that she may be redeemed by a crown. These things are presented by them as images of that heavenly Queen and of that heavenly Bride, who, together with the Divine Bridegroom, are raised to the heavenly court. Furthermore, scholastic doctors have not only seen the Assumption of the Virgin Mary signified in various figures of the Old Testament, but also in that Woman clothed with the sun, whom the Apostle John beheld on the island of Lausanne. Moreover, they propose for special consideration the following words from the New Testament: "Hail, full of grace, the Lord is with thee, blessed art thou among women," because in the mystery of the Assumption, they behold the perfect fulfillment of that grace, bestowed upon the Blessed Virgin, and a blessing that is contrary to

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the curse of Eve. For this reason, at the beginning of Scholastic Theology, the most pious Bishop Amedeus of Lausanne affirms that the flesh of the Virgin Mary remained incorrupt; for it is not fitting to believe that "her body saw corruption," since her soul was again united to it, and together with it, she was redeemed in glory in the heavenly court. "For she was full of grace..."

[*Latin ed. p. 764*]

764 Acta Apostolicae Sedis - Official Commentary on the Blessed Woman (Luke, I, 28). And the angel being come in, said unto her. Only she, a true daughter of the true God, deserved to conceive, whom the Virgin bore, the Virgin nursed, cherishing in her womb, and to whom she ministered with the utmost devotion in all things. Among the sacred writers, who at that time used the sentiments of the Divine Scriptures and various similitudes or analogies, the Evangelical Doctor, Saint Anthony of Padua, holds a special place in illustrating and confirming the doctrine of the Assumption, which was piously believed. For, on the feast of the Assumption, he interpreted the words of the prophet Isaiah: "The glory of Libanus shall come to thee, the fir tree, and the box tree, and the pine tree together, to beautement the place of my sanctuary.", and with certainty affirmed that the Divine Redeemer, having taken on human flesh from her, His most beloved Mother, had adorned her, *summa* (Corbetta), with glory. "Through this," he said, "you clearly see that the Blessed Virgin, in the body in which were the feet of the Lord, was taken up." Therefore, the holy Psalmist writes: "Arise, O Lord, in thy rest; thou and the Ark of thy sanctification." And, as he himself asserts, just as Jesus Christ rose from the victorious death and ascended to the right hand of His Father, so likewise "rose and the Ark of thy sanctification, when the Virgin Mother was taken up to the heavenly palace" on this day.

26 27 28 When, in the middle ages, Scholastic Theology flourished most, Saint Albert the Great, having presented various arguments to prove the matter, which are based on the Holy Scriptures, on the opinions transmitted by the ancients, or finally on the liturgy and theological reason, concluded as follows: "By these reasons and authorities, and by many others, it is manifest that the most Blessed Mother of God was taken up into heaven, body and soul, above the choirs of Angels. And we believe this to be true in all ways." In the prayer which he recited on the day of the Annunciation, in honor of the most Blessed Virgin Mary, explaining the words of the angel who greeted her: "Hail, full of grace...", 29 26 AMEDEUS OF LAUSANNE, in praise of the Son, 27 Is., LX, 28 Saint Anthony of Padua, 8. Discourse of Mary the Virgin. 29 Concerning the death of the Blessed Virgin, her Assumption into Heaven, exalted to the right hand of Saint Albert the Great, Sermons for Sundays and feasts. In the *Mariale* or questions

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on the Gospel, 'Missus est', q. 132.

[*Latin ed. p. 765*]

The Acts of the Popes, 765, the Universal Doctor, when comparing the Most Holy Virgin Mary, clearly and emphatically asserts that she was exempt from that quadruple curse to which Eve was subjected. The Angelic Doctor, following closely the footsteps of his master, although he himself never addressed this particular question in detail, whenever the opportunity arose, he consistently maintained that, together with the Catholic Church, the soul of Mary and her body were assumed into Heaven. The same opinion is held by Doctor Seraphinus, who in many other works, is absolutely certain that, just as God preserved the Most Holy Mary, whether conceiving or giving birth, free from any violation of virginal purity and integrity, so He did not permit her body to be dissolved into the earth, into ashes. Interpreting these words of Holy Scripture, and attributing a similar meaning to the Blessed Virgin, he says: "Who is she that ascends like the morning dawning, delightful in her company, leaning upon her beloved?" And from this, it can be understood that she is bodily present there... For, indeed, her blessedness would not be complete unless she were personally present there, and a person is not merely the soul, but a union [of body and soul]; therefore, according to this union, that is, the body and the soul, she is there; otherwise, she would not have complete fruition.

Later, in the age of Scholastic Theology, that is, the 15th century, Saint Bernard of Cattolica, carefully collecting and diligently reviewing all that the theologians of the Middle Ages had written and debated on this subject, did not merely refer to the main considerations that earlier doctors had already proposed, but added others as well. In particular, he considered the similarity between the Divine Mother and the Divine Son, concerning the soul and the body.

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - Commentarium Officiale concerning the dignity and honor to which we cannot even conceive of the heavenly Queen being separated from the heavenly King, it is entirely fitting that Mary "ought not to be, unless where Christ is"; furthermore, it is reasonable and consistent with reason that, just as the soul and body of a man, so also the soul and body of a woman, have already attained eternal glory in Heaven; and finally, the fact that the Church of the Blessed Virgin has never requested, nor proposed for the veneration of the people, the relics of her, provides an argument which can be referred to as "a tangible demonstration." In more recent times, the opinions of the Saints and Doctors, which we have mentioned above, have been commonly held. In agreement with the consensus of Christians, transmitted from earlier ages, St. Robert Bellarmine exclaimed: "And who, I beg you, could believe that the sanctu-

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ary of holiness, the dwelling place of the Word, the temple of the Holy Spirit, could have perished? It is quite shocking even to think that that virginal flesh, which bore God, nourished Him, carried Him, or has been turned to dust, or has been given as food to worms." In the same way, St. Francis de Sales, after asserting that it is not permissible to doubt that Jesus Christ perfectly fulfilled the divine commandment by which sons are commanded to honor their parents, poses this question to himself: "What son, if he could, would not restore his mother to life, and would not lead her to Paradise after her death?" And St. Alphonsus writes: "Jesus did not wish the body of Mary to corrupt after death, because it would be a disgrace to reduce to dust that virginal flesh from which He Himself had taken His own flesh." Now, the mystery which is celebrated on this feast, already in its...

[*Latin ed. p. 767*]

"In the Acts of Pope Pius XII, page 76, it is stated: 'Although the matter was illuminated, there were not lacking those doctors who, rather than engaging in theological arguments by which it could be demonstrated that believing in the bodily Assumption of the Blessed Virgin Mary into Heaven is entirely and perfectly fitting, turned their minds and hearts towards the faith of the Church, the mystical Bride of Christ, which has no stain or wrinkle, as the Apostle calls it, "the pillar and ground of the truth." And united in this common faith, they considered any contrary opinion to be rash, if not heretical. Indeed, as others, including Saint Peter Canisius, after declaring that the very word 'Assumption' signifies not only the glorification of the soul, but also of the body, and that the Church has for many centuries venerated and solemnly celebrated this Marian mystery of the Assumption, observed: 'This opinion has prevailed for several centuries, and has been so firmly rooted in the hearts of the faithful, and so commended to the entire Church, that those who deny that the body of Mary was taken into Heaven are not even patiently heard, but are widely regarded as excessively contentious, or utterly rash, and imbued with a spirit more heretical than Catholic.' At the same time, the esteemed Doctor, while presenting this as a norm regarding Mariology, namely, 'that the mysteries of grace which God worked in the Virgin are not to be measured by ordinary laws, but by divine omnipotence, with due regard for the decency of the matter, without any contradiction or opposition to the Scriptures,' and relying on the common faith of the entire Church, could conclude that, with the same firmness of mind, this same mystery of the Assumption should be believed, just as the Immaculate Conception of the Blessed Virgin; and that truths of this kind could then be defined. All these arguments of the Holy Fathers and theologians, and considerations based on the Sacred Scriptures, serve as the ultimate foundation; which indeed present the Mother of God to us

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as..."

[*Latin ed. p. 768*]

The Acts of the Apostolic See, in its official commentary from the year 768, present before our eyes the most intimate union with the Divine Son, and His constant sharing in His fate. Therefore, it seems almost impossible to conceive that Mary, who conceived Christ, bore Him, joyfully nourished Him, and held Him in her arms, could, after this earthly life, be separated from Him, even if not in soul, but in body. Since our Redeemer is the Son of Mary, it could not be, that, being the most perfect observer of the divine law, He would not also honor His most beloved Mother. However, since He could adorn her with such great honor, by preserving her safe from the corruption of the sepulturer, it must be believed that He truly did so. Moreover, it is particularly noteworthy that, from the second century, the Virgin Mary has been presented by the Holy Fathers as a new Eve, united to the new Adam in the struggle against the enemy of hell, a struggle which, as foreshadowed in the proto-evangelium, would lead to the complete victory over sin and death, a victory which is always linked together in the writings of the Apostles to the nations. Therefore, just as the glorious resurrection of Christ was an essential part and the ultimate trophy of this victory, so too the blessed Virgin's common struggle with her Son should be concluded with the "glorification" of her virginal body; for as the same Apostle says, "And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory." Therefore, the august Mother of God, joined in a mysterious way to Jesus Christ from all eternity, ((by one and the same decree)) of predestination, immaculate in her conception, most chaste in her divine motherhood, a generous partner of the Divine Redeemer, who brought about the complete triumph over sin and its consequences, finally attained, as the ultimate crown of her privileges, to be preserved safe from the corruption of the sepulcher, and became, as her Son, having conquered death, in body.

[*Latin ed. p. 769*]

Acts of Pope Pius XII, 769, and may her soul be carried up to the celestial glory of Heaven, where the Queen will shine forth on the right hand of her own Son, the immortal King of the Ages. Since, therefore, the entire Church, in which the Spirit of Truth flourishes, which infallibly guides it towards the perfection of revealed truths, has repeatedly manifested its faith throughout the course of centuries, and since all the Bishops of the world, with almost unanimous consent, request that the truth of the bodily Assumption of the Most Blessed Virgin Mary into Heaven be defined as a dogma of the divine and Catholic faith – a truth which is based on the Sacred Scriptures, deeply ingrained in the hearts of the faithful, confirmed by ecclesiastical worship from the most ancient times, perfectly

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consonant with other revealed truths, splendidly explained and declared by the study, science, and wisdom of theologians – we believe that the moment has arrived, according to the wise plan of Divine Providence, to solemnly proclaim this singular privilege of the Virgin Mary. We, who have dedicated our pontificate to the special patronage of the Most Holy Virgin, to whom we have often turned in so many most sorrowful circumstances, and who, having publicly consecrated the entire human race to her Immaculate Heart, and whose most powerful protection we have repeatedly experienced, are fully confident that this solemn declaration and definition of the Assumption will contribute greatly to the progress of human society, as it will turn towards the glory of the Most Holy Trinity, to which the Virgin Mother is bound by singular bonds. We hope that all the faithful will be stirred to a deeper devotion towards their heavenly Mother; and that the minds of all who glory in the Christian name will be moved to desire the participation of the mystical Body of Jesus Christ, and to increase their love for her, who bears a maternal spirit towards all the members of that august Body. Furthermore, we hope that, through the glorious example of Mary, it will be more and more evident how much human life is worth.

48 Cf. 1 Timothy, 1:17.

50 - ACTA, vol. XVII, n. 15. - 4 - 11 - 1950.

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - Official Commentary: If this [Jubilee] is wholly dedicated to the execution of the will of the Celestial Father and to the care of all others; so that, while the "materialism" and the resulting corruption of morals threaten to submerge the light of virtue, and men, inflamed by conflicts, lose their lives, this may be most clearly brought before the eyes of all, fully revealed to what lofty goal our soul and body are destined; so that, finally, the faith in the bodily Assumption of Mary into Heaven may strengthen and make more active our faith in our own resurrection. That this solemn event occurs in the Sacred Year, according to the wise counsel of God, is a source of great joy to Us; for thus We are permitted, while the Great Jubilee is celebrated, to adorn the shining gem of the Virgin Mother with a brilliant light, and to leave a monument more enduring than bronze, of Our most fervent piety towards the Mother of God. Wherefore, after having repeatedly addressed prayers to God, and having invoked the light of the Spirit of Truth, for the glory of the Almighty God, who has shown His special benevolence to the Virgin Mary, for the honor of His Son, the immortal King of the Ages and Victor over sin and death, for the increase of the glory of that most august Mother, and for the joy and exultation of the whole Church, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own authority, We pronounce, declare, and define as a divinely revealed dogma: that the

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Immaculate Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory. Therefore, let anyone who, may God prevent it, has dared to deny or to put in doubt voluntarily what We have defined, know that he has completely departed from the divine and Catholic faith. In order that this Our definition of the bodily Assumption of the Virgin Mary into Heaven may be brought to the knowledge of the universal Church, We have desired that these Our Apostolic Letters remain for the perpetual memory of this matter; commanding that these be transmitted—

[*Latin ed. p. 771*]

Acts of Pope Pius XII, 771, or even printed copies, if signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, shall have the same validity as if the originals were presented or shown. Therefore, no one shall be permitted to violate this page of Our declaration, pronouncement, and definition, or to dare to oppose or contradict it with reckless audacity. If anyone should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of the Great Jubilee, 1950, on the first day of the month of November, on the feast of All Saints, in the twelfth year of Our pontificate. I, PIUS, Bishop of the Catholic Church, have signed below, thus defining. I, FRANCIS, Bishop of Ostia and Tusculum, Cardinal MARCHETTI SELVAGGIANI, Dean of the Holy College. I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal TISSERANT. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICT, Bishop of Palestrina, Cardinal ALOISI MASELLA.

[*Latin ed. p. 772*]

Acts of the Apostolic See - Official Commentary 772.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, ALEXIUS, of the title of Saint Callistus, Presbyter, Cardinal ASCALESI.

I, MICHAEL, of the title of Saint Anastasia, Presbyter, Cardinal de FAULHABER.

I, IOANNES BAPTISTA, of the title of Saint Mary in Transpontina, Presbyter, Cardinal MASALLI ROCCA.

I, ALEXANDER, of the title of Saint Mary in Cosmedin, Presbyter, Cardinal VERDE.

I, IOSEPH ERNESTUS, of the title of Saint Mary of the Heavenly Altar, Presbyter, Cardinal VAN RÖEY.

I, PETRUS, of the title of Saint Mary across the Tiber, Presbyter, Cardinal SEGURA Y SAËNS.

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I, ALFRIDUS ILDELPONSUS, of the title of Saint Martin in Mons, Presbyter, Cardinal SCHUSTER.

I, EMMANUEL, of the titles of Saints Marcellinus and Peter, Presbyter, Cardinal GONÇALVES CEREJEIRA.

I, ACHILLES, of the title of Saint Sixtus, Presbyter, Cardinal LIÉNART.

I, PETRUS, of the title of the Holy Cross in Jerusalem, Presbyter, Cardinal FUMASONI BIONDI.

I, FRIDERICUS, of the title of Saint Mary of Victoria, Presbyter, Cardinal TEDESCHINI.

I, ELIAS, of the title of Saint Mark, Presbyter, Cardinal DALLA COSÍA.

I, THEODORUS, of the title of Saint Chrysogonus, Presbyter, Cardinal INNITZER.

I, IGNATIUS GABRIEL, of the title of the Basilica of the Twelve Apostles, Presbyter, Cardinal TAPPOUNI.

I, DOMINICUS, of the title of Saint Apollinaris, Presbyter, Cardinal JORIO.

I, MAXIMUS, of the title of Saint Mary in Porticu, Presbyter, Cardinal MASSIMI.

I, PETRUS, of the titles of the Holy Trinity in Monte Pincio, Presbyter, Cardinal GERLIER.

I, GREGORIUS PETRUS XV, of the title of Saint Bartholomew in the Island, Presbyter, Cardinal Agagianian.

I, IULIUS, of the title of Saint Pudentiana, Presbyter, Cardinal S\LIEGE.

I, IACOBUS CAROLUS, of the title of Saint Mary of the People, Presbyter, Cardinal ME GUIGAN.

[*Latin ed. p. 773*]

The Acts of Pope Pius XII, 773.

I, CLEMENS AEMILIUS, Presbyter and Cardinal of the titular church of Saint Balbina, ROQUES.

I, THOMAS NORMANNUS, Presbyter and Cardinal of the titular church of the Four Crowned Saints, GILROY.

I, FRANCIS, Presbyter and Cardinal of the titular churches of Saint John and Saint Paul, SPELLMAN.

I, THEODOSIUS CLEMENS, Presbyter and Cardinal of the titular church of Saint Peter in Chains, DE GOUVEIA.

I, EMMANUEL, Presbyter and Cardinal of the titular church of Saint Lawrence in Lucina, ARTEAGA Y BETANCOURT.

I, IOSEPH, Presbyter and Cardinal of the titular church of Saint John before the Latin Gate, FRINGS.

I, BERNARDUS, Presbyter and Cardinal of the titular churches of Saint

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Andrew and Saint Gregory, GRIPPIN.

I, CONRADUS, Presbyter and Cardinal of the titular church of Saint Agatha, VON PREYSING.

I, THOMAS, Presbyter and Cardinal of the titular church of Saint Mary in Via, TIEN CHEN SIN.

I, NICOLAUS, Protodeacon and Cardinal of the titular church of Saint Nicholas in the Tullian Prison, CANALI.

I, IOANNES, Deacon and Cardinal of the titular church of Saint George in the Golden Hall, MERCATI.

I, IOSEPH, Deacon and Cardinal of the titular church of Saint Eustachius, BRUNO.

[*Latin ed. p. 774*]

Acta Apostolicae Sedis - Official Commentary 774

SACRED CONGREGATION

SEMI-PUBLIC CONSISTORY

Tuesday, the thirtieth day of October in the year 1950, in the hall above the porticoes of the Vatican Basilica, a semi-public Consistory was held concerning the bodily Assumption of the Most Blessed Virgin Mary, as a dogma to be defined. To this undertaking, the Most Blessed Father thus prefaced:

"VENERABLE BROTHERS, you know, indeed, for what reason We have convened you today in this Sacred Consistory. The matter concerns something which will affect Us, and you, and the entire Catholic world with the greatest joy. For on the first of November, on the Feast of All Saints, the radiant brow of our loving Mother, Queen of Heaven, will shine with new splendor; for We shall solemnly proclaim and decree her bodily Assumption into Heaven, with the divine favor and assistance. This, which has been piously believed and venerated by the Church from ancient times, which, through the course of the centuries, has been brought to light more clearly by the works of the Holy Fathers, Doctors, and Theologians, which finally, from every part of the world and from men of every order, has been expressed in almost countless letters, We intend, with that authority which the Divine Redeemer entrusted to the Prince of the Apostles and to his successors, to rightly sanction and decree; that is, that the most holy Virgin Mary was taken up body and soul into heavenly glory. Before, however, We embrace this judgment, We have considered it fitting, as you know, to entrust the cause to the most learned men for investigation and consideration."

"They, at Our command, after having arranged all the requests that had

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reached this Apostolic See concerning this matter, and having examined them most diligently, so that it might be made more evident what..."

[*Latin ed. p. 775*]

The Acts of Pope Pius XII, page 775, concerning the Magisterium, what all the Catholic Church believes regarding this doctrine. Furthermore, at Our command, testimonies, indications, and vestiges concerning the bodily Assumption of the Most Blessed Virgin into Heaven were diligently examined, both in concord with the institution of that same sacred Magisterium, and in the Divine Scriptures, and in the most ancient worship of the Church, and finally, in the writings of the Fathers and Theologians, and in the content of other revealed truths. Moreover, We sent letters to all the sacred prelates, in which We requested not only that they wish to reveal their opinion to Us on this matter, but also that they indicate to Us what the clergy, what the people, believed to be the case, what they hoped for. After, indeed, voices from almost all the world, with a most remarkable and unanimous accord of sacred pastors and the Christian people, reached Us, professing the same faith and, as if it were the most desirable thing for all, demanding it; We considered that nothing should be delayed; and therefore We decided to proceed to the solemn definition of this dogma. For if the Catholic Church, universally, cannot be deceived, nor can it be deceived, since its divine Founder Himself, who is Truth, commanded the Apostles: "And behold I am with you all days, even to the consummation of the world," it necessarily follows that this truth, which the sacred prelates and their people believe with the firmest mind, can be revealed by God and can be defined with the highest authority. And that this blessed event occurred in the Holy Year, which is progressing happily to its conclusion, it is certainly to be considered that this happened not without the divine Providence. It seems that the Blessed Virgin Mary, from her heavenly seat, shines forth with a new light, for all men, especially for those who from all parts of the world have sought this motherly city, so that they might cleanse the flaws of their souls.

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - An Official Commentary on its Customs and Morals - renewed life, extended her maternal arms, and invited all, again and again, to strive courageously towards that summit of virtue, from which, after this earthly exile, they will be able to attain the blessedness of enjoying the heavenly homeland. We have seen countless multitudes, during the past months, with great solace of mind, not only filling the halls of the common Father, but also the most magnificent Basilica of the Vatican, and even the Forum of Saint Peter, and the surrounding streets, and we have witnessed their living faith, and their piety burning brightly; may the Great Mother of God protect them all with her present patronage, and may

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she obtain for them those heavenly lights and graces, with which, being illuminated and aided, they may more eagerly pursue Christian perfection in their daily lives. And we are also very confident that the loving Mother of God, newly restored to glory on earth, will also recognize those who love her most ardently, and will powerfully draw them to herself, those who are languishing through spiritual inertia, or who lie prostrate under the allurements of vices, or who, having strayed from the straight path of truth, do not recognize her exalted dignity, which is most closely joined with the privilege of her bodily Assumption into Heaven. May our most benign Mother, raised to heavenly glory, lead the entire world, in many places still shrouded in the darkness of error, and grievously afflicted by heavy calamities and grave dangers, to that supernal light which is opened from Heaven; and may she impart to them those heavenly consolations, which refresh the minds of men, even when afflicted by the most acute sorrows, and raise them to higher things. And may she also obtain from her Divine Son that peace may one day shine upon the nations and peoples, who are currently, to the detriment of all, divided from one another, a peace firmly established by the tranquility of right order; a peace which is attributed to citizens and peoples, which grants to all the due freedom and dignity, as if it were founded on the safest of foundations.

[*Latin ed. p. 777*]

And above all, that the Catholic Church may be defended by His most powerful patronage; which, in many parts of the world, is either little known, or is harmed by false accusations and calumnies, or is finally oppressed by unjust attacks; and that all who have strayed from its unity, and have been deceived by error, may be happily restored. You, Venerable Brothers, and together with you the entire Christian people, strive to obtain this through the most fervent prayers, imploring the Heavenly Mother. At the present time, however, although, as We have said, the responses of the sacred prelates from all over the world have reached Us on this most serious matter, We desire that you also open your minds to Us in this frequent and august assembly. Therefore, Venerable Brothers, do you wish that We solemnly proclaim and define the bodily Assumption of the Blessed Virgin Mary into Heaven as a divinely revealed dogma? Having the votes of those present, through the words "It pleases," or "It does not please," the August Pontiff added: We are indeed most pleased to agree with you in mind and voice, in that which also pleases Us and is desired by Us. From this wonderful agreement of the Cardinals, Fathers, and Bishops with the Roman Pontiff, it becomes even more evident what the Church believes about this matter, what it teaches, and what it desires. Nevertheless, do not hesitate to implore God with unceasing prayers, so that, with His favor and inspiration, that which we all earnestly desire may happily come to pass; and that it may contribute to the honor of the

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divine name, to the growth of the Christian religion, to the glory of the Virgin Mother of God, and to the encouragement of piety towards her by all. Finally, the Supreme Pontiff imparted the Apostolic Blessing to nearly seven hundred sacred prelates standing before him.

[*Latin ed. p. 778*]

Acta Apostolicae Sedis - Official Commentary '778 ON THE BLESSED AND SOLEMN DOGMATIC FEAST OF THE IMMACULATE CONCEPTION IN THE DEFINITION OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY. "ON THE FIRST DAY OF NOVEMBER. "IN THE FEAST OF ALL SAINTS, IN THE YEAR 1950, IN THE VATICAN SQUARE BEFORE THE VATICAN BASILICA. The Supreme Pontiff, proceeding from the Sistine Chapel in a sedan chair, preceded by the Most Eminent Fathers and the Most Excellent Patriarchs, Archbishops, and Bishops, and others, as is customary, with the litanies being recited, was received in the square of Saint Peter by both the clergy of the city, ascended to the Solium, and received the Cardinals into obedience. Immediately, from him, the Cardinal Subdeacon of the Sacred College, presented a petition for the definition of the dogma of the bodily Assumption of the Blessed Virgin Mary into Heaven, expressed in these words: "MOST HOLY FATHER, It is a great honor to me, in the name of the Sacred College of Cardinals, of all the Catholic prelates, and of all the Christian faithful, to earnestly implore Your Holiness to pronounce and define, with Your supreme judgment, that the Most Holy Virgin Mary, after this earthly exile, has been taken up into Heaven, body and soul. May Your Holiness adorn the shining brow of our most beloved Mother with this new and brilliant jewel, and may she amplify her glory on earth, and increase the joy of the Angels and Saints in Heaven. And may she, the great Mother of God, obtain for us all a most abundant outpouring of heavenly graces from her Divine Son." Then the Most Holy [Pope] responded: "This solemn hour has arrived not without the counsel of the Eternal God. What has long been fervently desired and strongly promoted by the Catholic Church, and what the very dignity of the great Mother of God demands, namely that she, with her animated body, should be united with..."

[*Latin ed. p. 779*]

The Acts of Pope Pius XII, page 779: He triumphs over his son in heavenly blessedness, which is already so that it may be rightly proclaimed and defined by us. However, we desire not to issue our judgment on this most serious matter before the help of the Holy Spirit shines more clearly upon our mind, implored by all those present. Having said this, he followed with the singing of the hymn "Veni Creator Spiritus." Then, the Supreme Pontiff, seated with the mitre, while all others stood with their heads covered, with a raised voice from the Chair of Saint Peter, pronounced the dogmatic def-

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inition of the glorious Virgin Mary, bodily assumed into heaven, with the words contained in the Apostolic Constitution, as mentioned above. Afterward, the Cardinal Subdeacon, giving thanks to the Pope, said: "We give you eternal thanks, Most Blessed Father, because, heeding the prayers of the entire Catholic world, with this decree you have contributed so greatly to fostering piety towards the Divine Virgin, to promoting the growth of holy religion, and to adding honor to this Holy Year. From you, we humbly ask that you command that Apostolic Letters be published concerning the definition of this dogma." Immediately, the Supreme Pontiff responded: "We decree, and the Consistorial Advocate requested the Apostolic Notaries to prepare the instruments concerning such a solemn definition. After the singing of the hymn "Te Deum laudamus," with the prayer to the glorious Virgin Mary, assumed into heaven, the Most Blessed Father, before an innumerable multitude of clergy and the faithful, rejoicing, exclaiming "Hosanna" to the blessed Virgin, and expressing sentiments of gratitude and devotion to the most venerated Father, spoke these words: "To our venerable brother and beloved sons and daughters, who have come to our presence, and to you all who hear us in this holy Rome and in every region of the Catholic world! Moved by the proclamation, as a dogma of faith, of the assumption of the Most Blessed Virgin into heaven in soul and body; rejoicing for the..." (V. page 753 and following).

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis - Official Commentary: The joy that floods the hearts of all the faithful, satisfied in their fervent desires; we feel an irresistible need to raise together with you a hymn of thanksgiving to the amiable Providence of God, who has wished to reserve for you the joy of this day, and for us the comfort of crowning the brow of the Mother of Jesus and our Mother, Mary, with the shining diadem, which crowns her singular prerogatives. By inscrutable divine design, for the men of the present generation, so troubled and sorrowful, lost and disappointed, but also healthily restless in the search for a great good that is lost, a bright ray of heaven opens, dazzling with purity, with hope, with blessed life, Regina and Mother, alongside the Sun of Justice, Mary.

This day, long invoked, is finally ours; it is finally yours. The voice of centuries – indeed, we would say, the voice of eternity – is ours, which, with the assistance of the Holy Spirit, has solemnly defined the illustrious privilege of the Celestial Mother. And the cry of centuries is yours, which today bursts forth in the vastness of this venerable place, already sacred to Christian glories, a spiritual haven for all peoples, and now made an altar and temple for your overflowing piety.

As shaken by the palpitations of your hearts and the emotion of your lips, the very stones of this Patriarchal Basilica vibrate, and together with them, it seems that the countless and ancient temples, erected everywhere

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in honor of the Assumption, monuments of a single faith and earthly pedestals of the celestial throne of glory of the Queen of the universe, exult with secret tremors.

On this day of joy, from this opening in heaven, together with the wave of angelic rejoicing, which is in harmony with that of the entire militant Church, a torrent of graces and teachings cannot but descend upon souls, awakening fertile sources of renewed holiness. Therefore, to this most excellent creation, we raise our eyes confidently from this earth, in this our time, among this our generation, and we cry out to all: lift up your hearts!

To the many souls troubled and anguished, a sad legacy of a disturbed and turbulent age, souls oppressed but not resigned, who no longer believe in the goodness of life and only accept it, almost compelled, the humble and unknown maiden of Nazareth, now glorious in the heavens, will open up higher visions, and will comfort them to contemplate the destiny and the works to which She was sublimated, She who, chosen by God to be the Mother of the Incarnate Word, docilely received the word of the Lord.

And you, in particular, who are so close to our heart, the anxious torment of our days and our nights, the anguished concern of every...

[*Latin ed. p. 781*]

"Acts of Pope Pius XII, 781: At this hour, you, the poor, the sick, the refugees, the prisoners, the persecuted, those without work and those without shelter, suffering in every way and from every country; you to whom earthly life seems to offer only tears and privations, despite all the efforts that are made and must be made to help you – lift up your eyes to Her, who before you traversed the paths of poverty, contempt, exile, and sorrow, whose very soul was pierced by a sword at the foot of the Cross, and who now, without hesitation, fixes her gaze in the eternal light. In this world without peace, tormented by mutual distrust, divisions, conflicts, and hatred, because faith has weakened and the sense of love and fraternity in Christ has almost been extinguished, while we implore with all our fervor that the Assumption may signify the return of warmth of affection and of life in human hearts, We do not cease to remind you that nothing must ever prevail over the fact and the awareness that you are all children of the same Mother, Mary, who lives in the heavens, a bond of union for the Mystical Body of Christ, as the new Eve, and the new Mother of the living, who desires to lead all men to the truth and the grace of her divine Son. And now, let us devoutly prostrate ourselves and pray!

"O Virgin Immaculate, Mother of God and Mother of men, 1. We believe with all the fervor of our faith in your triumphant assumption into heaven, in soul and body, where you are acclaimed Queen by all the choirs of Angels and by all the hosts of Saints; and we join them in praising and blessing the Lord, who has exalted you above all other pure creatures, and in offering you the longing of our devotion and our love. 2. We know that

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your gaze, which maternally caressed the humble and suffering humanity of Jesus on earth, is now filled in heaven by the sight of the glorious humanity of the uncreated Wisdom, and that the joy of your soul in contemplating the adorable Trinity face to face makes your heart tremble with beatifying tenderness; and we, poor sinners, we to whom the body weighs down the flight of the soul, we implore you to purify our senses, so that we may learn, even from here, to taste God, God alone, in the enchantment of creatures. 3. We trust that your merciful eyes will turn towards our miseries and our anxieties, our struggles and our weaknesses; that your lips will smile at our joys and our victories; that you will hear the voice of Jesus saying to each of us, as He already said to His beloved disciple: 'Behold your son.'"

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis - Commentarium Officiale. And we, who invoke you, our Mother, take you, as do the Saints John, as a guide, strength, and consolation in our mortal life. 4. We have the vivifying certainty that your eyes, which have wept upon the earth watered by the blood of Jesus, still turn towards this world, beset by wars, persecutions, and the oppression of the just and the weak; and we, amidst the darkness of this valley of tears, await from your heavenly light and your sweet piety relief from the pains of our hearts, from the trials of the Church, and of our homeland. 5. Finally, we believe that in glory, where you reign, clothed in sunlight and crowned with stars, you are, after Jesus, the joy and delight of all the Angels and of all the Saints; and we, from this earth, where we are pilgrims, comforted by faith in the future resurrection, look towards you, our life, our sweetness, our hope; draw us to you with the gentleness of your voice, so that you may show us, after our exile, Jesus, the blessed fruit of your womb, O merciful, O pious, O sweet Virgin Mary." The Apostolic Blessing was then solemnly imparted to the City and the World. The Supreme Pontiff, seated upon a sedan chair, was carried to the Basilica of St. Peter's to celebrate the Papal Mass of the Assumption of the Blessed Virgin Mary, according to the established rite.

ENCYCLICAL LETTER TO THE MOST REVEREND PATRIARCHS, PRIMATES, ARCHBISHOPS, AND OTHER ORDINARY LOCALS IN COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE QUESTION OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY, WHETHER IT SHOULD BE PROPOSED AND DEFINED AS A DOGMA OF FAITH.

PIUS PP. XII. Venerable Brothers, greetings and the Apostolic Blessing.

Since the faithful constantly invoke the Virgin Mary and seek her help, they strive to venerate her ever more; and since love, if it is true and dwells in our hearts, inclines to offer new testimonies of itself, they seek to adorn and increase the course of the centuries with a more profound devotion and observance. For this reason – and this has been made clear to Us – it

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has happened that, already for some time,

[*Latin ed. p. 783*]

The Acts of Pope Pius XII, 783: Supplications are presented to the Apostolic See in the form of letters – which, received from the year 1662 to the year 1940, are compiled into two volumes and, with appropriate commentaries, have been newly printed there – by Cardinals, Patriarchs, Archbishops and Bishops, by priests, by religious men and women, by sodalities and by numerous private Christians, all with the intention that they may announce and define, by a solemn declaration, that the Blessed Virgin Mary was, with her body, assumed into Heaven. And indeed, it is known that this has also been requested by almost two hundred Fathers of the Vatican Council, with fervent prayers. To us, who are entrusted with defending and promoting the Kingdom of Christ, it is our constant duty to diligently care for those things that hinder it, and to promote those things that benefit it. Therefore, from the very beginning of the Supreme Pontificate, the question arises for us whether, with our authority interposed, it is permissible, fitting, and expedient to grant assent to the aforementioned requests. For this purpose, we have not neglected nor omitted to offer prayers to God, so that His most admirable goodness may always inspire us with counsel and open the way. To obtain this help from heavenly light, with our prayers, join your pious efforts, Venerable Brothers. And in order to do so, while we exhort you with paternal affection, following the example of Our Predecessors, and especially of Pius IX, who, in defining the Immaculate Conception of the Blessed Virgin, conceived without original sin, we earnestly request that you let us know in what way, according to their faith and piety, the clergy and the people entrusted to your care observe the Feast of the Assumption of the Blessed Virgin Mary. In particular, we are most eager to know whether you, Venerable Brothers, with your outstanding wisdom and prudence, believe that the bodily Assumption of the Blessed Virgin can be presented and defined as a dogma of faith, and whether you deem it fitting for your clergy and people. We await your responses, which the sooner they are received, the more gratefully they will be received by us. We implore God's blessings and the favor of the most excellent Virgin for you, Venerable Brothers, and for those entrusted to your care, and while we impart to you and to those entrusted to your care the Apostolic Blessing, most lovingly in the Lord, given in Rome, at St. Peter's, on the first day of May, in the eighth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 784*]

Acta Apostolicae Sedis - Commentary, Official: "784 ADDRESS TO THE CARDINALS, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PLACES, GATHERED IN ROME FOR THE SOLEMN DOGMATIC DEFINITION OF THE CORPUS IN THE HEAVENLY ASSUMPTION

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OF THE BLESSED VIRGIN MARY. * With a heart deeply moved, as we have rarely experienced during the course of Our Pontificate, we greet you today, Venerable Brothers, with joy. The cause of this sweet feeling is evident to you. The eternal Counsel of God, whose nature is goodness, has chosen us, who from our earliest years have devoted ourselves to the most blessed Mother of God with fervent devotion, though we are unworthy, to pronounce, by the oracle of Our supreme teaching authority, and with a judgment free from error, that the truth of the faith is that the most holy Virgin, from the very beginning of her conception, was taken, body and soul, into the heavenly mansions. Therefore, we are comforted and rejoice, just as we were greatly joyful yesterday, when many of you, making use of the highest prerogative of Our sacred ministry, surrounded us and, in your presence, with almost unanimous votes, confirmed what you declared, being also witnesses of the faith of your flocks concerning this great mystery, which pertains to the Mother of God and to us. We perceive with you this momentous hour. Indeed, we have never read in the annals of ecclesiastical history, except for what happened at the time of the Ecumenical Council of the Vatican, of a larger gathering of bishops than that of Peter, the Successor of the Apostles. The more powerful application of technical disciplines and expertise in facilitating travel has certainly made this possible, and not without great benefit to ecclesiastical unity. Therefore, we give thanks to the most provident God, that this opportunity has been granted at this time, when, with heavenly grace, and with a strong will for unity, both in the sacred pastors and in the Christian faithful to whom they are entrusted, a unity is growing, more effective than perhaps at any other time. And that you, from the farthest parts of the world, have come here, is a new and most evident testimony that demonstrates the nature of the Church of Christ, which embraces all peoples within its bosom. The spectacles that this Holy Year has prepared, as no year before, are crowned by this gathering and this assembly, clearly demonstrating how Catholics of every nation and language can unite in faith and charity. * November 2, 1950."

[*Latin ed. p. 785*]

Acta Pii PP. XII 785 But we cannot, with profound sorrow of mind, remain silent about this, which is not to be attributed to the malice of the Church, but to external force and coercion. Alas! From your number and from the ranks of pious pilgrims, faithful from regions where freedom to peacefully join with brothers professing the same faith in this beloved and venerable city, the seat of the beloved and loving parent and prince of the entire Christian world, are absent. O most beloved sons, lamentably deprived of sacred rights of liberty, you are in no way forgotten by Us, you have not left Our hearts; indeed, if it were fitting for Our charity towards the sheep of Christ to admit of degrees, you would have the first place in

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the affections of Our benevolence. We pour forth daily and constant prayers to God for you and for the nations from which you come. We know how to discern right from wrong, we know how to distinguish peoples from the ideologies that are imposed upon them, even though these ideologies bring with them both temporal and eternal ruin. If we have rejected and condemned certain ideologies, it is not against any people or against any republic, as such, that we have acted, but only against erroneous opinions that seek to erase the very notion of the eternal God from the face of the earth and to destroy the Christian faith, and to achieve this impious end, they use the power of political factions. We have said and done nothing except what the conscience of Our office, which has been commanded to Us, demands. Furthermore, is it necessary, in the prayer which we now address to you, to repel the accusation that some – whom We know from Our own experience – impute to the Roman Pontiff the desire for war, and that He is striving to bring about a war, and that He is offering Himself as an ally in this matter to a certain state of great power? If, in these last years, after the universal war has barely ended, nations have not ceased to be agitated and disturbed, as if the earth were constantly trembling with repeated tremors, fearing a new conflict of arms, the blame cannot in any way be attributed to the Church and to its Supreme Head, who have always been and are staunch guardians and defenders of law, justice, and peace. We have considered it Our duty to judge matters of war and peace, and We have acted openly and with a free voice – without mentioning other documents – through the radio broadcast made on the eve of the feast of the Nativity of Our Lord in the year nineteen hundred and forty-eight, addressed to all nations. At that time, We did not truly believe that it would happen so soon that the events would confirm Our words. However, let it not escape from Our heart the hope that peace can be preserved and defended, without a new conflagration of conflicts. May God avert the foreseen evils, with Whom there will be no...

[*Latin ed. p. 786*]

Acts of the Apostolic See - Official Commentary 786, every word is possible. 1. Let the most benign Mother of grace, the Mother of mercy, Mary, pray to God for the cause of preserving the true name of peace. We offer this most urgent prayer to the Queen of Heaven, adding praise and honor to her, of which we are exceedingly glad. And you, Venerable Brothers, we exhort the clergy and the people entrusted to your care, that they strive at all times and with the utmost diligence to assist in fostering sisterly peace, devoting themselves to it with charity, prayers, and study.

* * * *

Therefore, armed with spiritual weapons, they engage in a certain sacred contest under the sign of the Cross. Taking advantage of this opportunity now offered to us, we wish to make it publicly known to you, Venerable

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Brothers, and to all who are numbered among the Catholics, what We have often considered with Ourselves for a long time. You know, indeed, that the ecclesiastical precept of abstinence and fasting has been very much relaxed in recent years, driven by the circumstances of a large number of Catholics, especially those who live in large cities and work in offices and factories: for them, the observance of the ancient law was difficult, and almost impossible. Therefore, the aforementioned change was introduced for a time. But our faithful of this age will degenerate from the virtue of their ancestors if, at this time, when many are afflicted by one of the demons, as the Divine Master says, who can only be conquered by prayer and fasting, 2 and therefore, the most necessary spiritual sacrifice to overcome and remove so many evils of a moral and social order, they do not compensate for the relaxation of the venerable ancient precept with works of voluntary penance, appropriate to our age. This, in fact, is already happening. As for works of charity, after the universal war and even during the war itself, We confess that the generosity of Catholics has been so great that it fears no comparison with any example of generosity, given throughout the ages. For Our part, having also seized this opportunity, We give thanks to the sacred prelates of the Catholic world, especially those who perform sacred duties in regions rich in resources, and to the faithful entrusted to their care, because they have abundantly provided us with assistance, with which We have been able to effectively alleviate the poverty of so many needy people. In addition to the aforementioned generosity, We have also observed that the spirit of penance still flourishes in the Church, which, indeed, is either openly manifested, or... 1 Cf. Luke 1:37. 2 Cf. Matthew 17:20.

[*Latin ed. p. 787*]

The acts of Pope Pius XII, 787: Those trials which God either permits or sends are to be borne with a strong and tranquil spirit, whether it be through voluntary abstinence from pleasures and immoderate delights, or through the necessity of enduring them. However, we cannot express in words the pleasures and delights, without lamenting and deploring the intolerably increasing extravagance, which so fiercely clashes with the miseries and poverty of many. Indeed, luxury and the desire for pleasures are the consequences of a reason and a way of life that is "materialistic," and they encourage the same corrupting habits. Can anything else be expected? For when a man loses awareness of his dignity, when he rejects moderation and balance in his actions, when he neglects those things which are spiritual, supernatural, and eternal, not considering them to be the true source of happiness, then avarice and unrestrained desire for earthly goods abound, and in place of reverence for the divine power and majesty, mechanical arts and brute, weak forces are cultivated. The praises which we have previously offered, we do not retract, we do not revoke. But it cannot be ignored or denied that here, the ardor of pleasures and luxury, like a

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torrent, does not pass by without touching even Catholic people, and here and there it penetrates noticeably into their fields and homes. The Church, with a maternal and indulgent heart, does not restrict freedom except in those things which are contrary to the simplicity of Christian life, to the observance of moral laws, and to the duty with which we are bound to assist those in need. Is not joy a mark and an ornament of Catholic people? But it is not permissible to exceed the limits of a virtuous and honest life in the pursuit of pleasures. We urge and exhort all to strive, under the banner of Christian abstinence and devotion, to go beyond what moral laws prescribe, according to their own strength, as God's grace inspires them, as their service allows. Many are the ways to achieve this. First of all, each one, through penance, must atone for his faults, cleanse the stains of sin from his soul, and become ever more holy and strong. Then, professing the same faith to his brothers and to those who are outside, he will be an example and an encouragement; he will renounce vanity, he will devote himself to charity, and he will mercifully come to the aid of the needs of the Church and the poor. The faithful of the early Church behaved in this way, nourishing the sources of beneficial charity by fasting and abstaining even from lawful things. This is an example worthy of praise, and it is entirely appropriate to the condition and state of our age, not only in this or that region which excels in the virtue of spontaneous generosity and comes to the aid of the needs of the Church, but in all, in no place excepted, of the wounds of the world. This, Venerable Brothers, is greatly important to us, so that...

[*Latin ed. p. 788*]

Acta Apostolicae Sedis — Commentarium Officiale 788, we decree that it should be carried out with full effect. Even to us, as to the early Christians, the Apostle Paul's exhortation sounds: "I do fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church." 3 It is our duty to strive with all our might, as the Apostle also says, "in patience, . . . in labors, in watchings, in fasts . . . in charity without dissimulation" 4 for the building up of the Kingdom of God. Does not the following apply openly to priests: "But I chastise my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway"? 5 This is, indeed, another purpose for which we offer fervent prayers to the Virgin Mary: that Mary, assumed into heaven, whose soul and body have never known any fault, any disordered disturbance, any untamed impulse, may obtain from her Divine Son the fulfillment of our hopes.

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Furthermore, if we consider with more careful attention the circumstances of the times in which we live, the pressing questions, namely those pertaining to marriage and the family, they recall to us our resolve

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and our efforts. We do not believe that we are deceived, if we observe that the disorder which afflicts the institution of marriage and the family infects modern society like a plague and brings about the ruin of souls. Concerning these questions, whether they pertain to theory or to practice, so much has been written, yet the evil is aggravated and grows worse. Indeed, it cannot be otherwise, when those who attempt to heal the wound separate marriage from the divine law, which human nature proclaims in every way and which the Church likewise proclaims. Words cannot adequately describe the torrent of books, pamphlets, commentaries, and periodicals of every kind, in which, filled with vanity and immodesty, the sound judgment of the people and the right sense of humanity are corrupted. We are certainly not ignorant of, nor do we underestimate, the progress of which medicine, psychology, and social doctrine boast; indeed, we greatly desire that ethics, moral theology, the care of souls, and prudent consultation on matters of marriage, should make use of them for the benefit of families. However, we condemn and disapprove of what is done beyond and 3 4 6 Col. I, 24. II Cor. V 1, 4-6. I Cor. IX, 27.

[*Latin ed. p. 789*]

The Acts of Pope Pius XII, page 789 and following, contain letters that, under the guise of honest and severe investigations, spread doctrines that are false and misleading. These doctrines, appealing to unrefined and ignorant readers, incite them to morbid desires and inclinations, and, under the deceptive appearance of knowledge, promote dark and corrupt instincts. It is unbecoming for those who cultivate or practice any art to reveal to their clients, without prudence, things that are useful to them, causing harm to their soul and body. It must be avoided that the erroneous opinion, which prevailed during the time of "Enlightenment," takes hold, namely, that knowing the cause is sufficient for a man and his actions to be good. To believe this is always dangerous, but in this matter, it is ruinous. Equally harmful are those things that are presented and disseminated to the people, in order to artificially create a public opinion, which, without moral and often economic constraints, governs the relationships of both sexes, and suggests the manner of acting in entering into marriage and in establishing a family. Is not the moral order undermined when man, the image of God, is led by those who seek only what is useful to them in matters concerning his innermost being? A sound and sincere public opinion regarding marriage and the family is undoubtedly a force that can persuade people to adopt principles and norms of life; therefore, it is necessary. However, if it is to be sound and truly so, it must not be an externally imposed prescription, but rather a discipline that flows from the very nature of man and that leads man to God and to God's law. This close connection between marriage and the family with the law of God is, in our consideration, like the apex and the cornerstone. Only this good

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moderation given to the marital bond provides a completely necessary safeguard against human levity, fickleness, and changeability in the difficult circumstances of life. This, indeed, exerts its beneficial influence even in adverse circumstances, and it does not harm the very nature of domestic society, nor does it make the bond that unites spouses false and treacherous. Regarding this, even many Catholic people are confused and mistaken. The false philosophy teaches that it is absolutely necessary to despise and reject any externally given norm, that is, the law, as if it were alien to the true nature of man and hostile to the strength of a complete and fruitful life. It is clear, therefore, that from such a perverted philosophy, great harm arises to the sacred morals of marriage and the family, like a flower, if and where the doctrine of the Church flourishes. Therefore, there is nothing more important than to spread this doctrine widely and in a timely manner, namely, that it leads man to temporal and eternal happiness.

[*Latin ed. p. 790*]

Acta Apostolicae Sedis - The official commentary states that nothing can touch [a person], unless it satisfies the duty to which it is bound and obeys God's law. Indeed, if this bond is removed, there are things that cannot be understood or determined: the right to protect and perfect one's own person, the freedom of that same person, the conscience of being accountable for our actions. If someone appeals to the gift of freedom granted by God, in order to declare themselves free from the divine order to be observed, they speak contradictory things. This path can never be taken, because it is scandalous and harmful, even when someone intends to help people in the most difficult circumstances of married life. Therefore, it is harmful to both the Church and civil society if those who care for souls, in teaching and in their own lives, remain silent, according to custom and deliberation, when the laws of God, which are always in force, are violated in marriage, whatever the circumstances. Excuses are sought primarily from a lack of resources, from the narrowness of family affairs, which often lead to a difficult state and condition of marriage and family. With a paternal heart, we lament and weep over all of this. Nevertheless, it is not permissible to deviate from the established and firm order of the divine. May no one yield here, ever; but may the circumstances of social life, driven by such pressing necessity, become better. Whoever is honored with the Christian name, out of a sense of justice and charity, should devote themselves to this, because it is of the greatest importance when it comes to providing help to a large number of people who, only by overcoming the most difficult difficulties, can lead a fair, righteous, and happy married life. Now, more often, this word is heard: social security. If this is the same as saying security through the help of society, Venerable Brothers, we greatly fear that marriage and family will suffer harm. What harm? We fear not only that civil society will encroach on something that is inherently alien to its own function, but also

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that the sense of Christian life and the order by which that life is composed will wither, indeed, be extinguished. With this appellation, Malthusian postulates are already being put forward; already, with the same appellation, violations are sought, as to how the rights of other human persons, or at least their exercise, are violated, including rights that pertain to marriage and to children. For the faithful, and generally for those who believe in God, social security can be nothing other than security in society and with society, in which the natural life of man, and the natural origin and development of marriage and family, are almost the foundation, upon which the very society exercises its functions in an orderly and safe manner. Now, recent times bring calamitous news, and the family, although...

[*Latin ed. p. 791*]

The Acts of Pope Pius XII, page 791, clearly demonstrate the strength with which it is necessary to resist. For this force, inherent within it, easily overcomes all other human endeavors. Therefore, if we earnestly strive to benefit human society, nothing should be omitted that would preserve, support, and render suitable the family for its own protection. This, indeed, is the third matter which we most earnestly request of the Most Blessed Virgin Mary, now assumed into Heaven. Where marriage and the family are in such adverse and unjust circumstances that the hope of overcoming them seems difficult, may Mary, with her most powerful intercession, implore the Most Holy Creator and Redeemer, that men may return to the exalted form of marriage, as He Himself willed and established, and that all the children of the Church may always and only enter into sacramental marriage bonds with each other, and that their chaste union may represent, as it were, the wondrous union of Christ and the Church. Where, however, marriages adorned with Christian virtues flourish without blemish, so too does chastity flourish, nurtured by the love of Christ. In Etrun, we beseech you, encourage the clergy to lead, religiously cherish, and also encourage others to pursue this most excellent form of life, which brings men equal to the angels, especially those of the feminine sex, for if they languish in the exercise of their apostolate in associated works, great harm is done to the Church. These three are the supplications which, with the efficacious invocation of the patronage of the most benign Virgin Mary, we offer to God; and we are certain that we shall obtain your, Venerable Brothers, participation in these endeavors. Furthermore, we must add two arguments that are of the greatest importance to Us, one concerning the preservation of the integrity and soundness of Catholic doctrine, and the other concerning the promotion of the best education and sanctity of the clergy. We have treated these matters extensively in the Encyclical Letters "Humani generis" and in the Apostolic Exhortation "Menti Nostrae." Nevertheless, in this most vast and singular assembly, we desire and wish to acknowledge that our hearts are moved with piety and gratitude, as we see the sacred prelates

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of the entire Catholic world so faithfully performing their duties, so that they, always faithfully adhering to the most blessed successor of Peter, do not lack diligent vigilance and a keen desire to promote religion, nor a fervent will to act. They strive with ardor and follow one another without interruption.

[*Latin ed. p. 792*]

Acta Apostolicae Sedis – Official Commentary 792. The furious storm, whether arising from within or from without, which afflicts the Church; but those who attempt to strike against it are frustrated, colliding against its immobility, as We have said, the will of unity, as the Divine Redeemer commended in His final priestly prayer. 6 Furthermore, let us not speak of the promise of Christ, by which He foretold that the gates of hell would not prevail against the Church. 7 Finally, filled with consolation and holy joy, We impart to all of you, venerable Brothers, who are present here, and to all your congregations throughout the world, as well as to priests and the faithful who entrust their cares to you, Our Apostolic Blessing most lovingly and freely.

* Cf. 1 John 17, 21-23.

7 Matthew 16, 18.

[*Latin ed. p. 793*]

Sacred Congregation of Rites 7Ö3. ACTS OF THE HOLY CONGREGATIONS. HOLY CONGREGATION OF RITES. NEW MASS IN HONOR OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY. APPROVED. On August 15, in the year of the Assumption of the Blessed Virgin Mary. Introit. Ap. 12, 1. A great sign appeared in the heavens: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. • Ps. 97, 1. Sing to the Lord a new song: for He hath done marvelous things. Glory to the Father. Prayer. Almighty and eternal God, Who didst assume the Immaculate Virgin Mary, Mother of Thy Son, into heavenly glory, both in body and soul: grant, we beseech Thee, that always intent on higher things, we may deserve to be sharers in her glory. Through the same Lord. Reading from the Book of Judith. Judith 15, 22-25; 15, 10. The Lord hath blessed thee, in His power, because through thee He hath brought our enemies to naught. Blessed art thou by the Lord Most High, above all women upon the earth. Blessed be the Lord, who created heaven and earth, who didst direct thee to the wound of the head of the prince of our enemies; for today thy name is magnified, so that thy praise may not depart from the mouth of men, who shall remember the power of the Lord forever, for whom thou didst not spare thy life, because of the distress and tribulation

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of thy people. 52 - ACTS, vol. XVII, n. 15. — 4-11-1950.

[*Latin ed. p. 794*]

Acta Apostolicae Sedis - Official Commentary 794, and you have aided the poor before the sight of our God. You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. Gradual. Psalm 111, 11-12 and following. Hear, O daughter, and see, and incline your ear, and let the king desire your beauty. The whole adorned enters, the fabric of *Eichstätt* is her clothing. Alleluia, alleluia. Mary was taken up into heaven: the armies of Angels rejoice. Alleluia. Sequence from the holy Gospel according to Luke. Luke 1, 41-50. In those days, Elizabeth was filled with the Holy Spirit, and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy greeting sounded in my ears, the infant in my womb leaped with joy. And blessed art thou, who hast believed, because that which was spoken to thee by the Lord shall be fulfilled. And Mary said: My soul magnifies the Lord; and my spirit hath rejoiced in God my savior; because he hath looked upon the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he hath shewed strength with his arm; and hath scattered the proud in the imagination of their hearts. I believe. Offertory. Genesis 3, 15. I will put enmity between thee and the woman, and between thy seed and her seed. Secret. May the offering of our devotion ascend to Thee, O Lord, and may, through the intercession of the most blessed Virgin Mary, who was taken up into heaven, our hearts, kindled with the fire of charity, be ever directed towards Thee. Through our Lord. Communion. Luke 1, 48-49. All generations shall call me blessed, because he who is mighty hath done great things for me. Postcommunion. Having partaken of the salutary sacraments, grant us, we beseech Thee, that, through the merits and intercession of the blessed Virgin Mary, who was taken up into heaven, we may be led to the glory of the resurrection. Through our Lord.

[*Latin ed. p. 795*]

The Sacred Congregation of Rites, 795, for the joy of the immense Christian people, having received the declaration that the Blessed Virgin Mary was taken body and soul into Heaven, and in order that the memory of this most blessed event might be observed also in the sacred liturgy, the Sacred Congregation of Rites has prepared this new Mass in honor of the Blessed Virgin Mary, who was taken into Heaven. His Most Holy Lordship, Pope Pius XII, at the suggestion of the undersigned Cardinal of the Holy Roman Church, Prefect, deigned to approve it, and ordered that it be inserted into the Roman Missal, on the 15th of August, in place of the former. Furthermore, the same Holiness decreed that to the Lauretan Litany, after

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the invocation "Queen conceived without original sin," the following be added: "Queen taken into Heaven." Contrary opinions notwithstanding. October 31, 1950. C. Card. MICARA, Bishop of Veliternus, Prefect. L. © S. f A. Carinci, Archbishop of Seienden, Secretary.

[*Latin ed. p. 797*]

Ann. and Vol. XXXXII, 9 December 1950 (Ser. IT, v. XTII) - No. 16

ACTA APOSOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA OF POPE PIUS XII

ENCYCLICAL LETTER to Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary Local Authorities, enjoying peace and communion with the Apostolic See:

FURTHER IMPLORATIONS ARE MADE FOR THE RECONCILIATION OF PEOPLES.

PIUS PP. XII

Venerable Brothers, greetings and the Apostolic Blessing.

It appears to Us that that spectacle of fraternal concord, which countless multitudes of the Christian faithful, coming from almost all nations, have offered during the course of the Holy Year, by piously visiting Rome, is almost like a warning, and solemnly testifies to all peoples that they desire not war, not discord, not hatred, but peace, but unity of spirit, but that Christian love from which alone a better and happier age can arise.

We earnestly hope that all may heed such a warning, while with anxious heart We observe the fearful efforts of contention agitating peoples, and in some places even the horrifying Erinyes of internecine strife taking the lives of young people.

Does it not become most clearly apparent that bloody conflicts bring about ruin, destruction, and every kind of misery?

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis - Commentarium Officiale. Today, the instruments of war are such that they inspire terror in every heart, and this all the more because they often do not strike only armies, but also citizens, infants, women, the elderly, the sick, and even the sacred buildings and

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monuments of the finest arts! Who is not horrified when considering that countless new cemeteries may be added to those already filled by recent wars; and that the ruins of many cities and towns, already crumbling, may be joined by even more tragic ruins? Finally, who is not dismayed when considering the economic hardship that afflicts almost all peoples, especially the poorer classes of citizens, and which, with the new displays of wealth that always follow war, can become even more severe? We, who raise our minds above human desires, We, who have a paternal heart for all peoples and nations of every race, and who desire that the safety, tranquility, and prosperity of all may be increasingly promoted, Venerable Brothers, whenever we see the serenity of the heavens darkened by clouds, and new dangers of conflict threatening mankind, we cannot restrain ourselves from raising our voice, and we urge all to restore harmony, to reconcile disagreements, and to establish that true peace which, publicly and sincerely, as is fitting, will safeguard the rights of religion, of peoples, and of individual citizens. However, we know well that human resources are inadequate to accomplish such a great task; it is indeed necessary first to renew the hearts of men, to restrain their desires, to quell hatred, to put into practice the principles and norms of justice, to improve the distribution of wealth, to foster mutual charity, and to inspire virtue in all. For this great work to be accomplished, nothing can contribute and be of more value than the Christian religion; for its divine precepts teach men to compose a single family, of which God is the Father, and of which...

[*Latin ed. p. 799*]

The Acts of Pope Pius XII, 799: Christ is the Redeemer, and through His grace, He is the highest good. And His homeland, which will never perish, is Heaven. If these precepts are truly and successfully implemented, then, without a doubt, not strife, not seditions, not disturbances, nor the pursuit of religious and civil liberties will afflict private and public life, but rather, a serene tranquility, founded on the order of justice, will affect minds and souls, and will open a safe path to continually attaining greater prosperity. This is certainly a difficult, but necessary task. If it is necessary, nothing should be delayed, but it should be undertaken as soon as possible. If it is difficult, and beyond human power, then we must flee to the Heavenly Father through prayer and supplication, as our ancestors have always done throughout the course of the ages, and not without a happy and salutary outcome. Therefore, we again exhort and urge you, Venerable Brothers, to invite the flock of each of you to strive for the peace and harmony of the people, through public prayers, so that, under the auspices of religion, this contest, which must be considered sacred, may be opposed to that contention from which so many dangers threaten human society. You know, without a doubt, that on that very night when the feast of the Immaculate Conception of the Virgin Mary begins, We will be celebrating

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the Eucharistic Sacrifice, and that Our pleading voice may reach the ears of all those listening through the radio waves. We desire that, especially on that holy night, all the faithful, united with the Vicar of Jesus Christ, may implore the Father of mercies, with the most present intercession of the Virgin Mary, who is immaculate from all stain from her conception, so that, at long last, with hatreds quelled and all things composed with justice and equity, peace may shine forth fully and sincerely among all peoples and nations. Furthermore, we hope that prayers will be offered with the same fervor for this purpose, when the novena of prayers before the Nativity of Jesus Christ, as is customary, will be held, praying to the Divine Child, as above, near His sacred cradle, by the Angels.

[*Latin ed. p. 800*]

The Acts of the Apostolic See - Official Commentary 800. May peace of good will be brought to all men, may it shine forth everywhere on earth, and may it be firmly established. Let it not be omitted that the newborn Redeemer, and His Divine Mother, implore in their prayers that the Catholic religion, which is the safest foundation of civil society and of the welfare of mankind, may enjoy due freedom in all nations, and that those "who suffer persecution for justice's sake," those who are held in prisons for bravely defending the most sacred rights of the Church, or who have been unjustly removed from their positions, and also those who, exiled from their native homes, wander miserably, or who are still in captivity, may be comforted by heavenly consolations, and that they may finally attain what they ardently desire and long for. We do not doubt, Venerable Brothers, that you, as is your custom, will impart these paternal exhortations to your clergy and people, in the manner that you deem most fitting; and we are certain that throughout all nations, our most beloved sons in Christ will readily and willingly respond to this our invitation. In the meantime, may the Conciliatrix of heavenly graces and witness of our paternal will, the Apostolic Blessing, be bestowed upon you individually, Venerable Brothers, and upon all your congregations, and especially upon those who, with humble prayers, will offer their supplications according to this our intention. Given in Rome, at St. Peter's, on the sixth day of the month of December, in the year 1900, in the twelfth year of Our Pontificate.

PIUS PP. XII

1 Cf. Luke 6, 24.

2 Matthew 5, 10.

[*Latin ed. p. 801*]

Acta of Pope Pius XII, Letter 801. The Most Venerable Servant of God, Anne Marie Javouhey, Virgin, Foundress of the Institute of the Sisters of

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Saint Joseph of Cluny, is declared Blessed. POPE PIUS XII. For the perpetual memory of this matter. — From which all sanctity is repeated; the sevenfold Spirit, among its gifts, "the spirit of fortitude" is celebrated in the sacred Books, so that even a woman of steadfast heart may always be proclaimed, her praises sung, her works exalted. And those who, in the Church of God, have possessed, above all other gifts, this very spirit of fortitude, who have faced dangers in order to extend the Kingdom of Christ and to proclaim the Gospel everywhere, and who, having overcome these dangers and received the reward of their labors from God, still shine brightly with the light of sanctity. This has rightly happened in the Servant of God, Anne Marie Javouhey, to whom we today bestow honors with great joy. For she, no less than the Apostle Paul, of whom it is written, "Besides those things which are without." (2 Corinthians 11:28), "I am a Jew of Jews, I have been much in labors, more abundantly in prisons, more often beaten, frequently exposed to death; from the Jews five times I have received thirty and three stripes, besides other scourges; three times I have been beaten with rods, once I have been stoned, three times I have been shipwrecked, in the night and day I have been exposed to the sea, in the cold and in hunger" (ibid., verses 26-27), throughout her life was engaged in such labors, and yet, the more difficult the times and the weaker the strength of men, the more steadfast she appeared in faith, and the more strenuously she fought. In that illustrious region of France, Burgundy, so fertile in fruits, in illustrious men, and in Saints, she was born in the town commonly called "Jallange," located within the boundaries of the Diocese of Dijon, on the tenth day of November, in the year one thousand seven hundred and seventy-nine, that is, ten years before the infamous upheaval that shook all of France. Having spent her childhood and adolescence in such turmoil, the young girl repeatedly demonstrated fortitude of spirit, diligently fostering the sacred administration of the Church, assisting the Supreme Pontiff, helping the faithful, and secretly defending the same sacred rites from persecutors. Such virtue of spirit was bestowed upon Anne Marie through Christian education, with which pious parents rightly instructed all their children, and especially through the grace of the Sacraments, both of Baptism, Confirmation, and the most Holy Eucharist, which is not inappropriately called "the bread of the strong." Nor did the young girl lack, in worldly matters,

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - An Official Commentary on the laws impiously enacted against the rights of the Church, and on the priests who, remaining faithful to the See of Peter, received extraordinary help, offered by the most merciful God through the priest Ballanche, who, because of his unwavering obedience to the Roman Pontiff, was cruelly tortured to death, not only secretly celebrated the divine mysteries and administered the Sacra-

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ments in the house of Stephen Javouhey, brother of Anne, but also, forming the souls of young girls, led them onto the arduous paths of holiness. Thus, it happened that, by the most provident design of God, the more the wicked persecutors raged against the sacred things, the more beautiful and strong the virtues of the girls became. She especially devoted herself, not without heavenly guidance and signs, to instructing the girls in Christian doctrine and leading them to a virtuous way of life. Thus, the Handmaid of God, still young in years but mature in intellect, in the year one thousand seven hundred and ninety-eight, began that work which, later expanded, bore such abundant fruit for the spiritual restoration of Cattolica in Galliae. Just as Saint Vincent de Paul and Saint Anthide Thouret, with whom she spent some time, dedicated themselves entirely to the proper instruction of peasants and uneducated people in a pious place among the Reformed Cistercians, or "Trappists"; then, in the town of "Chalón," within the boundaries of the Augustodunensis diocese, with the favor and encouragement of the Bishop, together with several sisters, she happily founded, on the twentieth day of the month of August, in the year one thousand eight hundred and sixty-six, an Institute called the Institute of Saint Joseph, in which a life of sanctity would be practiced. In the following year, on the twelfth day of the month of May, in the parish church, before the Bishop and joyful faithful, Anne Maria Javouhey, along with eight companions, among whom were three of her sisters by blood, received the new habit of the nuns of Saint Joseph, and on the first day of June, on a Saturday, dedicated and consecrated the religious family to the Divine Heart of Jesus. And from then on, heavenly help was not lacking, so that the Institute itself, enriched with wise laws and regulations, flourished in several regions of Galliae, especially after the Handmaid of God, led by the desire for interior life and solitude, established, in the year one thousand eight hundred and twelve, in the town of "Cluny," near that most famous and ancient Abbey, the Mother House of the nascent Congregation, in which novices would increase in the hope of community. Furthermore, for the greater growth of the society, she sought Paris, the most noble capital of Galliae, and there, among the humbler inhabitants, she established a dwelling. How many sorrows, how many difficulties, often even lacking food, did she bravely endure with a few sisters!

[*Latin ed. p. 803*]

The acts of Pope Pius XII, page 803, record that, with God's favor, she achieved a notable outcome: the aforementioned institute, highly praised by civil authorities, extended its efforts and expanded its work to the French colonies, so that the words "from afar, and from the ends of the earth, her price is valued" (Proverbs 31:10) could rightfully be applied to that virtuous woman. Indeed, first in western Africa, then in Media and Southern America, and finally in Australasia, Mother Anne Marie

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Javouhey and her daughters, devoted to the Catholic missions, openly and clearly demonstrated their zeal, to the joy of all. Such was the extent of the Congregation's propagation throughout the world, both during her lifetime and after her death, that that passage from the Gospel, "The kingdom of heaven is like a grain of mustard seed, which indeed is the smallest of all seeds; but when it is grown, it is the largest of all herbs, and becomes a tree, so that the birds of the air come and nest in its branches" (Matthew 13:31-32), can rightfully be applied to her. We do not consider it necessary to omit, but rather to bring to light, the ardent zeal of the Venerable Foundress, by which she strove to ensure that indigenous people, especially from the region of "Senegambia," were properly instructed to enter the Catholic priesthood. Indeed, in the year 1840, after receiving appropriate training in France, some of those people were the first of their race to be initiated into the priesthood. However, the Venerable Handmaid of God, insisting on Christian charity and striving to uplift the nations towards humanity, immortalized her name through a work of far greater importance: she exerted all her efforts to educate indigenous people in Christian institutions and good arts, and to completely vindicate their freedom. To achieve this noble goal, she repeatedly traveled to the French colonies in America, undertaking arduous journeys, bravely overcoming countless difficulties, and enduring the resistance of human will with fortitude, trusting in God, and persevering for many years. And God finally granted victory to His Handmaid, who, among the indigenous people, possessed such authority that she was commonly called "Angel," "Apostle," and "Mother"; moreover, the authorities of France, and even the King himself, from whom she had previously received assistance, ratified the freedom granted to those poor slaves. In this regard, this tireless administrator of charity achieved such a great result that she could even present emancipation certificates to those poor people herself, before the magistrates of the region. When she finally returned to her homeland from America, she prudently governed and expanded her Congregation, and, through her humility, she reconciled with bishops who had previously been less favorable to her. Finally, when the Venerable Mother was working to establish the Religious Institute.

[*Latin ed. p. 804*]

The Acts of the Apostolic See – Official Commentary 804, and it diligently concerned itself with promoting matters pertaining to missions, and it desired to submit its statutes for the approval of the Apostolic See. She, weakened by illness, fell gravely ill in Fratta. Entirely devoted to God, to whose holy will she had always surrendered herself, and while all her sisters lamented, in Paris, on the fifteenth day of July, in the year one thousand eight hundred and fifty-one, at the age of nearly seventy-two, having been repeatedly strengthened by the sacraments of the Church, she surrendered

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her spirit to God. Such was the desire of this most venerable Mother, such was her grief, such was her reputation for holiness, that those divinely inspired words, "Her lamp shall not be put out in the night" (Proverbs, 31, 18), seemed truly to apply to her. As the memory of Anne Marie Javouhey and her reputation for holiness grew more and more with the passage of time after her death, an ordinary process was initiated in the Parisian court, and, following established procedure, the cause for her to be considered for the honors of the blessed among the Sacred Congregation of Rites was begun, so that on the eighteenth day of February, in the year one thousand nine hundred and eight, our Venerable predecessor, Pope Pius X, signed the decree for the introduction of the cause with his own hand. After the judicial investigations were completed in the same court, in accordance with the law, and all other requirements were duly fulfilled, our predecessor, of blessed memory, Pope Pius XI, having also begun to consider the virtues of the Handmaid of God, declared on the twenty-seventh day of May, in the year one thousand nine hundred and thirty-seven, that the virtues of Anne Marie Javouhey had reached the heroic degree. The question of miracles was then raised, which were said to have been worked by God through her intercession. After all matters were investigated with the utmost diligence, after two Congregations, namely the Preparatory and the General Congregation, and after a General Congregation held before Us on the ninth day of November, in the year one thousand nine hundred and forty-eight, We Ourselves, by a decree issued on the nineteenth day of December of the same year, declared with Our authority that they were true, and that the case could proceed further. Only the question remained whether the Venerable Handmaid of God would safely be reckoned among the Blessed. This doubt was proposed in the General Congregation held before Us on the eighteenth day of January, in the year one thousand nine hundred and forty-nine, by our Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and Promoter of the Cause, and all who were present, both Cardinals, Officials, and Consultor Fathers, unanimously...

[*Latin ed. p. 805*]

The Acts of Pope Pius XII, page 805, ter, gave their affirmative consent. We, however, have refrained from revealing our thoughts on this matter of such importance, so that We might ascertain the divine will through the prayers of those present and through Our own prayers. Having done this with the utmost diligence, finally, on the thirteenth day of February, on the Sunday of the Seventieth Week, in the year just past, after the Holy Eucharist had been duly celebrated, and in the presence of the aforementioned Cardinal Relator, as well as the Venerable Father Alfonso Carinci, Archbishop with the title of Seleucia in Isauria, and Secretary of the same Congregation, and the esteemed Son Salvatore Natucci, General Promoter

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of the Faith, We decreed that the solemn Beatification of the Venerable Handmaid of God, Anne Mary Javouhey, could proceed, with Our Apostolic authority. Since this is so, especially for the Institute of the Sisters of Saint Joseph "of Cluny," We grant, by the force of these letters and by Our Apostolic authority, the faculty to call the Venerable Handmaid of God, Anne Mary Javouhey, the foundress of the aforementioned Institute, by the name of "Blessed" in the future; and We order that her body, or a relic thereof, not however to be carried in solemn processions, be presented for the public veneration of the Christian faithful; and We also permit that images of the same Handmaid of God be adorned with rays. Furthermore, by the same authority, We grant that the Office and Mass be recited annually for the aforementioned Blessed, with proper readings and prayers approved by Us, according to the rubrics of the Roman Breviary and Missal. However, We grant this recitation of the Office and the celebration of the Mass only in the Diocese of Dijon, where the Handmaid of God was born, and in the Archdiocese of Paris, where She died. Furthermore, We permit the Office and the Mass to be celebrated in temples and chapels throughout the world where the Congregation of the Sisters of Saint Joseph "of Cluny" is located, by all the faithful who are obliged to recite the canonical hours; and, with regard to the Masses, by all priests who are present in the aforementioned temples or chapels, in which the feast of the same Blessed is celebrated. Finally, We grant the faculty to celebrate the solemnities of the Beatification of the Venerable Handmaid of God, Anne Mary Javouhey, with all due observance, in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been duly performed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and any Decretals concerning the prohibition of cults, or any other contrary provisions whatsoever. We wish that copies of these letters, even printed ones, be entirely valid, for all purposes, including judicial proceedings, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites and are sealed with the seal of the same Congregation.

[*Latin ed. p. 806*]

Acts of the Apostolic See - Official Commentary 806. Let faith be applied, which, by the signification of Our will expressed in these documents, should be held. Given from the Palace of Gandulf, under the seal of the Fisherman, on the fifteenth day of the month of October, the twentieth Sunday after Pentecost, in the year 1950, in the twelfth year of Our Pontificate.

Concerning a special mandate from the Most Holy Lord Cardinal, concerning public affairs of the Church, to the Pontifical Diplomats, LETTERS I TO THE MOST REVEREND FATHER BERNARD, TITULAR BISHOP OF THE HOLY APOSTLES ANDREAS AND GREGORY AT CLIVE, SECRETARY OF THE HOLY CONGREGATION FOR THE DIS-

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CHARGE OF ECCLESIASTICAL AFFAIRS, TO THE MOST REVEREND CARDINAL GRIFFIN, ARCHBISHOP OF WESTMINSTER, WHOM HE CHOOSES AS LEGATE TO CELEBRATE THE SOLEMNITIES FOR THE COMPLETION OF A CENTURY SINCE THE RESTORATION OF THE CATHOLIC HIERARCHY IN ENGLAND AND WALES.

PIUS PP. XII

Beloved Son, greetings and Apostolic Benediction.

The secular year has passed since the Catholic hierarchy, which had long been desired in England and in Wales, was happily restored by Our Predecessor of immortal memory, Pope Pius IX, through Apostolic Letters (Apostolic Letter, Universal Church, dated the twenty-ninth day of September, in the year 1850). And just as it pleases you greatly to commemorate this worthy event, so too it pleases Us to recall all the things that have followed from this event, which are good, fortunate, and salutary.

We say "Catholic" is a name held in greater esteem among you; times when, either newly awakened or restored to their former glory; schools of letters and institutions of disciplines opened by you in many places and celebrated by a more frequent youth; sacred ministers increased in number and in virtue; and finally, the flocks of the faithful, always and daily more closely united with their pastors. All these things are a clear argument of how happily John Henry Newman, Cardinal, an outstanding light and ornament of your nation, foresaw the age that would establish the Catholic hierarchy, comparing it to a second, truly new beginning.

[*Latin ed. p. 807*]

Acta Pii Pp. XII 807 Those things which your ancestors and you yourselves have zealously accomplished in this past century, let you draw encouragement from them to attain even greater things, with God's help. You, who are rightly numbered among the children of the holy Church and who deserve great glory for contributing so much to the common good, ought, therefore, to shine forth with the brilliance of Christian virtue. Above all, you must earnestly move the Eternal God with your prayers, that the Catholic Church may increase daily among you. Those many in your nation—who, rightly and deservedly, have been called "the island of saints"—from ancient times have been the most illustrious defenders and upholders of the unity of the Catholic doctrine; let them be an encouragement to you by their example and exhortation; and let those among you who are already enjoying the reward of their labors in the seat of heavenly blessedness be especially present to you in a particular way, and let them implore divine help for you from on high. We, who with paternal will embrace the entire English nation, repeat with fervent confidence this divine invocation of Jesus Christ: "Father, holy Father, keep them in thy

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name, those whom thou hast given me; that they may be one, as we also are... Sanctify them in truth; thy word is truth... And I pray not only for them, but also for them who shall believe through their word, that they may all be one...". 1 Meanwhile, that these secular celebrations may be made more glorious, we choose and appoint you, our beloved Son, our "legate," to preside over them in our name, with appropriate gatherings and sacred rites, and to make them more splendid with the majesty of the Roman purple. And may you be a witness to the heavenly graces and to our benevolence, with the Apostolic Blessing which we impart with great love in the Lord to you, our beloved Son, and to the other sacred prelates of England and Cambria, and to the clergy and people entrusted to you. Given at Rome, at St. Peter's, on the sixteenth day of the month of September, in the year 1900, in the twelfth year of our pontificate. PIUS PP. XII

1 IOANNES, XVII, 11, 17, 20, 21.

[*Latin ed. p. 808*]

Acta Apostolicae Sedis - Official Commentary 803 II TO EM. REV. D. EMMANUEL, BISHOP OF THE HOLY ROMAN ECCLESIASTICAL PROVINCE OF S. MARCELLINUS AND S. PETRUS, CARDINAL, WHOM LEGATE GONÇALVES CEREJEIRA HAS APPOINTED TO CELEBRATE THE ANNIVERSARY OF THE LISBONESE PATRIARCH, MARKING THE FOURTH CENTURY SINCE THE DEATH OF S. JOHN OF GOD, FOUNDER OF THE ORDER OF THE HOSPITALLERS.

PIUS PP. XII

To Our Beloved Son, greetings and the Apostolic Blessing.

Since the solemnities are about to be celebrated, marking the fourth century since the most pious death of St. John Oidade, commonly known as "of God," we deem it opportune not only for the private religious benefit of Christ's faithful, but also for the happy strengthening of the bonds between the Portuguese and Spanish peoples. For if the most illustrious St. John was born in the beautiful town of Mont Mayor, near the capital of Lusitania, where he received the first lessons of virtue as a boy, yet he established a large and magnificent hospital in the city of Granada, and laid the foundations of the new Order of the Hospitaliers, which, over the course of these four centuries, has spread far and wide throughout the world. Therefore, it is right and fitting that plans have been made to transfer the venerable remains of St. John of God, which are religiously preserved in the august temple of Granada, for several days to Lusitania, to be presented to the eyes and devotion of the faithful, and that sacred rites should be solemnly celebrated in the aforementioned cities, in the presence, above all, of the prelates of the Church and the civil magistrates

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of both nations. We are therefore very pleased to approve these proposals, expecting a considerable increase in piety and virtue in both peoples. For all the faithful of Christ have in St. John of God a most splendid example of singular penance, contempt for himself, constant contemplation of divine things, diligent prayer, extreme poverty, and perfect obedience; and especially those who dedicate their efforts to caring for the sick in hospitals and hospices, have in him a most brilliant mirror of charity, in which they may look, in order to promote the progress of the souls and bodies of the infirm, more and more each day.

Indeed, in order that the upcoming centenary celebrations may be carried out with greater authority, the Prior General of the Order of the Hospitaliers of St. John of God, to whom, as We have paternally indicated in Our letter "Quattuor ante saecula," dated February 15th of this year, We have expressed Our wishes and hopes, has humbly requested that...

[*Latin ed. p. 809*]

The Acts of Pope Pius XII, 809, state that a certain Cardinal was sent as a legate to preside over the celebrations in Lusitania and Hispania. We desire this. Therefore, believing that such prayers should be heeded, we, Our beloved Son, who shines with the Roman purple in the most noble Patriarchate of Lisbon, hereby appoint you as Our legate to these lands, and we declare that you shall, bearing Our person, preside over the sacred celebrations which will be held in Lusitania and in Hispania in the coming month of October, in Our name and with Our authority. Furthermore, we grant you the power to, on the appointed day, after the sacred pontifical rite has been performed, to bestow a blessing upon the faithful in Our name, offering them a plenary indulgence, according to the special norms pertaining to the Holy Jubilee. We are confident that you, for your outstanding devotion to Saint John of God, and for the bonds of friendship that unite you to the people of Hispania, will carry out this honorable task entrusted to you by Us, prosperously and usefully. May the above be a testament to Our benevolence and a harbinger of future blessings. We bestow upon you, Our beloved Son, and upon all the prelates and faithful who will participate in the sacred celebrations, Our Apostolic Blessing, with all Our love in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of September, in the year 1900, in the twelfth year of Our pontificate. PIUS PP. XII

TO THE REVEREND D. JOACHIM CARREIRA, RECTOR OF THE COLLEGE OF THE LUSITANIANS IN URBANO:

ON THE FIFTYTH ANNIVERSARY OF THE FOUNDATION OF THE SAME COLLEGE, POPE PIUS XII, to Our beloved Son, greetings and Apostolic Blessing.

Indeed, the fiftieth anniversary is being celebrated, as We gladly acknowledge, since the College of Lusitanian Clergy was founded in this

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venerable city, by the will and generosity of Leo XIII, Our Predecessor, of blessed memory. We cannot remain silent concerning the auspiciousness of this event, considering the great care and benevolence with which We ourselves pursue it. For from this home of virtue and study, located near the august Basilica of Saint Peter, where the minds of young clerics are imbued with the fervor of Roman faith and piety, while they are thoroughly instructed in letters and sacred doctrines, and where they are inspired by the example of so many heroes—

[*Latin ed. p. 810*]

The fragrance of the relics of martyrs and holy men refreshes us; and, not a small number of priests, who have faithfully performed their sacred duties, either in Lusitania itself or in its overseas dioceses, have deservedly earned great merit for the Church and for civil society. Therefore, first of all, due thanks are to be given to God, whose favor and assistance have yielded abundant fruits from this garden of the Church; then, to the Lusitanian Bishops, who, with great zeal and diligence, have supported the urban College, sending young men of outstanding talent, piety, and other virtues to Rome; and also to you, beloved son, who diligently oversee their education and progress. From this joyful anniversary and celebration, a bright hope shines forth that the Lusitanian Bishops themselves, carefully understanding the new conditions and difficulties of the times, will intensify their efforts and those of their helpers, especially in discovering and safeguarding ecclesiastical vocations; and that the students of this esteemed College, fully appreciating the great benefits that God has generously bestowed upon them, will strive with ever greater diligence to compensate, in some measure, for the small number of candidates. This, indeed, they will certainly achieve, if they display a steadfast purpose, integrity, and incorruptibility, burning with charity towards God and their neighbors, and always eager and ready to undertake all labors for the eternal salvation of souls. May it be so, and to that end, we commend to the Sacred Heart of Jesus, "in whom are hid all the treasures of wisdom and knowledge," 1 to whom each, from their very beginnings, has dedicated themselves in the College, with fervent prayer, that He may protect them and increasingly promote their growth in the future. With these wishes and blessings, and as a pledge of our Apostolic Benediction, a testament to the outpouring of heavenly gifts and abundant charity, we impart to you, beloved son, to your colleagues in labor, and to all the students, who are or have been, devotedly in the Lord. Given in Rome, near Saint Peter, on the eighteenth day of the month of October, in the year 1900, in the twelfth year of Our Pontificate.
PIUS PP. XII

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1 Col. II, 3.

[*Latin ed. p. 811*]

Acts of Pope Pius XII, SOLLEMNIS 811. CONVENTION BETWEEN THE HOLY SEE AND THE PORTUGUESE REPUBLIC, BY AGREEMENT AND ORDER, BETWEEN THE HOLY SEE AND THE PORTUGUESE REPUBLIC.

The Holy See and the Portuguese Government, having recognized the convenience of adapting to the new situation in India the provisions stipulated in the Concordat signed in Rome on June 23, 1886, and in the Agreement signed in the same city on April 15, 1928, have appointed Plenipotentiaries: on the part of the Holy See, His Excellency Monsignor DOMENICO TARDINI, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs; and on the part of the Portuguese Government, His Excellency Mr. Dr. PEDRO TOVAR DE LEMOS, Count of TOVAR, Extraordinary Ambassador and Plenipotentiary to the Holy See; who, having exchanged their respective full powers and found themselves in good and due form, agreed upon the following articles:

[*Latin ed. p. 812*]

Acta Apostolicae Sedis - Commentarium Officiale 812 Art. Art. I: The Portuguese Government renounces the privilege of presentation. The Government of Portugal renounces the privilege of presentation attributed to the President of the Republic of Portugal for the sees of Mangalore, Quilon, Trichinopolis, Cochin, San Tomé de Meliapore, and Bombay.

Art. II: The Portuguese Government considers the Holy See free from the obligation to consult the President of the Republic of Portugal and to nominate Bishops of Portuguese nationality for the sees of Cochin and San Tomé de Meliapore.

Art. III: The Portuguese Government likewise considers the Holy See free from the obligation to nominate to the archiepiscopal see of Bombay an Archbishop of Portuguese nationality, alternately with an Archbishop of British nationality.

Art. IV: Ceasing the privileges mentioned in Articles II and III, from the aforementioned date, Portuguese candidates, whether European or Goan or of other origin, will not suffer, as is obvious, any prejudice on account of their nationality.

[*Latin ed. p. 813*]

813 The acts of Pope Pius XII, and of other potential candidates, concerning judgments made for reasons of nationality, in the provision of dioceses, in relation to potential foreign candidates, in the provision of Indian dioceses.

Article V: The provisions of the preceding articles refer solely to the

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provision of the indicated dioceses and not to the ownership of goods, artistic treasures, schools, etc., of the Portuguese Patronage, which will continue to be recognized as belonging to the aforementioned dioceses, and by the Holy See as the property of the entities to which they currently belong.

Article V I: The Portuguese Government undertakes to consider, in due time and within the spirit of this Agreement, any eventual new delimitation of the Archdiocese of Goa, should the Holy See deem it necessary to proceed.

Article V I I: The other provisions of the Concordat of 1886 and of the Agreement of 1928, not expressly modified by the present Agreement, shall remain in force, especially with regard to the metropolitan and patriarchal dignity of the See of Goa, as well as with regard to the nationality of the pastors of certain parishes.

ACTA, vol. X T U, n. 16. — 9-1M950 Parishes.

[*Latin ed. p. 814*]

Acta Apostolicae Sedis - Official Commentary

Article VIII

The Portuguese Government remains free from the obligation to provide for the endowment of the dioceses of Cochim and of Meliapore, as was foreseen in Article 6 of the Concordat of 1886, and from the other obligations which it had towards the territories now detached from the Patronage.

Article IX

This Agreement shall be ratified, and the instruments of ratification shall be exchanged in Lisbon within the shortest possible time.

Done in duplicate.

Vatican City, 18th of July 1950.

L. rB

S. DOMENICO TARDINI

[*Latin ed. p. 815*]

The undersigned, Monsignor PIETRO CIMACI, titular Archbishop of Tarso, Apostolic Nuncio, and Doctor PAULO ARSENIO VERISSIMO CUNHA, Minister of the authorized Affairs, convened in the city of Lisbon, in the Republic of Portugal, at the Ministry of Foreign Affairs, on the tenth day of October of the year nineteen hundred and fifty, in order to proceed with the exchange of ratifications of the Agreement between the Holy See and the Republic of Portugal, concluded and signed in the city of the Vatican on the eighteenth day of the month of July of the year nineteen hundred and fifty; and, having found the two respective instruments of

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ratification to be in conformity and in proper form, they effected their exchange. In witness whereof, in the place and on the day above stated, they signed this Act, in two copies, affixing thereto their respective seals.

Lisbon, 10th of October, 1950.

PIETRO CIRIACI

PAULO CUNHA

[*Latin ed. p. 816*]

Acts of the Apostolic See - Official Commentary 816 ADDRESSES I To those who were present at the international gathering. To the assembly for the promotion of catechesis in Rome.

*With a most joyful and confident spirit, We received you, Venerable Brothers and beloved sons, who celebrated the assembly for the promotion of catechesis in Rome, from all nations. If there is none second to those who have recently gathered in this venerable City, it will be judged true, where reasons are carefully considered, and their importance and weight are made clear, and where it is considered who convened it, who were summoned, and what was discussed therein. The Sacred Council for the Discipline of the Clergy and the People compelled it; those who were present are men of the most outstanding ability and character from many dioceses of the Catholic world; and the subject of consideration was the Catholic doctrine in its entirety, and its dissemination to all classes of human society. It was your desire that the celebrated Congress should fall within the Holy Year, which is now drawing to a close, and that it should provide the greatest opportunity for your gatherings and endeavors; and We could not have greeted and praised your plan more. For the name of the Holy Year would only partially be fitting for this time, if it were to bring only heavenly grace to those who have lost it, and to lead them "to the amendment and expiation of their lives," 1 if it were to only urge them to perform acts of piety and charity, and to undertake them. We rightly expect more from the Holy Year. Indeed, from Christian life, whose boundaries are the ends of the earth, we expect restoration and growth; we urge all "to attain virtue and holiness." 2 But now, what are the obstacles that stand in the way of this lofty endeavor? What are the supports that, by their very nature, promote it? So much has been said about the obstacles that their review and enumeration seems easily achievable. There are those that arise from within, and those that originate from without. Within are the disturbances of the human mind, such as pride, lust, aversion to pain and labor, and flight; * Given on the 14th day of October in the year 1950. Cf. Universal Indiction of the Jubilee. A. A. S., vol. XLII, p. 257. 1 Cf. *Hebrews* 12:1. 2

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Cf. *Matthew* 5:48.

[*Latin ed. p. 817*]

The Acts of Pope Pius XII, page 817, speak of the solicitations of older demons, the vanities and allurements of the unholy world, and, above all, the errors prevalent in these times, extending even to an open profession of atheism; let us not speak of the institutions which do not hesitate to imbue even childhood and the very age of innocence with false opinions, by force and coercion. These obstacles cannot fail to have an effect, unless there is entirely absent, or utterly deficient, a foundation that is both stable and sufficiently broad. Someone might say that this foundation consists of laws, decrees, customs, and legitimate rites. All these things, although valuable, are but branches; they are not the root; and they flourish with native vigor only when from them flows the doctrine of truth, which embraces both dogma and the laws of morals, and the institutions of divine worship. If the support of doctrine is lacking, all these things, like clouds suspended in the air, wander about empty. But if doctrine is cultivated with the greatest care and flourishes through works, the effects of those things which we have previously mentioned, if they do not entirely vanish – which, alas, is very rare – are at least diminished, and allow the individual, and we say, the Christian individual, to progress more freely. But the Catholic faith and Christian doctrine can scarcely produce salutary fruits in the hearts of men, unless they are dispensed with amplitude, suitability, zeal, and perseverance, by those who announce and teach them, and whatever else is urgently required. Your assembly has proposed to itself the task of responding to these concerns and of indicating remedies for any vices that may be found. And We are pleased to take advantage of this occasion to offer you, in the presence of all those who are working for this religious institution, Our paternal approval and to express Our highest praise for the immense labor which you have expended everywhere among the nations, to enrich and adorn the youth with the treasures of wisdom and of the Christian faith, and to strengthen those who are more advanced in age in the same instruction, to the great benefit and progress of the entire Holy Church of God. The work of your organization may seem humble to some, but it is great and rightly ranks among the apostolic works, which are of the greatest importance and hold the foremost place. Although the shortage of priests requires and urges that more lay men and women be chosen, prepared, and instructed each year to impart the same instruction, it is highly desirable that the priests themselves should be engaged in this sacred ministry, also because experience teaches that religious instruction, imparted by a priest inflamed with zeal for the faith and with the fire of charity, is the most effective means of winning over boys to the priesthood and to the Church.

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As for your assembly, the matters which you have discussed—

[*Latin ed. p. 818*]

Acta Apostolicae Sedis - Official Commentary 818: The matters proposed encompass, within their scope, all that pertains to catechesis: namely, the imparting of religious instruction to all ages, to children, adolescents, and adults; and the places and institutions suitable for this discipline. Furthermore, the matter concerns parishes, schools of every kind, the individuals who teach there, the specific duties of each, their governance, whether general, parochial, or finally, diocesan, and the assistance provided to priests and laymen who are their helpers, and the safeguards that should be available to all. Learned masters have raised questions; a free and properly structured discussion followed, with the primary aim of establishing norms and conclusions useful for action. Therefore, We are convinced that your assembly will yield the most excellent and lasting fruits. As We have indicated, religious instruction must pertain to all that is proper to the doctrine of the Church: to dogma, to the laws of morals, to divine worship. Especially in the religious instruction of people of more mature age, it is of the utmost importance that doctrines concerning God, concerning Christ and His divinity, concerning the Church, which is the institution of Christ, be given the foremost place. Indeed, these three, if firmly and deeply impressed upon the minds, will cause many lesser difficulties to arise, both within the confines of schools and in the activities of daily life. It is clearly necessary, however arduous, to propose these matters according to the age, understanding, and education of the audience. With young people, and especially in schools of a higher order, questions can be treated, and indeed sometimes should be, with the addition of matters useful for life, and discussions of Christian philosophy; as well as questions that are proposed between Holy Scripture and doctrines of natural philosophy and historical disciplines. As for the method of giving Christian instruction, undoubtedly clarity in speaking is beneficial, and vigilance in explaining is enough; speech captivates the ears if it flows vividly, with lively energy, rich in the power of imagination, illustrated with examples, and adorned with apt comparisons. But in this method and approach, two pitfalls must be avoided: on the one hand, it must be avoided that, for the sake of pleasing and relaxing the mind, due reverence, piety, and inner conviction are harmed, and that allegories or little stories cling to the thoughts and memory, while the most important things are relegated to the shadows; on the other hand, it must be avoided that the matter taught is determined by whim, by preference, by the changeable judgment of the students, and as the prophet Isaiah says, "Who say to the seers." 3 From what has already been said by Us, it is

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easily understood what pertains to...

[*Latin ed. p. 819*]

Let those who consult the acts of Pope Pius XII, 819, consider what manner of man he ought to be. Endowed with solid faith and a zeal for prayer, let him be prepared to fulfill his office, which, in its essence and in its effects, is supernatural (for if we were to dwell on this further, we would seem to be doing him an injustice); let him act with confidence, converting all things to the good. Let him not despise or undervalue the intelligence, even of the young and uneducated, nor should he fail to appreciate the noble spirit of others, a gift of faith infused from heaven, a grace which God liberally bestows upon all, a light of heavenly truth, and a yearning for the celestial. Another necessary quality is this: the catechist would be utterly deceived and would lamentably err if he believed that a superficial and meager knowledge of things would suffice for the unrefined minds of his audience. On the contrary, the truth is the opposite. He is bound by his office to present all the essential tenets of the faith, and to adapt them to the understanding of those with dull minds and unprepared intellects. Therefore, he must thoroughly study the principles of psychology, so that he may rightly judge their understanding; he must also devote much effort to adapting himself to their needs. Finally, we must add this: it is of the utmost importance that the teacher should learn, and learn without interruption. He must not be idle or indifferent, but must carefully prepare his lessons, both in content and in manner, and, whether his experiences are fortunate or unfortunate, he must use them to improve the art of catechesis. In all that he does and undertakes, he must be guided by charity, he must foster a love of religion, and his prayers must be fruitful. All these things, and indeed many others, have been abundantly illustrated by men learned in religious doctrine and catechesis. One thing we would like to point out: we urge all, especially priests, who teach religion in schools of higher order, to frequently remember that they will have to give an account to God for the souls of their students. Our heart is saddened when, from public investigations now being conducted, it is found that a large proportion of those who fall away from the faith have, through lack of proper guidance and the harmful influence of priests, fallen into the most miserable shipwreck. On the other hand, those who hold positions of authority and nobility in the state and nation, and who remain steadfast in the Catholic faith and generously support it, often owe this to the instruction and upbringing of some priest, as well as to his most honorable example of virtue. When you return to your respective dioceses, we ask you, as you have read these things during these days, to communicate with those among you who, under another name, are engaged in helpful work in religious institutions; and we ask you, inspired by your zeal, to always value this holy and salutary

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work more highly.

[*Latin ed. p. 820*]

820 cium; and with the same assistance, so that they may diligently, effectively, and fruitfully perform the duties entrusted to them. Confident in this trust, we wholeheartedly and most gladly bless you, your helpers, and all those who will receive the sacred truths from your mouth.

II. To the Most Reverend and Venerable Monsignor Aloysius Ignatius, who, as the public representative of the Colombian delegation, presents himself.

Most Excellent Ambassador: The change of head of mission at the Colombian Embassy before Us does not signify any alteration in the reciprocal and friendly relations that, by blessed tradition, unite this Apostolic See with your beautiful country, as is fitting for a nation whose history is intertwined with that of the Church itself in Hispano-America, from the days when Alonso de Ojeda, at the end of the fifteenth century, first sighted your coasts; or, later, from the time when a host of brave and Christian Spanish explorers – Juan de la Cosa, Vasco Núñez de Balboa, Belalcázar, and especially Gonzalo Jiménez de Quesada – penetrated into the depths of your virgin forests, bringing to them, in their time, civilization and the true faith.

The profound thoughts that Your Excellency has just expressed at the beginning of your mission are the best guarantee that – chosen by the Head of State to represent the illustrious Colombian nation – you are moved to delve ever more deeply into the understanding of the unique nature of the high mission that has been entrusted to you, dedicating to it all the energies of your mind and all the resources of your will. This consideration, in truth, leads by itself to the necessary recognition and the firm affirmation of the providential function and the indispensable mission that corresponds to this See of Peter, in the service of the highest aims of Christendom and of humanity; and then, in the daily exercise of your office, to draw from it those logical, psychological, and practical conclusions that mature in the light of the concrete problems of each day. For if ever it was necessary to move quickly beyond words...

Given at the Vatican, on the 14th day of the month of November, in the year 1950.

[*Latin ed. p. 821*]

Acts of the Pontifical Secretariate, XII, 821, concerning the facts; if any time has urgently demanded the transition from the realm of principles to that of actual action, adapting its own rhythm to the dizzying pace of surrounding events, that time is now, this turbulent period of post-war, agitated by so many dissonances still unharmonized and weakened by a lack of moral energy, which has not always, alas, been equal to its task. Only

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with an increasingly resolute, vigilant, and active spirit can the Nations, which rest upon a Christian foundation, properly fulfill what they owe to themselves and to their ancient and venerable traditions. Today, in the face of the progressive dynamism of anti-Christian powers, it has become a primary necessity, for the affirmation and preservation of moral dignity and of just human liberty, what in normal and peaceful times was, for the common citizen and for those who govern, only a natural postulate of national and Christian conscience. It has been for Us, Most Reverend Ambassador, a source of no small satisfaction and joy to hear from your lips that the ethical and social teachings emanating from this See of Peter are, for the faithful and devoted Colombian people and for those who, in these troubled times, govern their destiny, like a guiding star, whose rays they desire to follow with full will and clear confidence. Whoever is acquainted with the impressive series of these teachings can know that the voice of the Father of Christendom, with its warnings and exhortations, always looking towards sound progress and harmonious development of social life, has always resonated with a strong and unmistakable tone; always, in all occasions when the needs or errors of the times have especially required this "lumen de coelo," this light from above to illuminate the faltering steps of humanity. How much happier, how much more peaceful, and how much more tranquil our world would live, if the word of the Vicar of Christ, which vibrates above the field where conflicting interests and opposing parties contend, had found, in rulers and the ruled, the easy echo and the effective resonance that it certainly deserved, for the greater benefit of true prosperity and of the true interest of each nation and of all of society! Most Reverend Ambassador: Providence has willed that the beginning of your mission should coincide with a moment when a large part of humanity, which, despite its aspirations for peace, is still far from a true and healthy peaceful order, turns its eyes...

[*Latin ed. p. 822*]

From the Acts of the Apostolic See - Official Commentary.

Inspired by the rock of Peter and the teachings that flow from it, so that we may reach that most desired haven. The indelible impressions of that magnificent hour still resonate in all hearts, and in ours in a particularly profound way, when representatives and pilgrims from all over the world rendered, with extraordinary fervor, their filial homage to the Queen of Peace, the most holy Mother of the King of Peace, made Man. Among the fortunate ones who, during those memorable days, found the paths that led them to the Eternal City, were also the representatives of Colombia, children of a land in America eminently devoted to the Virgin Mary, which boasts, among its oldest cathedrals, at least fourteen dedicated to the Assumption, including some as famous as those of Mexico, Santiago de Chile, Arequipa, and Cuzco; heirs to the faith of Saint Toribio of Mogrovejo,

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to whom are attributed the famous litanies in which, as early as the sixteenth century, the Most Holy Virgin was invoked "per gloriosam Assumptionem tuam," "for your glorious Assumption"; citizens of a nation that, as We ourselves noted in a recent radio message, "among its many titles of glory and nobility, counts as one of the first the fact of being a people ardently devoted to the Virgin Mary." Therefore, what could we do better on this solemn occasion than to invoke the maternal protection of the blessed Mother of Heaven over a people that loves and venerates her so much? Colombia, land of high mountain ranges, of imposing volcanoes, and of rivers so abundant that they recall the sea; Colombia, land of the most varied climates and of the most diverse productions, from the beaches caressed by the sea to the elevated plateaus swept by the winds; Colombia, the classic land of "Eldorado," a land of legend and of most Christian traditions! It seems that few places in the world are more deserving of prosperity and peace than it. May God, our Lord, bless Colombia, the Most Excellent Señor President of the Republic with his Government, his decisions and resolutions in the national and international sphere, all and each of its children, so that, emerging from such turbulent times as these, it may enter a bright and near future where all Colombians, always so dear to Our heart, may enjoy secure peace, increasing prosperity, and the soundest of progress. With this confidence and assurance, We impart, from the depths of Our paternal heart, the requested Apostolic Blessing to Your Excellency, to all classes of your generous and hardworking people.

Given at the Vatican, this sixteenth day of July, in the year 1946, of Our pontificate.

[*Latin ed. p. 823*]

823 m To the Most Reverend Joseph, of Nosolini, having been appointed by the Supreme Prelate of Lusitania, We publish the Pontifical Letters ordering him to proceed:

Most Excellent Ambassador! With singular pleasure, We receive the most noble expressions in which Your Excellency has conveyed the innermost sentiments that animate you personally, when presenting to Us the Credentials that accredit you in the high mission of Extraordinary and Plenipotentiary Ambassador of the Portuguese Republic, and the sentiments that animate your Government, in its constant concern to maintain and further strengthen the friendly relations with the Holy See, through the practical application of the letter and spirit of the Concordat and the Missionary Agreement. The former fully justify the trust placed in Your Excellency by the Most Excellent President of the Republic, a trust, moreover, abundantly guaranteed by the eminent qualities demonstrated in the brilliant exercise of previous functions. The latter honor a Government that has perfectly understood how to value the most clear and glorious traditions of its people; a people which, from the

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infancy of the nation, in order to more securely enter and grow within the fellowship of sovereign nations, has relied upon the unfailing Rock of Truth, upon which the Church is founded; and which has remained so constantly faithful to it through the centuries, as was demonstrated by "The Desired One" shortly before giving his life for the propagation of the Faith, when, to the Holiness of Pius V, who offered him the opportunity to choose a title, he replied that he desired neither for himself nor for his people any title other than that of a devoted son of the Apostolic See, and as is attested by the title actually conferred, a century later, of *Fidelissimus*. Neither has the missionary vocation weakened this intimacy of relations, but rather has it strengthened it. For it was only when the Portuguese nation undertook to discover new lands in order to implant the Cross there that its first concern was to offer to the Vicar of Christ the first fruits of those "bold Christian endeavors" in a memorable embassy, which We Ourselves, a few years ago, recalled with pleasure, when, in decreeing the aureole...

[*Latin ed. p. 824*]

824; Acta Apostolicae Sedis - Official Commentary: To a heroic missionary, a glory of Portugal, we welcomed another embassy, even more memorable, for it presented to Us the precious fruits of Portuguese evangelization amidst the world. And it is within these glorious and ever-living traditions that the appointment of Your Excellency to your high office is inscribed, as a new testament to the friendly relations of the Portuguese Government with the Holy See, adding to so many received previously, and even recently, in the renunciations which, for the better service of the supreme interests of world peace, were deemed necessary; an act whose nobility the Holy See cannot fail to highly appreciate. Your Excellency begins your high mission in the midst of the Holy Year, at a time extraordinarily rich in hopes, because illuminated by the beneficial splendors of the most recent, most brilliant jewel set in the celestial crown of the most exalted Mother of God. We trust that both circumstances will contribute effectively to facilitating and making your endeavors eminently fruitful. The Holy Year, which Portugal has experienced with such intense participation, both through the numerous pilgrimages made to Rome, representing all classes of society and all provinces of the empire, and also through the fervent manifestations of faith and piety that have taken place in all the dioceses of the country, will certainly contribute to awakening in all a Christian awareness of their own duties, thus ensuring, with God's blessing, the fruits of order, tranquil activity, and peace. And this Our confidence grows with the certainty of the maternal protection of the august "Regina Mundi," whose glorious Assumption was, perhaps, the most venerated of the privileges of the Mother of God in the land of Santa Maria, from its very cradle, as attested by the most ancient historical and liturgical documents, and by all the venerable

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cathedrals consecrated to her honor, from the most ancient See of Braga, a prototype of antiquity, to that of Paroe, and that of Punchal, nestled in the "pearl of the Atlantic"; and as demonstrated by the numerous sanctuaries scattered throughout Portugal and those that Portugal has spread throughout the four parts of the world, bearing the title of the Assumption, or with the titles of Our Lady of Good Death, Our Lady of Guidance, Our Lady of Glory. And would it not be an indication that the Queen of Heaven was pleased with this devotion, the fact that many decisive events in the history of Portugal coincided with the feasts of the Assumption, such as, for example, Aljubarrota, which secured independence, and Ceuta, which marked the beginning of the overseas crusade, and where Our Lady of Africa remained to bless the missionary vocation?

[*Latin ed. p. 825*]

826 Acta Pii PP. XI. Consideratum quod, in hoc tempore, res gestae in universo orbe terrarum trepidationibus et periculis plenae sunt, et futurum incertis obscuritatibus obumbat, desiderium maximum et universale vestrum est pax. Pro pace et concordia inter nationes, Sancta Sedes incesse numquam desistet, sine suspicionibus prudentiae et bonae voluntatis gubernatorum, super quos gravat immensa responsabilitas de salute generis humani, sed praesertim confidens auxilio caelesti, assistance aeterni Principis pacis, et intercessione Virginis potentissimae. Volumus ut, gens fidelissima, speciali protectione Matris Dei et prudentia clarissima gubernatorum praeservata, quae a praeteritis bellis immunes manet, tranquille perseveret in sua via pacifica progressus et in sua missione pacificatrice et missionaria, fidem longe propagans, et ad resurgendum spiritum fraternitatis inter nationes conferens, et ad accelerandum adventum verae pacis. Volumus Vestra Excellentia, illustrissimo Domino Praesidi Republicae, illustri Capiti et membris Guberni, haec nostra paternalia vota pro pace et prosperitate nationis Lusitanae transmitere; et, simul, ferventer imploramus super omnes caros filios nostros Lusitaniae – continentales, insulares et ultramarinae – gratias et beneficia caelestia selectissima.

NUNTIUS RADIOPHONICUS CHRISTIFIDELIBÜS DATUS LONDINI COADUNATIS AD SOLLEMNIA CELEBRANDA OB IMPLETUM SAECULUM A RESTAURATONE CATHOLICAE HIERARCHIAE IN ANGLIA ET CAMBRIA. Venerabiles fratres et carissimi filii et filiae, congregati in urbe Londinii ad celebrationem Centenarii Hierarchiae: cum studio patris amorosi, de longe spectavimus sollemnia splendida quae acta sunt in occasione auspiciosa centenarii restaurationis Hierarchiae Catholicae in Anglia et Cambria. Illa antiqua Hierarchia, primo condita a nostro augusto praedecessore, Sancto Gregorio Magno, et per mille annos ad hanc Sanctam Sedem ligata vinculis filialis oboedientiae: mille annos, durante quibus gloria legio sanctorum patriam vestram honoravit.

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* Die 1 Octobris mensis anno Domini 1960.

[*Latin ed. p. 828*]

From the Apostolic See – Official Record.

ACTS OF THE MOST HOLY CONGREGATION.

SACRED CONGREGATION CONSISTORY REGARDING THE CHANGING OF BOUNDARIES

OF THE ARCHDIOCESES OF SYRACUSE AND RAGUSA AND OF THE DIOCESE OF NOTO.

DECREE CONCERNING A CHANGE OF BOUNDARIES.

Whereas, it has recently been requested by the Apostolic See that the territory of the Archdiocese of Syracuse be somewhat enlarged, with the addition of certain towns belonging to the Diocese of Noto;

Most Holy Father, Our Lord Pius, by Divine Providence, having considered the matter, and with the advice of the Most Eminent and Reverend Cardinal Prefect of the Sacred Congregation Consistorial, and the Secretary, and with the consent of those concerned, or presumed to be concerned, by the present Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the leaden seal had been issued, benignly decrees that the territory of the five communes, namely Buccheri, Ferla, Gassaro, Buscemi, and Palatolo Acreide, together with the parishes existing therein, be separated from the Diocese of Noto and permanently added to the Archdiocese of Syracuse; and that the territory of the town of Giarralana, together with its own parish, be likewise separated from the same Diocese of Noto and added to the Diocese of Ragusa: thus, the boundaries of these three dioceses are changed in this manner.

Furthermore, the same Most Holy Father has deigned to appoint the Most Reverend Father Hector Baranzini, Archbishop of Syracuse and Bishop of Ragusa, granting him the necessary and appropriate powers to carry out this, and also to delegate to any man of ecclesiastical standing, to effect what is intended, and to send, as soon as possible, to this Sacred Congregation an authentic copy of the completed execution.

Notwithstanding any contrary provisions.

Given at Rome, from the Offices of the Sacred Consistory, on the 11th day of July, 1950.

† EgFr. A. I. PIAZZA, Bishop of Sabina, and Monsignor, Secretary.

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L. S. I. Ferretto, Assistant.

[*Latin ed. p. 829*]

The Sacred Congregation Consistorial, 829 II, concerning the provision of churches. His Holiness, Pope Pius XII, by divine Providence, and by successive decrees of the Sacred Congregation Consistorial, has appointed new pastors for the following churches: on June 15, 1950. — To the titular episcopal church of Sesta, he appointed the Reverend Anthony Campello, of the Society of Saint Francis of Sales, assigning him as Auxiliary to His Excellency, Father Francis de Aquino Correa, Archbishop of Cuiabá. on June 17. — To the titular episcopal church of Eluzana, he appointed the Reverend Raymond De Castro y Silva, a parish priest in the town of "Maranguape" in Brazil, assigning him as Auxiliary to His Excellency, Bishop Severino Vieira de Melo, of Teresiana. on July 11. — To the titular episcopal church of Caesarea in Mauritania, he appointed the Reverend Francis Pernisi, a close chamberlain to His Holiness and Rector of the Archdiocesan Seminary of Catania, assigning him as Auxiliary to His Excellency, Bishop Hector Baranzini, of Syracuse and Bishop of Ragusa, Sicily. on August 8. — To the cathedral church of Saint Charles of Ancudia, he appointed His Excellency, Bishop August Osvaldo Salinas Fuenzalida, of the Congregation of the Sacred Hearts and of Jesus and Mary, who had previously been a titular bishop of Msyrisia. on August 19. — To the metropolitan church of Curitiba, he appointed His Excellency, Bishop Emmanuel da Silveira d'Elboux, who had previously been Bishop of Rivmgri. on August 21. — To the titular episcopal church of Msyrisia, he appointed the Reverend Eliseum Mendes, a canon of the Metropolitan Chapter of Saint Salvador in Brazil, assigning him as Auxiliary to His Excellency, Archbishop Anthony de Almeida Lustosa, of Fortaleza. on August 27. — To the titular episcopal church of Altava, he appointed the Reverend Joseph Varani, Vice-Rector of the Central Seminary of São Paulo in Brazil, assigning him as Coadjutor with the right of succession to His Excellency, Bishop Anthony August de Assis, of Jaboticabal. on September 8. — To the titular episcopal church of Drivasto (Drivost), he appointed the Reverend Florian Loewenau, O.F.M., Rector of the Seraphic Seminary of Jpuarana, appointing him as a prelate nullius of Santarém. on October 5. — To the cathedral church of Jaca, he appointed the Reverend Angel Hidalgo Ibanêz, General Vicar and doctoral canon of the Cathedral Chapter of the diocese of Seguntia. 55 - ACTA, Vol. XVII, n. 16. -9-12-19.

[*Latin ed. p. 830*]

Acts of the Apostolic See - Official Commentary $30 — To the Cathedral Church of Mondoñedo, Reverend Father Marianum Vega Mestre, from the diocese of Madrid. October 21st. — To the Cathedral Church of Forlì, Reverend Father Paul Babini, formerly Bishop of Comacchio. November

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3rd. — To the titular episcopal Church of Sii, Reverend Father Cornelius Lucey, of the diocese of Cork, Lecturer in Ethics at the philosophical faculty of the Catholic University in the city of Maynooth, whom the Most Reverend Daniel Gohalan, Bishop of Cork, has appointed as his Coadjutor with the right of succession. November 18th. — To the titular episcopal Church of Sasiin, Reverend Father GuIielmum Cleven, canon of the metropolitan church of Cologne, whom the Most Reverend and Reverend Father Joseph S. R. E. Cardinal Frings, Archbishop of Cologne, has appointed as his Auxiliary. December 9th. — To the titular episcopal Church of Gurza, Reverend Albin Morera, formerly Bishop of Ampuria and Templ.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

DECREE

That, with the blessings of divine generosity, the benefits of the sacraments may be made available in the most necessary way to families throughout the world, the Most Holy Pope Pius XII, through divine Providence, in an audience held with the undersigned Cardinal, Prefect of the Sacred Congregation for the Sacraments, on the 20th day of the month of November of the current year, has deigned to grant an indulgence, so that in each of his dioceses, in the cathedral church, collegiate church, conventual church, parish church, and also in the more important churches and chapels, even those belonging to religious congregations, to which the people are accustomed to come, with the exception of private chapels, during the very night that falls between the end of the year 1950 and the beginning of the year 1951, one Holy Mass, even a solemn Mass, may be celebrated.

In this Mass, or immediately after it is completed, the faithful, properly disposed, may participate in the sacred Synaxis, observing the fast from that very night and provided that the sacred prayers are offered to God and to the Most Blessed Virgin.

[*Latin ed. p. 831*]

The Sacred Congregation for the Propagation of the Faith decrees that, in honor of the Feast of the Assumption of the Blessed Virgin Mary, prayers should be recited for at least two hours, during which time the Divine Office is to be celebrated, with due observance of all that is required by law, and with the utmost care to avoid any irreverence or profanation. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the first day of December, 1950.

[Signature] B. Card. ALOISI MASELLA, Prefect.

L. S. P. Bracci, Secretary.

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

TO ADELAIDE. - PORT AUGUSTA.

DECREE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES.

The Most Reverend Ordinary of Port Augusta, with the full agreement of the Most Reverend Ordinary of the Archdiocese of Adelaide, presented petitions to this Sacred Congregation for the Propagation of the Faith, requesting that, for the good of the faithful, a portion of the territory of the Archdiocese of Adelaide be incorporated into the Diocese of Port Augusta, and therefore, the boundaries be changed. For this reason, the entire peninsula commonly called Eyre will be incorporated into the Diocese of Port Augusta, and from the mouth of the river commonly called Spencer, the new boundaries will follow the boundaries of the civil districts, commonly called "Hundreds," namely: the southern boundaries of the districts of Wanderah, Crystal Brook, and Narridy; the western boundaries of the district of Yacka-Moorundie; the southern boundaries of the aforementioned district, and also the districts of Andrews and Avers; the western boundaries of the districts of Kooringa and Apoingna; the southern boundaries of the aforementioned districts and the district of Bright; the western and southern boundaries of the district of Bower; partly the southern boundaries of the district of Beatty; the western boundaries of the districts of Hay and Skurray, as well as Fisher; the southern boundaries of this district of Fisher; the western boundaries of the districts of Mldotti and Forster; the southern boundaries of the districts of Forster, Baridon, Chesson, Mindarie, Allen, Kekwick, and Mae Gorrery.

[*Latin ed. p. 832*]

The Acts of the Apostolic See – Official Commentary 832. Furthermore, this Sacred Congregation for the Propagation of the Faith, having considered the circumstances, by order of His Most Holy Name, Pope Pius XII, and by virtue of the powers specially granted to it by the same Most Holy Lord, and valid throughout the entire Jubilee Year of 1950, decrees the following: that the aforementioned territories, as defined above, together with the clergy and faithful legitimately residing therein, shall be separated from the Archdiocese of Adelaide and permanently incorporated into the Diocese of Port Augusta, thereby altering the boundaries of both dioceses in this manner. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 5th day of May in the year of Our Lord 1950. P. Card. FUMASONI BIONDI, Prefect. L. j$| S. f C. Costantini,

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Archbishop titular of Theodosius, from the Secretariat.

II. PROVISIONS FOR CHURCHES. For each of the following churches, as indicated below, the Holy Father, Pope Pius XII, has deigned to make the following provisions: on April 18, 1950. – To the Cathedral Church of Hongdong [Hungtung], the Reverend Francis Han, of the secular clergy, was appointed. – To the Cathedral Church of Christchurch, the Reverend Edward M. Joyce. – To the titular episcopal Church of Bela, the Reverend Bernard Arango Henao, S.J., who was appointed Apostolic Vicar of Barrancabermeja. – To the titular episcopal Church of Synaitana, the Reverend Joseph Mary Khuè, of the secular Indochinese clergy, who was appointed Apostolic Vicar of Hanoi. On May 21st. – To the titular episcopal Church of Hieroeaesaris, the Reverend Timothy Fedlimin O'Shea, of the Order of the Friars Minor Capuchin, who was appointed Apostolic Vicar of Livingstone. On May 31st. – To the titular episcopal Church of Cremna, the Reverend Gustav Joseph Bouve, of the Congregation of the Holy Spirit, who was appointed Apostolic Vicar of Northern Katanga. – To the Cathedral Church of Fengxiang [Fengsiang], the Reverend Anthony Chou wei-tao, of the Order of the Friars Minor. – To the titular episcopal Church of Carallia, the Reverend Cornelius Brons.

[*Latin ed. p. 833*]

The Sacred Congregation for the Propagation of the Faith, having considered:

A member of the Society of African Missionaries, whom the Apostolic Vicar of Tabore appointed.

To the titular church of Guercilena, belonging to the Pontifical Institute of Episcopal Churches, the Reverend Father Ferdinand, a priest of the Order of Saints Peter and Paul, and of Saints Ambrose and Charles, for missions to foreign lands, whom the Apostolic Vicar of Keng-Tung appointed.

To the titular church of Balbura, the Reverend Father William Antonius Schoemaker, of the Society of the Sacred Heart of Jesus, whom the Apostolic Vicar of Puruokerten appointed.

To the titular church of Tremithusa, the Reverend Father Norbertus Van Velsen, of the Order of Preachers, whom the Apostolic Vicar of Kroonstad appointed. On June 25th.

To the titular church of Berissena, the Reverend Father Hermannus Tillemans, of the Society of the Sacred Heart of Jesus, whom the Apostolic Vicar of Merauke appointed.

To the cathedral church of Pimliam, the Reverend Father Ignatius Gregorius Larranaga, of the Order of Friars Minor Capuchin.

To the titular church of Abitin, the Reverend Father Thomas Ferrando, a secular priest of the diocese of Tuticorin, whom the Most Reverend Father Francis Tiburtii Roche, Bishop of Tuticorin, appointed as Coadjutor with

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the right of succession.

To the titular church of Nepte, the Reverend Father Aloysius Haene, of the Society of Foreign Missions of Bethlehem in Switzerland, whom the Apostolic Vicar of Arcis Victoriae appointed.

To the titular church of Arbe, the Reverend Father Leonardus Hargarty, O.S.B., whom the Apostolic Vicar of the Bahamas appointed.

To the titular church of Acmonia, the Reverend Father Petrus de Alcantara Keuppens, of the Order of Friars Minor, whom the Apostolic Vicar of Lulua appointed. On July 15th.

To the titular church of Barica, the Reverend Father Walterus Verwoost, of the Oblates of the Immaculate Mary, whom the Apostolic Vicar of Pilcomayo appointed. On July 18th.

To the titular church of Assaph, the Most Reverend Father John Alaphridus Guyomar, formerly Bishop of Jaffna. On August 16th.

To the titular archiepiscopal church of Cyrrhus, the Most Reverend Father Sylvester Mulligan, already Archbishop of Delhi and Simla.

[*Latin ed. p. 834*]

Acts of the Apostolic See - Official Commentary 834 III NOMINATIONS. By Decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has made the following appointments: on June 9, 1950. — The Most Reverend Eugene Arthurs, of the Institute of Charity (commonly known as the "Rosminian Fathers"), appointed Apostolic Prefect of Tanga. on June 10. — The Reverend Father Renato Landru, a member of the Society of African Missions, appointed Apostolic Prefect of Gao. on July 8. — The Reverend Father Xystus Mazzolai, of the Congregation of the Sons of the Sacred Heart of Jesus, appointed Apostolic Prefect of Bahr-el-Gebel. on July 19. — The Reverend Father Hubert Hermens, of the Society of the Divine Word, appointed Apostolic Prefect of Denpasar.

THE SACRED CONGREGATION FOR RITUALS OF MARIANOPOLITANA, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARGARET BOURGEOYS, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF OUR LADY.

ON THE QUESTION OF WHETHER, given the approval of her virtues and two miracles, without any impediment from other miracles, it is permissible to proceed to the beatification of the Venerable Servant of God.

If the Diocese of Troyes, on the occasion of the imminent solemn beatification of the Venerable Margaret Bourgeoys, rightly rejoices, all Canadians rejoice even more, because they have received from her benefits beyond compare, which still endure after almost three centuries, especially through the works of her daughters, who, adhering to the footsteps of this great Mother, dedicate themselves tirelessly to the salvation of souls.

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We have mentioned the imminent date of the beatification, because all that is prescribed by law is perfectly fulfilled. The cause for beatification was introduced by Pope Leo XIII of blessed memory on December 10, 1878; on June 19, 1910, the Venerable Pope Pius X decreed: Thus it is established.

[*Latin ed. p. 835*]

835 The Sacred Congregation of Rites, endowed with the theological virtues, the cardinal virtues, and those closely related, having carefully considered the matter in question, both in its essence and in its effects, proceeded to the examination of four miracles. However, after diligent consideration of all circumstances, the Supreme Pontiff, on May 2nd of the current year, deemed it fitting to grant a dispensation concerning two of the alleged miracles. Two remarkable healings were then presented to this Sacred Congregation, which, after due examination and with the intervention of God, were recognized as true miracles on September 3rd of the present year, according to the judgment of the Supreme Pontiff. With these matters established, nothing remained except for the Most Eminent Cardinals, Official Prelates, and Consultor Fathers, after having examined the proceedings, to judge: Whether, with the approval already granted, the process for the solemn beatification of the Venerable Margaret Bourgeois could proceed. This was duly carried out; indeed, all unanimously gave their affirmative response. The Most Blessed Father, after receiving these votes, and with fervent prayers, chose the Most Reverend Cardinal Alexander Verde to preside over this day. Therefore, the Promoter of the Cause, or Relator, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned. After the most devout celebration of the Holy Eucharistic Sacrifice, he declared: "It is permissible to proceed to the solemn beatification of the Venerable Margaret Bourgeois." This decree was then duly promulgated and recorded in the acts of the Sacred Congregation of Rites, and it was ordered that Apostolic Letters, sealed with the Fisherman's Ring, be dispatched concerning the solemn beatification to be celebrated in the Vatican Basilica whenever it may be deemed appropriate. Given in Rome, on the 6th of November, in the year of Our Lord 1950. C. Card. MICARA, Archbishop of Velletri, Prefect. L. S. F. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 836*]

836 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

LETTER TO THE MOST EMINENT LORDS, CARDINALS, AND THE MOST EXCELLENT LORDS, ARCHBISHOPS, BISHOPS, AND

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OTHER ORDINARIES OF BRASILIA: CONCERNING THE PROPER PROMOTION OF CLERICAL FORMATION.

Most Eminent Lords,

Most Excellent Lords, Archbishops, Ordinaries of Brasilia, Bishops, and others.

This Sacred Congregation, which diligently follows, as is its duty, the progress of the Seminaries, where so many young clerics are nurtured, a promising hope for the Church, is well informed of the advancements achieved in the noble land of Brazil, with the aim of obtaining excellent formation for the clergy, and therefore congratulates the Most Excellent Lords, Bishops.

The First National Congress of Vocations for the Priesthood, recently held in the Primatial Cathedral of Salvador, in the State of Bahia; the efforts being made to increase the number of priestly vocations, which, until now, are far below what is necessary to satisfy the needs of a large Catholic nation; the growing number of chosen young men who are sent to Rome, in order to complete their intellectual and moral formation for the priesthood at the Pontifical Pio Brasileiro College: all these fruits of the zeal of the Most Excellent Lords, Bishops, and their dedicated collaborators, bring us great consolation, and are precious gifts from the Heavenly Father. To Him be glory and gratitude.

We also know, in particular, with how much care efforts are made in the Major Seminaries to improve the studies and adapt them to the needs of our time. Indeed, it is necessary that the priest be prepared to present the exact, secure, and traditional doctrine in a manner that will best illuminate minds and win hearts. Therefore, first, the art of writing and speaking must always be perfected, principles of which were learned during classical studies. Afterwards, one must know the modern errors, considering and refuting them.

[*Latin ed. p. 837*]

The Sacred Congregation for Seminaries and Universities, in the year 1837, firmly upholds the principles which are the foundation of the various systems of today and of tomorrow. It is, therefore, necessary to pay particular attention to those problems, both speculative and practical, which are of the moment, and of which the priest must know the solution, according to Revelation and sound reason. "The lips of the priest shall keep knowledge." Let us not allow ourselves to be carried away from the proper direction of men's minds, when it comes to the most important problems that concern the integrity of the faith and the eternal salvation of souls. However, the agreement of these two ends, that is, to teach a solid, traditional, and enlightening doctrine, and at the same time to present it in a manner suitable to the needs of the present time, does not lack particular difficulties; so

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much so that, often, the just balance is not observed, and one falls, either into a teaching that is accurate, but incomplete and enclosed in archaic forms that make it difficult to use in the struggles of today, or, on the other hand, into novelties that, in some way, please the youth, but which corrupt the doctrine and prevent the true formation of the intellect. Therefore, this Sacred Congregation deems it its duty to remind all those who are responsible for the proper functioning of the Seminaries, "opportunely, and unseasonably," of the norms dictated by the wisdom of the ages, and by the experiences of daily life, in order to obtain a culture that is both solid and up-to-date, according to the words of the family head who gives to his children "new and old." Nevertheless, given that the most urgent danger today is not an excessive and exclusive attachment to tradition, but primarily an exaggerated and imprudent taste for all and any novelty that appears, it seems useful to draw the attention of the Most Excellent Lords Bishops to this grave danger, which would render futile the best efforts, and, moreover, would produce effects completely opposite to those that are sought to be achieved with so much sacrifice of persons and expenditure of material resources. When Pope Leo XIII, of glorious memory, wished to restore the solidity and depth that is fitting to ecclesiastical teaching, which in many places was uncertain and superficial, he requested, and imposed, through the Encyclical *Aeterni Patris*, a return to the philosophy of Saint Thomas Aquinas, through which reason has perhaps attained the highest heights possible, and faith has found in reason the most numerous and valid aids (*Leonis XIII, Acta, vol. I, Romae 1881, p. 27*). He exhorted: "Follow Saint Thomas."

[*Latin ed. p. 838*]

To the Venerable Cardinals and Brothers, we earnestly urge that, for the good of this society, you restore the golden wisdom of Saint Thomas, so that the Catholic faith and all the sciences may flourish. Furthermore, may the masters, carefully chosen by you, strive to instill the doctrine of Thomas Aquinas into the minds of the students; and may they demonstrate its solidity and excellence clearly. Above all (Ibid., pp. 282-283). Indeed, by obeying the norms of the Supreme Pontiff, Catholic philosophy and theology began to flourish anew, producing works of great value, and gaining the esteem of the universities of the states, which often included Saint Thomas in their programs. All the successors of Leo XIII have recommended the doctrine of the Angelic Doctor. The Holy Father Pius XII, in the first year of his pontificate, addressing the thousands of clerical students residing in Rome, who were gathered in the courtyard of Saint Damasus, said to them: "Therefore, beloved sons, devote yourselves with all your heart and mind to the clear doctrine of the Saint, and with reason and understanding, so that you may perceive the most important things contained therein, and embrace them freely and manifestly as belonging to him." (AAS., XXXI, 1939, pp.

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246 ff.). The same Code of Canon Law ordains: "Professors of traditional philosophy and theology shall diligently treat the students under their care in accordance with the method, doctrine, and principles of the Angelic Doctor, and shall hold them sacred." (can. 1366 § 2). Therefore, there can be no doubt about the thought and will of the Holy Church; and, without a doubt, among those who must especially demonstrate their submission to the Church are precisely the clerics who are being formed for her service and the professors to whom She has entrusted the education of the seminarians. Consequently, the method of teaching—that is, the scholastic method—should not be changed; it is ancient, yes, but not antiquated. To define with precision; to divide the questions; to demonstrate with order, clarity, and solidity; to cite the authorities with fidelity and sobriety; to refute the adversaries without ambiguity; these are the ideals of scholastic exposition, and they should be the ideals of all serious and formative teaching. As for the principles and the doctrine, it would be a great temerity to abandon the reasons that the genius of the Fathers and the Saints Doctors employed to illustrate and defend the faith, and which the genius of Saint Thomas collected and presented as the highest expression of its vigor. If the professor has deepened the traditional doctrine, and is enthusiastic about it, then the students will also savor it, without needing to draw from poisoned sources. If, on the contrary, the

[*Latin ed. p. 839*]

The Sacred Congregation for Seminaries and Universities observes that some professors, under the pretext of modernized philosophy or "living" theology, seek to teach the novelties of the day through ornate sentences and strange expressions, thereby distorting the minds of their students and jeopardizing the future of the Church in all areas where their students exert influence. It is certainly to the "snobbery" of novelty that the proliferation of hidden errors, concealed under a veneer of truth, and often with pretentious and obscure terminology, is due; errors that seek to present apologetics without mentioning the miracle, nor refuting errors, but merely presenting the inner life of the Church; errors that exalt the greatness of man, while casting into shadow original sin and its consequences; errors that contemplate the glory of the Resurrection of the Redeemer without meditating on His Passion; errors that magnify the omnipotence of grace, without mentioning the necessity of cooperation on the part of man.

The great progress of the natural sciences, which should serve so aptly to exalt the wisdom of the Creator and improve the condition of men, has, on the contrary, for some, become the occasion for risky theories, devoid of a solid foundation, which unsettle the inexperienced and unwary minds of men. In particular, there is discussion of the origin of man, attributing it solely to the brute, without taking into account the most certain requirements of philosophy and theology, requirements, however, recalled by the

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Holy Father in the discourse he pronounced a few years ago before the Pontifical Academy of Sciences (AAS. XXVIII, 1941, p. 506); there is doubt cast upon the descent of all men from Adam and Eve, thereby also casting doubt upon the supernatural elevation of man, upon original sin, and its transmission; or, falling into the opposite excess, a certain supernaturalism is propagated that despises everything that the Lord has endowed us with through our nature: rational ethics, philosophy itself, and the very natural law that the Sovereign Pontiff recently reaffirmed when receiving the members of the Sacred Roman Rota.

Others, favoring the various forms of relativism, express themselves in such a way as to endanger the immutability of dogma. Who does not see the urgency of protecting young clerics from such tendencies, who are still unable to discern for themselves the errors hidden under the guise of pure zeal and under the veil of a brilliant form?

Similar dangers exist in the realm of spiritual life. In His Encyclical *Mediator Dei*, filled with so much doctrine, the Holy Father Pius XII pointed out and disapproved of certain abuses that some were introducing under the pretext of a more pure liturgy. Thus, there was talk against the adoration of the Most Holy Sacrament, which, they said, was preserved only for the viaticum to be given to the sick; there was talk against the action of grace in the Eucharist and prayer.

[*Latin ed. p. 840*]

The Acts of the Apostolic See – Official Commentary: For a time after Holy Communion and the Holy Mass, certain practices were prolonged; there was opposition to the Eucharistic Blessing, considered an irrational innovation. Some went further, condemning the representation of the Crucified Jesus, as being less in accordance with their conceptions of the spiritual life; others admitted only liturgical prayer and despised private meditation, the Spiritual Exercises, and examinations of conscience. All these errors, opposed to the soundest tradition and constantly approved by the Holy See, and which, even after the Encyclical, do not seem to have entirely disappeared, although they were openly and explicitly addressed by that document. Let us recall only this passage, in which Pius XII enumerates some of the exercises of piety that the Church recommends not only to the clergy and religious, but also to the Catholic people: "Among these, if we may speak only of the most important, are the meditation on spiritual matters, the diligent examination and censure of oneself, the sacred retreats dedicated to eternal matters, the pious greetings to the tabernacle of the Eucharist, and those particular prayers and supplications offered in honor of the Blessed Virgin Mary, in which, as all know, the Rosary excels." It is natural that, shortly thereafter, these erroneous ideas should manifest their dangerous influence on pastoral activity. The spirit of novelty will never cease to criticize anything that, even with visible advantages, has

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been practiced up to now. It will take advantage of any abuse, or even of some exaggeration in a traditional custom or a method of apostolate, to ridicule and attack everything, taken as a whole. Among the most serious errors of modern times, laicism must be enumerated, which aims to exclude the Church and its highest representatives from the direction of public and social life, reserving it solely for laypersons. Conceived by the enemies of the Church, laicism has spread its spirit even among Catholics, who are constrained to limit the intervention of the Church Hierarchy in the concrete lives of the people and would willingly relegate the activity of priests to the churches and sacristies. They would also desire that the evangelical teaching be applied through generic maxims, without ever descending to specific applications of the Christian truth concerning the living problems of the family, the school, social justice, international peace, and even the personal freedom of individuals. A true Christian, without confusing spiritual interests with temporal ones, will nevertheless know how to ask, in all matters that concern conscience, or that may have a final supernatural influence on individuals, for the advice and help of the Church, convinced that...

[*Latin ed. p. 841*]

The Sacred Congregation for Seminaries and Catholic Universities, established in 841, teaches that one must give to God what is due to God, and likewise, teach how to give to Caesar what is due to Caesar. From this, it becomes evident how mistaken are those for whom the very Catholic Action, which by its essence is subject to the Hierarchy, should be, as much as possible, removed from its control. Another error, equally condemned by the Church, which the Christian must avoid: Liberalism. It denies that the Church, by reason of its most noble foundation and its divine mission, has a natural supremacy over the State. It encourages the separation between the two powers. It denies to the Catholic Church any indirect power over mixed matters. It asserts that the State must show itself indifferent in religious matters, with respect to all the faithful; that the same freedom must be granted to truth and to error; that the Church is not entitled to privileges, favors, or greater rights than those granted to other religious confessions, not even in Catholic countries; that Catholic Action has no right to intervene in temporal and civil matters, even when these touch upon the supreme interests of religion and the proper purposes of the Church. It must be remembered, now as in the past, that, where circumstances advise, tolerance may be used towards false religions and false doctrines, but that where such circumstances do not occur, the rights of truth must be maintained, and men must be preserved from error. The Christian who speaks otherwise betrays his faith, strengthens indifferentism, and deprives his fellow citizens of the benefit that they receive from the worship and love of truth. For some, even the very human and wisely

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favorable directives to the working classes, which the Holy See, especially from Leo XIII to Pius XII, has promulgated, are not sufficient, but they seek to advance ever further to the left, even to the point of harboring a true sympathy for Bolshevism, which destroys religion and all true good of the human person.

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In order that your esteemed seminarians may be kept away from such a deleterious spirit, constant and wise vigilance is necessary. Much, almost everything, depends on the choice of priests who must live in contact with the young clerics and form them, both in intellect and in will. Only some of them, a Superior, a Professor, a Spiritual Director, may manifest themselves contaminated by the spirit described above. Vigilance.

[*Latin ed. p. 842*]

Acts of the Apostolic See - Official Commentary 842: Errors, which must be refuted, should be addressed with firmness and solicitude. Such a measure may, at times, seem to cause harmful consequences, due to the affection that the youth often have for these innovators; but experience demonstrates, on the contrary, that the good effects are not long in appearing, for the benefit and joy of all. If we wish to preserve the young from the seduction of less secure ideas, the most effective and worthy means consists in teaching them a good and sound philosophy, that is, the traditional philosophy, according to the principles of Saint Thomas. Once illuminated by true and insightful principles in metaphysics and in morals, the clerics will easily see the weakness and inconsistency that so many novelties conceal under the embellishments of style and under the abundance of poorly digested erudition. In this way, they will know how to resist the erroneous systems in vogue, and they will be armed to confront the new errors that will always arise, as well as the fascination and inconsistency of those of today. Therefore, it is necessary that the first philosophical orientation of young clerics should primarily consist in making them know, understand, and love the true doctrine. There will therefore not be enough time to dwell extensively on modern systems, but it is possible to make the main ones sufficiently known in their most general principles, so that the students may later deepen them further, if they need to. A good philosophy constitutes the best preparation for a good theology. The students must know well the exact meaning of the dogmas, they must know how to defend them, and they must be in a position to illustrate them, as the Vatican Council says, with analogies drawn from created things; they must guard themselves against the relativism stemming from the philosophy of Hegel, which was condemned along with modernism, and which speaks of an evolution of the dogmas, from one meaning to another entirely different. However, it is not enough to cultivate the intelligence of seminarians correctly; moreover,

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this very cultivation would be impossible if one did not first seek to form the will and the heart. In fact, at the root of the deviations that we indicate is, above all, self-love, vanity, and pride. One seeks to appear, and therefore one seeks not what is true, but that which will seem to be best received by others. It is necessary, therefore, to go to the root, and to teach the young what will form them: humility, the abnegation of their own will, obedience. Some say that these are "passive" virtues, which had their effectiveness in the past, but which no longer correspond to the demands of modern society. Today, according to...

[*Latin ed. p. 843*]

The Sacred Congregation for Seminaries and Universities [notes] that certain individuals strive to cultivate the virtues that are designated as "active" (action, apostolate, organization). Consequently, they are favorable to Orders and Congregations of active life and disparage those of contemplative life. They further assert that both priests and lay faithful should enjoy the widest possible individual freedom, whether in thought or in action, maintaining that the Holy Spirit, rather than the Hierarchy, directly acts upon the conscience of each individual. These grievous errors, stemming from Protestant influences, would lead to the complete disintegration of the admirable discipline that has existed for centuries within the Church of Christ, by the very will of the Divine Founder. A grave responsibility rests upon Superiors and Spiritual Directors of young clerics, to whom they must teach how to live according to the Gospel. The priest of Our Lord must, out of love for the Divine Master and to imitate Him, sincerely renounce both the honors of the world and the comforts of life. In his ministry, in prayer, in any apostolate, he must seek not himself, but only souls. Now, the renunciation of oneself, of one's own ways of thinking, of the desire to stand out and be admired, is attained only through prayer, through meditation on the life of Jesus and the words He spoke to all generations, through patient exercise and controlled by frequent examination of conscience. Without virtue in this sector of the spiritual combat, one does not attain Christian humility, which is necessary to submit in all things to the will of God. With humility, obedience also becomes easy, and then the spirit of contradiction, of criticism of all things, of revolt, whether conscious or unconscious, against the directives of the Authorities, disappears. Then, the first impulse will no longer be to condemn and censure what was done before us, or without us, or to want to change everything, but rather to recognize and utilize, with a grateful spirit, the good that already exists, seeking only, with modesty, to perfect it in those things that are within our power. Then appear the signs of a good clerical formation, which are the following: a solid piety maintained by common exercises and traditional devotions to the Most Holy Sacrament, to the Sacred Passion, to the Sacred Heart of Jesus, to the Most Holy Virgin, to Saint Joseph, to the Patron Saints

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of the Church; a regular and disciplined conduct; a respectful affection for Superiors, for one's own Bishop, and for the entire Hierarchy; and, particularly, a deep love for the Vicar of Christ, the reigning Pope, assisting him with prayer, participating in his joys and sorrows, and following with fervent fidelity his directives. Here, Most Excellent Lords Bishops, is a brief summary of the ideas. Devotions to the Most Holy Virgin, Saint Joseph, and the Patron Saints.

[*Latin ed. p. 844*]

The Acts of the Apostolic See – Official Commentary 844, and this Sacred Congregation, zealous for the proper functioning of the Seminaries, presents to Your Excellencies, so that they may make use of them as prudence suggests, according to the needs existing in the Seminaries themselves. By uniting all our forces in this way, that chosen band of priests will be formed for the glorious Church of Brazil, which the present needs demand. With this comforting vision and in the light of the Holy Year, we are happy to cordially greet the Brazilian Episcopate. Rome, March 7, 1950, on the feast of Saint Thomas Aquinas. We subscribe with attentive regard to Your Eminences and Excellencies. Reverend Fathers. – Your most devoted servant in Jesus Christ,

† B. José Card. Pizzardo, Prefect.

Carlos Confalonieri, Secretary.

[*Latin ed. p. 845*]

The Sacred Roman Rota, volume 346; ACTA TRIBUNALIUM SACRAE ROMANAE ROTAE. Citations by edict – I. IN CAPITAL LETTERS. NULLITY OF MARRIAGE (JENJCOT - HOMPS). Since the actual place of residence of Lady Andrea Homps is unknown in this cause, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 15, 1951, at half-past ten o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage in this case exist? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Andrea Homps, must, as far as possible, inform her of this edictal citation. Franciscus Brennan, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, November 6, 1950; Ovidius Bejan, Notary.

Since the place of current residence of Madame Andrée Homps, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 15, 1951, at 10:30 hours, to agree upon or subscribe to the doubt

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mentioned below, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Andrée Homps must, as far as possible, inform her of this citation. 56 - ACTA, volume XVII, no. 16. – 9-12-1950.

[*Latin ed. p. 846*]

Acts of the Apostolic See - Official Commentary II C ATAÑEN. NULLITY OF MARRIAGE (PRINCIPATO - DE LUCA). Since the actual place of residence of Mr. Joseph De Luca is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 8, 1951, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to designate a date for the Rotal hearing for the determination of the cause. Whether the Rotal judgment of July 19, 1950, should be confirmed or annulled in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph De Luca, must take care to inform him of this edictal citation.

* Joseph Pasquazi, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 9, 1950.

Ovidius Bejan, Notary.

And since the place of current residence of Mr. Joseph De Luca, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 8, 1951, at 11 o'clock, to resolve the doubt mentioned below, and to fix the date for the decision of the cause before the Rota. Should the Rotal judgment of July 19, 1950, be confirmed or annulled in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Joseph De Luca, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 847*]

847 Vicariate of the City Tribunal APPENDIX VICARIATE OF THE CITY Citations TRIBUNAL edicts ROMA Nullity of Marriage (MARCONI - ODAK) Since the actual place of residence of Mr. Blasius Odak is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, via della Pigna 13-a) on February 19, 1951, at the tenth hour, to resolve the disputed matter, or to subscribe to the following: Does the marriage in question involve a nullity? The

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Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Blasius Odak, ought to take care to ensure that he is informed of this official citation. * Petrus Santini, Vice Official. From the offices of the Sacred Tribunal, November 13, 1950. Vincentius Prazzano, of the Curia. Vice-Chancellor. * Since the current place of residence of Mr. Biaise Odak, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal (Rome, via della Pigna, 13-a) on February 19, 1951, at 10 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the case before the Tribunal. Does it appear that the marriage in question involves a nullity? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Biaise Odak, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 848*]

848 Acta Apostolicae Sedis — Official Commentary II. REGARDING THE NULLITY OF MARRIAGE (CARNEVALI - BUITONI). Since the actual place of residence of the aforementioned Mr. John Buitoni is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, via della Pigna 13-a) on February 19, 1951, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following: Does the marriage in question involve a nullity? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. John Buitoni, son of Aloisi, must take care to ensure that he is informed of this official summons.

Petrus Santini, Vice Official of the Curia. From the offices of the Holy Tribunal, on November 14, 1950. Vincentius Frazzano, Vice Chancellor.

[Translation of the French text:] Since the current place of residence of Mr. Jean Buitoni, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal (Rome, via della Pigna 13-a) on February 19, 1951, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the case before the Tribunal. Does the marriage in question involve a nullity? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Buitoni, must, to the extent possible, inform him of this summons.

[*Latin ed. p. 849*]

Diarium Romanae Curiae

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DIARY OF THE ROMAN CURIA

Tuesday, November 14, 1950, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor Luigi Ignazio Andrade, Extraordinary and Plenipotentiary Ambassador of the Republic of Colombia, for the presentation of his Credentials.

Thursday, November 23, 1950, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor Giuseppe Nosolini, Extraordinary and Plenipotentiary Ambassador of Portugal, for the presentation of his Credentials.

SECRETARY OF STATE

BY ORDER OF THE SECRETARY OF STATE

With tickets from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

November 15, 1950.

The Most Reverend and Illustrious Cardinal Giovanni Battista Nasalli Rocca di Corneliano, Member of the Sacred Congregation Consistorial.

The Most Reverend Monsignor Angelo Dall'Acqua, Consultor of the Sacred Congregation Consistorial.

December 7.

The Most Reverend Monsignor Giovanni Battista Scapinelli di Léguigno, Sub-Secretary of the Sacred Congregation for Religious Orders.

With Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

August 6, 1946.

The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the "Dames de Saint André" (Tournai).

January 3, 1947.

The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Institute of the Sisters Servants of the Infant Jesus (Würzburg).

September 20, 1948.

The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the Sisters of the Poor of the Third Order of Saint Francis of Perpetual Adoration (Paderborn).

[*Latin ed. p. 850*]

Acts of the Apostolic See - Official Commentary, August 1949. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Pontifical Missionary Work of Catholic Women in Cattolica, Germany

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(Coblentz). January 30, 1950. The Most Reverend and Illustrious Cardinal Marchetti Selvaggiani Francesco, Protector of the "Siervas del Santísimo Sacramento" (Caracas), and Reverend Cardinal Marchetti Selvaggiani. The Most Reverend Francesco, Protector of the "Hermanitas de los Pobres de Maiquetia" (Caracas), May 26. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Discalced Carmelites of the Divine Heart of Jesus (Ruremonda). June 1. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of Perpetual Adoration of the Most Holy Sacrament, attached to the Work of the Poor Churches (Malines). July 13. July 20. July 24. August 28. September 17. September 31. October 2. October 4. October 10. November 7. The Reverend Father Bugallo Pita Diego, Auditor and Counselor of the Tribunal of the Rota, at the Apostolic Nunciature in Madrid. The Most Reverend and Illustrious Monsignor Romani Silvio, Consistorial Advocate. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Religious Sisters of the Love of God (Zamora). The Most Reverend Cardinal Micara Clemente, Protector of the Religious Sisters Servants of Mary (Valencia). The Most Reverend and Illustrious Monsignor Barbetta Giulio, Cleric Prelate of the Reverend Apostolic Camera. His Excellency, the Most Reverend Monsignor van Miltenburg Giacomo Cornelio, Apostolic Delegate in Pakistan. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Sisters of the Poor of Saint Catherine of Siena (Rome). The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Daughters of the Most Sacred Heart of Jesus (Tokyo). His Excellency, the Most Reverend Monsignor Bertrand Giuseppe, Apostolic Nuncio in Lebanon. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Sisters of the Divine Savior (Rome). The Most Reverend Cardinal Micara Clemente, Protector of the Sisters of Reparatory Adoration (Paris). The Most Reverend Cardinal Micara Clemente, Protector of the Religious Sisters of Our Lady of Charity of the Orphans (Institute "Virgo Fidelis") (Bayeux).

[*Latin ed. p. 851*]

Diarium Romanae Curiae, 85, 11 Novembris, 1950. Reverendissimus et Illustrissimus Dominus Cardinalis Micara Clemente, Praefectus Octavae Congregationis Regularum et Praefectus Octavae Congregationis Rituum. Reverendissimus Pater Larraona Arcadio, Secretarius Sacrae Congregationis Regularum.

Illustrissimus et Reverendissimus Domine Tondini Amleto, Regens Cancellariae Apostolicae.

Assistentes ad Sedem Pontificiam:

9 Ianuarii, 1947. S. E. Reverendissimus Domine Pereira Ribeiro Antonio Emanuele, Episcopus Funchalensis.

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20 Martii, 1950. S. E. Reverendissimus Domine Moris Giacomo, Episcopus Roseauensis.

25 Martii. S. E. Reverendissimus Domine Duhig Giacomo, Archiepiscopus Brisbaneus.

20 Aprilis. S. E. Reverendissimus Domine Papineau Giuseppe Arturo, Episcopus Joliettensis.

17 Maii. S. E. Reverendissimus Domine Jürgens Costanzo, Episcopus titularis Acarassensis.

30 Maii. S. E. Reverendissimus Domine Bohaëevskyi Costantino, Episcopus titularis Amissensis.

S. E. Reverendissimus Domine Alter Carlo Giuseppe, Episcopus Toledensis in America Unita.

S. E. Reverendissimus Domine Alves Matoso Giuseppe, Episcopus Guardensis.

1 Iunii. S. E. Reverendissimus Domine Massimiliani Massimiliano, Episcopus Modiglianensis.

12 Iunii. S. E. Reverendissimus Domine Gonzalez y Menendez Reigada Albino, Episcopus Cordobensis.

15 Iulii. S. E. Reverendissimus Domine Leven Enrico, Episcopus titularis Arcae Armeniae.

22 Iulii. S. E. Reverendissimus Domine Malchiodi Gaetano, Episcopus titularis Canae.

28 Iulii. S. E. Reverendissimus Domine Guyomar Giovanni Alfredo, Episcopus titularis Assavae.

10 Augusti. S. E. Reverendissimus Domine Petroni Domenico, Episcopus Melfi, Rapollae et Venosae.

2 Septembris. S. E. Reverendissimus Domine Rohlman Enrico Patrizio, Archiepiscopus Dubuqueus.

20 Septembris. S. E. Reverendissimus Domine Re Bernardino Salvatore, Episcopus Lipariensis.

Protonotarius Apostolicus, numero 26, participans:

1950. Domine Caprio Giuseppe (Roma).

Protonotarii Apostolici ad instar participantium:

28 Novembris, 1946. Domine Castro Ernesto A., ex dioecesi Lojae.

6 Iunii, 1949. Domine Verhoeven Teodoro Giuseppe Francesco, ex Ordine Regularum Utrechtiensium.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Commentarium Officiale, 30 Novembris 1949. – Reverendissimus Dominus Wurm Giuseppe, ex dioecesi Crookston. 30 Decembris. – Reverendissimus Dominus Qostigan Michele Tommaso,

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ex dioecesi Ra, in urbe Pid City. Reverendissimus Dominus Roach Michele Silvestro, ex eadem dioecesi. 17 Ianuarii 1950. – Reverendissimus Dominus O'Beirne Daniele J., ex dioecesi Natchez. 22 Februarii. – Reverendissimus Dominus Franey Luigi Giuseppe, ex dioecesi Rockf ord. 15 Aprilis. – Reverendissimus Dominus Glapinski Giuseppe Giovanni, ex dioecesi Buffalo. 29 Aprilis. – Reverendissimus Dominus Seper Giuseppe, ex dioecesi Diakovo. 9 Maii. – Reverendissimus Dominus Nàbuco Gioacchino, ex archidioecesi Sancti Sebastiani de Rio de Janeiro. 24. – Reverendissimus Dominus McCarthy Giovanni Michele, ex archidioecesi Los Angeles. 29. – Reverendissimus Dominus Lugstein Giuseppe, ex dioecesi Linz. 5 Iunii. – Reverendissimus Dominus Foschini Giovanni, ex dioecesi Imola. 21 Augusti. – Reverendissimus Dominus Emmet Moylan Giuseppe, ex dioecesi Savannah-Atlanta. 12 Septembris. – Reverendissimus Dominus Pudichery Antonio, ex dioecesi Trichur. Reverendissimus Dominus Lovazzano Ruggero, ex dioecesi Tortona. Reverendissimus Dominus CerasUolo Antonio, ex dioecesi Pozzuoli. Reverendissimus Dominus Phelan Francesco L., ex archidioecesi Boston. 19. – Reverendissimus Dominus Devreese Roberto (Roma). 21. – Reverendissimus Dominus Corvaglia Carlo, ex dioecesi Gallipoli. 7 Octobris. – Reverendissimus Dominus Cafaro Vincenzo, ex dioecesi Pozzuoli. Reverendissimus Dominus Vitale Roberto, ex dioecesi Aversa. 3 Novembris. – Reverendissimus Dominus Connolly Tommaso, ex archidioecesi Welling ton. 9. – Reverendissimus Dominus Cecchini Luigi, ex archidioecesi Camerino. 15. – Reverendissimus Dominus Kennedy Giacomo A., ex dioecesi Christchurch. Cappellanus, 28 Iunii, Commune Pontificium, Soprannumerarius: 1950. Reverendissimus Pater Dominicis D. Pio (Roma).

[*Latin ed. p. 853*]

Year XXXXII, December 26, 1950 (Series II, Vol. XVII), No. 17. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. UNIVERSAL CONSTITUTION: THE JUBILEE, CELEBRATED ON THE FIFTIETh ANNIVERSARY OF THE APOSTOLIC MINISTRY IN ROME, IS EXTENDED TO THE ENTIRE CATHOLIC WORLD. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, TO ALL THE FAITHFUL, GREETINGS AND APOSTOLIC BENEDICTION.

During the Holy Year, which we concluded yesterday in this beloved City with customary and solemn rites, countless multitudes flocked to Rome, seeking to obtain forgiveness from God for the sins they had committed, and to gain for themselves, or for the deceased, a plenary indulgence. This filled Us with great consolation, because We are confident that from this fervent zeal, with which the crowds of pilgrims, as it were, strove to live piously with the Roman people, that Christian renewal will arise, which We desire for the good of all, and which these Our times so urgently demand.

However, not all were able to undertake the journey to Rome; and this

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not only because of the disparity of economic circumstances, which particularly burdens the poorer people, but also because of old age, infirmities, illnesses, and other causes that prevented them.

[*Latin ed. p. 854*]

854 Acta Apostolicae Sedis - Official Commentary, also because in not a few nations this faculty was not granted due to particular circumstances. Therefore, we deem it highly appropriate, following the custom and the practice of Our Predecessors, to decree that those who, until this day, have had access to the treasury of the Jubilee of graces in Rome, may, during the entire coming year, have access to it for the benefit of the entire Christian people throughout the world. Thus, we hope that what we have seen flourish during these past months, a veritable newness in spiritual life, with the greatest delight of Our heart, may not only not diminish, but may bear even more abundant and salutary fruits; and that that wondrous spectacle of Christian faith and piety, which has moved all who have beheld it in this sacred City, may be happily repeated in all cities, towns, and villages. To this end, the Venerable Brothers Bishops and other local Ordinaries should diligently strive, so that the faithful entrusted to their care may be suitably instructed about this matter, and may be encouraged to avail themselves of this great benefit. In particular, we desire that this be accomplished, especially through public sermons, which are called Sacred Missions, or through Spiritual Exercises; for it is known by experience that this form of preaching the divine word is of great, indeed, very great value, not only for refuting errors and for correctly explaining Christian doctrine, but also for achieving, with the help of divine grace, that the minds of those who hear may be so moved from earthly things to heavenly things, that their faults may be cleansed and expiated, and that they may be spurred on with a sincere and generous will to embark on the arduous path of virtue. Therefore, it is Our wish that, if possible, such sermons be held in each parish during the coming year; and in this way, the faithful may be duly, piously, and properly prepared to obtain the full remission of their sins and the deserved indulgences of punishments. Furthermore, let the sacred Pastors exhort them to offer to God, with the same intention with which We, through the Apostolic Letters announcing the Maximum Jubilee, have indicated.

[*Latin ed. p. 855*]

The Acts of Pope Pius XII, 855: We have decreed that the Holy Year be celebrated in this venerable City; and may that most desired peace, which all so earnestly hope for, at last return to the hearts of men, to domestic life, to individual nations, and to the entire community of peoples; that those who suffer persecution for the sake of justice may possess that invincible fortitude which has adorned the Church from its very origins with the

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blood of martyrs; that those who are exiles, those who are captives, those who are forcibly removed from their own homes, may as soon as possible return to their beloved homeland; that, finally, the orders of citizens, with hatreds appeased and discord silenced, may be joined together by fraternal concord, charity, and mutual love; and that the most holy rights of the Church may always be preserved inviolate against the machinations, deceptions, and attacks of enemies. Therefore, by the authority of Almighty God, and of the blessed Apostles Peter and Paul, and by Our own authority, We extend the Great Jubilee, which has been celebrated in this sacred City, to the entire Catholic world through these Apostolic Letters, specifically to the Western and Eastern Churches, and We extend it for the entire coming year; that is to say, from the first vespers of the feast of the Circumcision of Our Lord Jesus Christ until the thirtieth day of the month of December of the year 1951.

Therefore, We grant, by Our apostolic authority, the fullest remission of all the penalties which all the Christian faithful, of both sexes, who reside outside this City and its suburbium, may owe for their sins, a remission to be obtained everywhere on earth outside the City and its suburbium, provided that they first obtain the remission and absolution of their confessors, and that they duly perform penance through the Sacrament of Penance and are refreshed by the Holy Communion – which, for these very people, the annual Confession and the Paschal Communion will be most helpful – in churches or public oratories designated for this purpose, at the appointed time.

1 MATTH. V, 10. Cf. Acta Apostolicae Sedis, 1949, vol. XXXXI, p. 259-260.

[*Latin ed. p. 856*]

856 Acta Apostolicae Sedis - Official Commentary. These matters must be carried out according to the following norms, which the Sacred Apostolic Penitentiary's "Instruction" appropriately declares and authentically interprets: I. The Ordinary of the place, whether by themselves or through proven ecclesiastics – to whom, if they wish, the power to perform these duties may be granted for the entire period of the year – concerning the jubilee visitations, shall designate in the episcopal city the cathedral church and three other churches or public oratories, in which, at least occasionally, the Eucharistic Sacrifice is celebrated; and in the suburb and in the other parts of the diocese, the church of any parish, and, within the boundaries of that same parish, three other churches or oratories, as stated above. The same shall be done in the Oriental Church by the Patriarchs and other Ordinaries of the place, either by themselves or through delegated ecclesiastics; each for his own eparchy or diocese. But in regions cultivated by Missionaries, the Ordinary of the place, without any distinction between the Ordinary's seat and the other parts of the territory, shall designate four churches or public oratories, as stated above, in each quasi-parish or missionary station.

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II. As was done in Rome during the course of the past jubilee year, so during the course of the next year, one sacred visitation must be held in each of the four churches or public oratories designated; and this may be done either on the same day, or on subsequent days during the year. If, in some places, there are fewer than four churches or public oratories, the Ordinary, according to their prudent judgment, may, either by themselves or through their delegates, determine that the prescribed four visitations may be carried out in a smaller number of sacred buildings. Furthermore, where it is possible, according to the prudent judgment of the Ordinary of the place, without serious inconvenience, it is highly fitting that one of the four prescribed visitations be held in the cathedral church, or in some sanctuary designated for this purpose. III. The prayers to be recited in each visitation are these:

[*Latin ed. p. 857*]

Acts of Pope Pius XII, 857, quinquies ("Father, Hail, Glory"). Furthermore, once "Father, Hail, Glory" addressed to Our mind; and once the formula "I believe"; moreover, three times "Hail Mary" with the invocation "Queen of Peace, pray for us," and once "Hail, Queen." To these may be added the prayer which We Ourselves composed for the Holy Year 1950. With regard to the Eastern Church, the faithful, when fulfilling the prescribed visitations, must observe the norms which Our Sacred Congregation, presiding over the Eastern Church, will suitably impart to their Patriarchs or local Ordinaries, according to the various rites. Furthermore, each local Ordinary has the faculty of changing the prescribed prayers in the sacred visitation to other prayers, when this jubilee visitation is performed privately. Also, the faithful of the Eastern Church who reside outside the boundaries of their own territory, when they join themselves to the Latin rite, may use the Latin formulas of supplication prescribed; however, it is permitted for them to recite either their own formulas or the Latin formulas, individually. IV. In order that the faithful may more easily institute and carry and carry out these jubilee visitations, they are granted the faculty of performing these visitations even outside the boundaries of the parish or diocese to which they belong; however, in the temples legitimately designated for each place by the Ordinary. This is also granted to missionary populations, individually. V. We furthermore decree that, as was done in Rome during the past jubilee year, the faithful may obtain this jubilee indulgence, both for themselves and for the deceased, as many times as they perform the prescribed works; provided, however, that no works may be performed for obtaining another jubilee, before the works begun for the preceding one have been completely finished. VI. In order to assist those faithful who are in a particular condition of places and things, We establish the following: 1. Sailors and all those who serve on ships, if the ship on which they are traveling has a chapel, where it is permissible to perform

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sacred...

[*Latin ed. p. 858*]

858 Acta Apostolicae Sedis – As official acts, they will be able to perform jubilee visits there. Otherwise, we grant to them that, when they have reached a certain location, they may, in any temple indeed, institute jubilee visits, reciting the prescribed prayers. 2. The Ordinaries of places may, either by themselves or through ecclesiastical delegates, if anyone is hindered from performing the visits in the manner prescribed, either reduce the number of such visits; or reduce the number of churches to be visited; or finally, exchange the sacred visits for other works of piety or charity, adapted to the circumstances of each individual. — By "hindered" here, we mean monks, tertiaries, regular religious women, living in community, pious women and girls, and other persons residing in convents or institutions; also, hermits professing a monastic or regular order, and devoted more to contemplation than to active life, such as the Reformed Cistercians of Trapp, the Camaldolese hermits, and the Carthusians; furthermore, those who are either captives or are held in prisons; and ecclesiastical or religious men who are detained in monasteries or other houses for the purpose of correction. Those are also to be considered hindered who are either at home or in hospitals, suffering from illness or weakness, and all those who are prevented from performing the prescribed visits by a certain impediment; and, equally, those workers who, by daily labor, earn their livelihood, and cannot abstain from it for so many hours; and finally, the elderly, who have exceeded the age of seventy years. VII. With regard to the faculties, approved according to the norms of law, to be granted to confessors, so that they may use them profitably in receiving the jubilee confession, we decree the following: 1. To confessors, let the full faculties of absolving, dispensing, and commuting, which they have legitimately obtained from this Apostolic See, either permanently or for a time, be granted; this, however, within the terms of the concession.

[*Latin ed. p. 859*]

Acts of Pope Pius XII, 859, 2. To nuns and other women for whom, according to the prescriptions of the Code, the special approval of the Ordinary is required for hearing confessions, it is permitted to choose any confessor they wish, 3,b, who has been approved by the same Ordinary for both sexes, before whom the Jubilee confession may be heard; and to the confessor thus chosen, we grant that, solely in hearing the confessions of those making the Jubilee, he may exercise all the faculties which he already possesses, by virtue of this Apostolic Constitution, for all the faithful. 3. To all confessors, we grant that, through the Holy Year, they may, for the sake of conscience in the actual administration of the sacrament of Confession, and by themselves alone, absolve any penitents not only from censures and

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sins reserved to the Roman Pontiff, or to the Ordinary by law, but also from censures imposed by human authority. However, the absolution of such a censure does not suffice in the external forum. VIII. But let these most excellent faculties be used only with the norms and exceptions observed, which follow: 1. Let them not absolve, except in the cases and according to the prescriptions of canon 2254 of the Code of Canon Law, those who have incurred a censure personally reserved to the Roman Pontiff, or in a special manner to the Apostolic See. Let them not likewise absolve those who have incurred a censure of which, according to canon 2388, § 1, the Holy See has reserved jurisdiction, according to the terms of the Decree *Lex sacri coelibatus* issued by the Sacred Penitentiary on April 18, 1936, and according to the terms of the Declaration issued by the same Sacred Penitentiary on May 4, 1937; by virtue of which Decree and Declaration, this censure is reserved to the Sacred Penitentiary in the special case to which we refer, so that no one, except in the case of mortal danger, may ever absolve from it, not even by virtue of canon 2254. 3 4 2. Similarly, let them not absolve, except according to the prescriptions of canon 2254, prelates of the secular clergy under ordinary jurisdiction in the external forum. 3 4 Cf. *Acta Apostolicae Sedis*, vol. XXVIII, p. 242. Cf. *Acta Apostolicae Sedis*, vol. XXIX, p. 283.

[*Latin ed. p. 860*]

860 Acta Apostolicae Sedis - Commentarium Officiale: Concerning those superiors of exempt religious orders, and others, who have publicly incurred excommunication reserved in a special manner to the Holy See. 3. Heretics or schismatics who have publicly professed heresy, let them not be absolved, unless they have, at least before the confessor himself, abjured their heresy or schism, and have, as is fitting, already repaired the scandal, or have promised, as is fitting, to repair it effectively. Furthermore, let them not be absolved who are involved in matters concerning which the Most Holy Congregation of the Holy Office, namely, that published in July, in the year 1949, concerning Communism, unless they have sincerely and effectively repented. 4. Likewise, let them not be absolved who have given names to forbidden sects, such as Masonic or similar names, even if they are hidden, unless they have, at least before the confessor himself, abjured the sect, and have repaired the scandal, and have ceased from any active cooperation or favor towards that sect; unless, in the case of clerics and religious whom the sect has enlisted, they have denounced them according to canon 2336, § 2; unless they have delivered to the Holy Office, for its careful consideration, all books, manuscripts, and signs which pertain to that sect, whenever they still possess them, or, at the very least – and this only for just and grave reasons – they have destroyed them themselves. Otherwise, let them sincerely promise that they will fulfill the aforementioned conditions as soon as they are able; and let them be assigned, furthermore,

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according to the nature of their offenses, a salutary penance and frequent sacramental Confession. 5. Those who have acquired ecclesiastical goods or rights without permission, let them not be absolved unless they have either restored them, or have, as soon as possible, made a settlement demanded by the Ordinary or by the Apostolic See, or have at least sincerely promised to request such a settlement. Unless, that is, the matter concerns places for which the Apostolic See has already otherwise provided. 6. The aforementioned confessors may, for a just reason, change all and each of the vows made, even those reserved to the Apostolic See, as well as oaths, into other pious works. However, the vow of perfect chastity * Cf. Acta Apostolicae Sedis, Vol. XXXI, p. 334.

[*Latin ed. p. 861*]

The acts of Pope Pius XII, 861, and those that are perpetual, although from their origin they have been publicly issued in religious profession, whether simple or solemn, may nevertheless, with other vows of this profession dispensed, remain firm and complete; similarly, for a grave reason, they may be transferred to another pious work. However, they must never dispense those who, by the force of Holy Orders, are bound by the law of celibacy, even if they have been returned to the lay state. Furthermore, they must abstain from transferring vows with prejudice to a third party, unless the one whose interests are involved freely and expressly consents. Finally, they must not transfer the vow of not sinning, or other penal vows, unless it is to a work that, no less than the vow itself, restrains and prevents sin.

7. They may dispense, in the forum of conscience and sacramentally only, from any irregularity arising from a fault that was entirely concealed. Likewise, they may dispense from an irregularity concerning which there is mention in canon 985, 4°; but only for this purpose, that the penitent may exercise the Orders already received without the danger of infamy or scandal, with the imposition of a penitential burden, under the penalty of relapse, of returning within a month to the Sacrament of Penance, and of obeying its mandates.

8. They may also dispense, for the forum of conscience and sacramentally only, from a hidden impediment of consanguinity in the third or second degree (sixth or fourth, according to the computation of the Orientals), collateral, even touching the first (fourth or third of the Orientals), which arises from an illicit generation, only in order to validate a marriage, not to contract it.

9. Whether the matter concerns a marriage already contracted or one to be contracted, they may dispense from a hidden impediment of crime, but not to the detriment of either party; in the first case, with the injunction of a private renewal of consent, according to canon 1135; in both cases, with the imposition of a salutary, grave, and lasting penance.

10. As for the visitations of four churches, confessors, for those who,

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for a just reason, are unable to perform them according to the prescribed manner, have the faculty of granting a dispensation from the visitation of one church, by transferring it, if possible, to the visitation of another church; and also of—

[*Latin ed. p. 862*]

362 Acta Apostolicae Sedis - Official Commentary on the number of acts to be performed. However, those who, due to illness or another legitimate impediment, are unable to visit the aforementioned churches, shall perform the prescribed acts in other pious works, which they are able to fulfill. Confessors, nevertheless, should know that they will burden their conscience if, without consultation and without just cause, they exempt the faithful from such acts. But to those whom they have rightly dispensed from the acts, they should not grant, that they may omit the prayers according to Our intention, which indeed can be separated from the act; but to the sick alone, it is permissible to diminish them even further. 11. They should not be absolved from the obligation of the prescribed confession, for which neither an invalid nor an annual confession, by order, suffices, not even him who does not have the necessary matter. 12. As for Holy Communion, it is forbidden to change this prescribed act in other pious works, unless it concerns the sick who are completely prevented from receiving it. However, We wish, for the sake of the Jubilee, that the one administered as viaticum suffice; but not the one prescribed for Easter. But he who, through misfortune, has neglected the Easter precept, may then satisfy both obligations with a single Communion. 13. Confessors should know that they can use the described faculties with all the faithful of the Western and Eastern Churches, who come to confess with them with that intention and will, truly and firmly, so that they may obtain the grace of the Jubilee. However, they may not use the faculties of absolving from sins and ecclesiastical censures, nor of dispensing from irregularities, with the same penitent, except once only, when he first obtains the grace of the Jubilee. On the other hand, they can always exercise the other faculties—including even the acts of visiting or changing them according to the given norm in n. 10—in favor of the same penitent. Furthermore, if anyone, having begun with the intention of obtaining the graces of this Jubilee, is unable to complete the prescribed number of acts due to illness, We, with pious and prompt concern,

[*Latin ed. p. 863*]

Acta Pii PP. XII 863: Desirous of favorably acceding to their wishes, and having duly heard their confessions and refreshed them with the Holy Communion, we will that they participate in the aforementioned Indulgence, as if they had completed all the prescribed works. Therefore, all these things which we establish and declare through these Apostolic Let-

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ters, we will that they be firm and valid, for the effect of bringing about the Jubilee throughout the entire Catholic world, notwithstanding any contrary provisions. Furthermore, we command that copies and excerpts of these Letters, duly signed by the hand of a public notary and sealed, be used, just as if the original Letters were presented or shown. Therefore, let no one dare to infringe this page of Our concession, will, and declaration, or to act against it with audacious presumption. But if anyone should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, on the twenty-fifth day of the month of December, in the feast of the Nativity of Our Lord Jesus Christ, in the year nineteen hundred and fifty, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 864*]

86th Acts of the Apostolic See - Official Commentary.

SACRED CONGREGATION.

On the eleventh day of December, in the year 1950, a secret Consistory was held in the customary hall of the Apostolic Palace in the Vatican. The acts of which are reported in order.

I. ADDRESS OF OUR HOLY FATHER TO THE DEPUTIES OF THE LEGATES, SENT FROM HIS HOLINESS TO CLOSE THE HOLY DOORS.

REVEREND BROTHERS,

As the year, already blessed, draws to a close due to the great Jubilee which We have decreed, We desire to offer immortal thanks to God before you, in this most august assembly, who has willed that Our Pontificate – which, as you know, is not without grave concerns – should be illuminated by the splendor of Christian light and enriched by immense benefits bestowed from Heaven. And moreover, We cannot but express Our gratitude to those whose counsel and diligent efforts have provided for all things, so that this great undertaking might be properly and orderly advanced in each Diocese and in each Nation, and especially in this beloved City, and that it might achieve salutary results. Nor do We consider it fitting to pass over in silence the efforts and commendable diligence with which those who hold public authority, or who perform public duties and services, have acted, so that all might proceed expeditiously and successfully; which, as all have observed, was no easy task. Finally, We desire to make known to all the faithful Our most pleasing and beloved will, who, responding willingly and readily to Our paternal exhortations, undertook the journey to Rome, overcoming, at times, not inconsiderable difficulties, to this Holy City, the head of the Catholic name, as if to a common homeland of all Christians,

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following the pious custom of pilgrims, and countless others following in their footsteps.

[*Latin ed. p. 865*]

The Acts of Pope Pius XII, page 865, bear witness to the steadfastness of their faith in the ancestral religion, amidst all surrounding changes. We have seen young men, who combined the festivities, joys, and vigor of their youth with such ardent piety as to move the admiration of all; old men, venerable with their white hair, who willingly endured the hardships of the journey; the people and the nobility; artisans and contributors to works; farmers and men distinguished by their learning and the study of the finest arts; the working class, public officials, orators who propose laws, and even those who govern the state. There were those who, sparing no effort, arrived as pilgrims in the manner of the ancient Romans; there were those who crossed vast stretches of the ocean; and there were those who, flying through the heavens, reached Rome. Innumerable priests, bishops, and sometimes even cardinals, led these pilgrims, setting an example for them. This, Venerable Brothers, filled Us with such great comfort and such great joy, that it cannot be expressed in words. Indeed, a great spectacle was to be seen: immense crowds, from nearby, distant, and overseas regions, flocked to Us by land, sea, and sky, not only to obtain forgiveness and indulgences from the most merciful God, but also to renew their faith, kindle their piety, and renew their lives at the tombs of the Apostles and the holy martyrs, which testify to the glory and power of the primitive Church. It was pleasing to extend Our paternal arms to all, to obtain heavenly blessings for all, and to refresh all with Our words. As we walked through the Forum of St. Peter, or through the Basilica of the Vatican, surrounded by these throngs of faithful Christians, who raised their eyes, their hands, and their hearts to Us with joy, something that was already quite clear to Us became even more evident: that all earthly things often distract men's minds and draw them away from contrary pursuits.

[*Latin ed. p. 866*]

866 Acta Apostolicae Sedis - An Official Commentary, to the detriment of the office of concord and common prosperity; but to join it with the holy religion by a fraternal bond, by a covenant of brotherhood, and to make it the same, and the safest foundation for human law, human society, and human happiness, which can be attained in this life. May this mutual concord, this holy joy of souls, this common study of charity and piety, persevere at no time; may all these things not only enrich the lives of those who have piously visited Rome, but also may they stimulate others, who, by their Christian example and diligent works, ought to be encouraged to strive for the same. If, at long last, this should happily occur everywhere on earth, the dangers which seem to threaten the safety of peace will eas-

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ily, as we trust, be dispelled, and the human family, so weary of discord and deceived by false promises, will be illuminated by true peace, which, founded on justice and nourished by charity, is the most ardent desire and hope of all. But if, throughout all the days of the Sacred Year, this city has been able to witness this spectacle of fervent piety and concord, and if we have been able to honor with the most excellent company of men and women, distinguished by all virtues, the blessed Saints in Heaven, then something happened, which seemed more fitting for Heaven than for earth. When, in the same Basilica of Saint Peter, the Divine Liturgy was solemnly celebrated before us, and before many sacred dignitaries and Christians of the Western and Eastern Churches, then it became even more evident that the Mystical Body of Jesus Christ shines with a wonderful unity, which, despite the beautiful variety of ceremonies, does not suffer any detriment, but is adorned with manifold splendor and magnificence. Finally, under the bright and shining sun, before an immense multitude of people who were standing and praying, we solemnly decreed and defined the privilege of the bodily Assumption of the Blessed Virgin Mary into Heaven, so vehe-

[*Latin ed. p. 867*]

The acts of the Most Holy Fathers, twelfth year, page 867, reveal that joy filled the hearts of all, so that all, praising and exclaiming, clapped their hands, and felt the protection of the Divine Mother to be more present and stronger. Confident in this protection, we hope that those who, at this moment of heavenly joy, have undertaken the purpose of a holier life, will not only confirm it daily, but also, following the footsteps of the heavenly Mother, will strive diligently in prayer to bring it to fruition. For there is nothing more important, and indeed nothing more worthy, to which the course of the Sacred Year should aspire. This is what We had in mind when We instituted it; this is what We sought to achieve, and, whenever the opportunity arose, We spoke to the assembled people. And since much is to be expected, especially from the clergy, after We, as Our Office required, condemned the errors and false opinions that are rising up, having issued Encyclical Letters to the human race, We issued the Apostolic Exhortation *Menti Nostrae*, which We urge all sacred administrators to meditate upon and to put into practice, again and again. All of these things, Venerable Brothers, fill Our heart with sweet hope and sweet consolation. Nevertheless, there are also causes of grave sadness that We deem it fitting to address in this august assembly. Not all, as you know, were able to travel to Rome, so that, in this center of the Catholic religion, they might profess their ancestral faith and nourish their piety; and this—with great sorrow to Us and to them—happened in some nations, because the opportunity to travel to Rome was not granted. However, We know that these, whom We hold most dear in Christ, were and are present in spirit, and have followed and will follow the solemn events of this Sacred Year with intense desire. And so

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that We may do as much as We can to satisfy this desire, We will, according to the custom and practice of Our predecessors, extend the greatest Jubilee, whose celebration is drawing to a close here in this blessed city, to the entire Catholic world.

[*Latin ed. p. 868*]

868 Acta Apostolicae Sedis – We have decreed, through Apostolic Letters, that the official commentary for the coming year be extended in its entirety. In the meantime, Our thoughts turn to those solemn ceremonies by which, as is customary, the Jubilee Year is concluded; that is, to the proper observance of the doors of the four Patriarchal Basilicas. With regard to the Petrine Basilica, We, following the example of Our predecessors, intend, God willing, to perform this act on the eve of the Nativity of Our Lord Jesus Christ. In order that the prescribed rites may be carried out on the same day at the other Patriarchal Basilicas, We choose and announce Our Legates: Our Venerable Brother Eugene, of the Most Holy Roman Church, Cardinal Tisserant, Bishop of Porto and of S. Rufina, and Subdeacon of the Sacred College, who will close the holy door of the Basilica of S. Pauli ad viam Ostiensem in Our name; also, Our Venerable Brother Clement, of the Most Holy Roman Church, Cardinal Micara, Bishop of Velletri, who will close the holy door of the Basilica Lateranensis in Our name; and Our beloved Son Alexander, of the Most Holy Roman Church, Cardinal Verde, Archpriest of the Basilica Liberiana, who will close the holy door of the same Basilica in Our name. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Now, nothing remains except to consult with the pastors of the Churches.

II – APPOINTMENTS OF CHURCHES

1. Then, the Most Blessed Father reviewed, through Apostolic Letters sealed with lead, those Sacred Ministers who follow, who had already been nominated:

PATRIARCH: Alexandrinum, of the Latins: Lucam Hermenegildum Pasetto, formerly Archbishop of Iconium.

ARCHBISHOPS: Marianopolitanum: Paulum Aemilium Léger.

Lagosensem: Leonem Taylor, formerly Bishop of Vartana, newly erected as an archdiocese.

[*Latin ed. p. 869*]

The Acts of Pope Pius XII record the following appointments:

To the newly established archdiocese of the Cape Coast, William Thomas Portes, formerly Bishop of Uruçuana.

To the newly established archdiocese of Onitsha, Charles Heerey, formerly Bishop of Balanea.

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To the Metropolitan See of Rapolla, Raphael Calabria, as Coadjutor with the right of succession, in place of the Most Reverend Cornelius Sebastian Cuccarollo, Archbishop of Hydrus.

To the archdiocese of Cincinnati, Charles Joseph Alter, formerly Bishop of Toledo in America.

As Coadjutor with the right of succession to the Archbishop of Catana, the Most Reverend John Fiorentini, and as Archbishop-Bishop of Squillace, Fares.

To the archdiocese of L'Aquila, Constantine Stella, formerly Bishop of Nusco and of Tadina.

To the archdiocese of Bogota in Colombia, Chrysanthus Luque, formerly Bishop of Tunja.

To the diocese of Dacche, elevated to an archdiocese, Lawrence Graner, formerly Bishop of the same diocese.

To the diocese of Karachi, elevated to an archdiocese, James Corneilius van Miltenburg, formerly Bishop of the same diocese.

To the archdiocese of Chalcedon and to the Prelature Nullius of St. Lucia, Guidon Tonetti, as Coadjutor with the right of succession to the Most Reverend Angel Paino, Archbishop of Messina and Archimandrite of the Most Holy Savior.

To the archdiocese of Cyrrhus, Sylvester Patrick Mulligan, formerly Archbishop of Delhi and Simla.

To the archdiocese of Curitiba, Emmanuel da Silveira d'Elboux, formerly Bishop of the united dioceses of Ribeirão Preto.

To the archdiocese of Reggio and to the diocese of Bova, in persona, John Ferro.

To the archdiocese of Oiomchim, Francis Xavier Jantzen, formerly Archbishop of Bombay.

To the archdiocese of Bombay, Valerian Gracias, formerly Bishop of Thennesus.

BISHOPS:

To Carrhenum, Emmanuel Marengo, Auxiliary to the Most Reverend Nicholas Fasolino, Archbishop of Santa Fe in Strasbourg.

[*Latin ed. p. 870*]

Acts of the Apostolic See – Official Commentary 870. Gabasitanum, Patricius Lyons, already Bishop of Christchurch, Auxiliary to the Most Reverend Norman Thomas, Cardinal Gilroy, Archbishop of Sydney. Aegeaensem, Michael Bernard, Apostolic Vicar of Conakry. Saccaeotenum, Dominic Hoan van Doang, Apostolic Vicar of Bac Ninh. Siguitanum, Peter Kelleter, Apostolic Vicar of Bethlehem. Stectorenum, Auden Me Cann, Apostolic Vicar of Cape Town. Thebanum in Phthiotide,

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Franciscus Santos Santiago, the first Apostolic Vicar of Saint George's. Saginavensem, Stephanus Woznicki, Auxiliary to the Most Reverend Edward S.R.E. Cardinal Mooney, Archbishop of Detroit. 3. Busiritanum, Ioannes von Rudlofi, Auxiliary to the Most Reverend William Berning, Archbishop-Bishop of OsnabrÃ¼ck. Lampsacenum, David Francis Cunningham, Auxiliary to the Most Reverend Gualterius Andreae Foery, Bishop of Syracuse. Theodosiopolitanum, Dominic Della Vedova, already Bishop of Tiburtinum. Euroeensem in Epirus, Polycarpus da Costa Vaz, Auxiliary to the Most Reverend Augustine de Jesus y Souza, Bishop of Oporto. Ohristopoliiaimm, Eduardus Michael Joyce. Accraënsem, newly erected diocese, Adolphus Noser, already Bishop of Capitolias. Bueaënsem, newly erected diocese, Petrus Bogan, already Bishop of Acmonia. Galabarensem, newly erected diocese, Iacobus Moynagh, already Bishop of Lambaesitanum. Kummiensem, newly erected diocese, Hubertus Iosephus Paulissen, already Bishop of Pomaria. Ketaënsem, newly erected diocese, Iosephus Gerardus Holland, already Bishop of Ammaedara.

[*Latin ed. p. 871*]

Acta Pontificia, Pontificium XII, 871. In Liberae Urbis et Boënse, a recenter erecta dioecesi, Ambrosium Kelly, qui iam est Episcopus Altavensis. In Ondoënse, a recenter erecta dioecesi, Franciscum Hughes, qui iam est Episcopus Neptensis. In Owerriënse, a recenter erecta dioecesi, Iosephum Brendanum Whelan, qui iam est Episcopus Tidditanus. In Tamalënse, a recenter erecta dioecesi, Gerardum Bertrand, qui iam est Episcopus Abitinensis. In Urbis Beninensis, a recenter erecta dioecesi, Patricium Iosephum Kelly, qui iam est Episcopus Thignicensis. In Homtomënse, a recenter erecta dioecesi, Franciscum Han. In Synaïtanum, Iosephum Mariam Trinh-nhu Khuê, Vicarium Apostolicum Hanoiensem. In Belënse, Bernandum Arango Henao, primum Vicarium Apostolicum Barrancabermeiensem. In Aearassënse, Constantinum Jürgens, qui iam est Episcopus Tuguegaraoanus. In Ragusiense, dioecesi recenter erecta et eodem modo principaliter unita archidioecesi Syracusanae, Hectorem Baranzini, Archiepiscopum Syracusanum. In Gaesariënse in Mauretania, Franciscum Pennisi, Auxiliarem Excellentissimorum PP. D. Hectoris Baranzini, Archiepiscopi Syracusani et Episcopi Ragusiensis. In Garthaginënse in Hispania, Raymundum Sanahuja Mareé, qui iam est Episcopus Segobricensis. In Violoriense, Iosephum Mariam Bueno y Monreal, qui iam est Episcopus Iacensis. In Flaviobrigënse, a recenter erecta dioecesi, Casimirum Morcillo Gonzales, qui iam est Episcopus Agathopolitanus. In S. Sebastiani in Hispania, a recenter erecta dioecesi, Iacobum Fonty Andreu, qui iam est Episcopus Zamorense. In Albasitënse, a recenter erecta dioecesi, Arthurum Tabera Araoz, qui iam est Episcopus

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Barhastrense. In Tiburtinum, Aloysium Faveri.

[*Latin ed. p. 872*]

Acts of the Apostolic See – Official Commentary 872. Elusim, Aemilius De Smedt, Auxiliary to His Most Reverend Excellency, Monsignor Joseph Ernesti, Cardinal VanRoey, Archbishop of Mechlin. Doberitam, Antonius Plaza, Auxiliary to His Most Reverend Excellency, Monsignor Caesar Antonius Canevá, Bishop of Azul. Zelitenum, Joseph Maria Garcia Lahiguera, Auxiliary to His Most Reverend Excellency, Monsignor Leopold Eijo y Garay, Bishop of Madrid. Capitolias, Marcus Alaupovic. Hierocaesarea, Timothy Fedlimin O'Shea, the first Apostolic Vicar of Livingstone. Andegaven, Henry Chappoulie. Fengxiang, Antonius Chow Wei-tao. Balbura, William Schoemaker, Apostolic Vicar of Puruokert. Garalia, Cornelius Bronsveld, Apostolic Vicar of Taboren. Cremna, Gustav Joseph Bouve, Apostolic Vicar of Northern Katanga. Tremithusiun, Gerard Norbert van Velsen, Apostolic Vicar of Kroonstad. Adrian, Ferdinand Guercilena, the first Apostolic Vicar of Keng-Tung. Asponita, Vincent Reyes, Auxiliary to His Most Reverend Excellency, Monsignor Gabriel Reyes, Archbishop of Manila. Jamulian, Peter Dudziec, Auxiliary to His Most Reverend Excellency, Monsignor Thaddeus Paul Zakrzewski, Bishop of PÅ□ock. YaUegnidon, Mauritius Rousseau, formerly Bishop of Minaten. Atenia, Patrick Joseph McCormick, Auxiliary to His Most Reverend Excellency, Monsignor Patrick Aloysius O'Boyle, Archbishop of Washington. Sesta, Antonius Campello, Auxiliary to His Most Reverend Excellency, Monsignor Francis de Aquino Correa, Archbishop of CuiabÃ¡. Elumna, Raimund de Castro e Silva, Auxiliary to His Most Reverend Excellency, Monsignor Severin Vieira de Melo, Bishop of Teresiana. Pingliang, Ignatius Gregory Larra, newly established diocese.

[*Latin ed. p. 873*]

The Acts of Pope Pius XII record the following appointments:

In Austria, Thomas Fernando was appointed Coadjutor Bishop with the right of succession to the Most Reverend Father Dominic Tiburtius Roche, Bishop of Tuticorin.

In Acmonia, Victor Mary Peter Keuppens was appointed Apostolic Vicar of Luluaën.

In Arbe, Paul Leo Hagarty was appointed Apostolic Vicar of the Bahamas.

In Nepte, Aloysius Haene was appointed the first Apostolic Vicar of Arcis Victoriae.

In Berissen, Hermann Tillemans was appointed the first Apostolic Vicar of Merauke.

In Mazara del Vallo, retaining his archiepiscopal title, Joachim Di Leo

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was appointed, who was already the Archbishop of Lanciano and Bishop of Ortona.

In Ilium, Francis Mary Franco was appointed, who was already the Bishop of Crema.

In Alba, Henry Mae Kenzie was appointed Auxiliary Bishop to the Most Reverend Richard James Cushing, Archbishop of Boston.

In Shanghai, Ignatius Kung Pinmei was appointed, who was already the Bishop of Suceven.

In Barica, William Verwoórt was appointed the first Apostolic Vicar of Pilcomayo.

In the Archdiocese, Silvius Aloysius Haro was appointed Auxiliary Bishop to the Most Reverend Joseph Felix Heredia Zurita, Bishop of Guayaquil.

In Toledo, in America, George John Rehring was appointed, who was already the Bishop of Lund.

In Saint Asaph, John Alfred Guyomar was appointed, who was already the Bishop of Jaffna.

In Baker, Francis Peter Leipzig was appointed.

In Acalissus, Thomas Francis Markham was appointed Auxiliary Bishop to the Most Reverend Richard James Cushing, Archbishop of Boston.

In Hadrianopolis in Pisidia, Leo Aloysius Pursley was appointed Auxiliary Bishop to the Most Reverend John Francis Noli, Bishop of Wayne.

In Kilmore, Augustine Quinn was appointed.

In Elphin, Vincent Hanly was appointed.

In the Diocese of Saint Ancudae, Augustine Charles was appointed, who was already the Bishop of Nysiri.

Osvaldo Salinas Fuenzalida was also appointed.

[*Latin ed. p. 874*]

Acts of the Apostolic See - Official Commentary 874.

Ammaedara, Theophilus James Abraham Kalapurakal, already Bishop of Tiruvalla.

Tiruvalla, Severios Joseph Valakuzhyil, already Bishop of Ingelin.

Öhanganacher, Matthew Kuvatt.

Palai, newly established diocese, Emmanuel Sebastian Vayalil.

Arcenum, Abdullah Nuyaim, Auxiliary to His Excellency, the Most Reverend Elijah Eicha, Maronite Bishop of Heliopolis.

Tarsus (Maronite), Anthony Khoreiche, Auxiliary to His Excellency, the Most Reverend Augustine Bostani, Maronite Bishop of Sidone.

Grem, Joseph Piazzi.

Bassiana, Albert Martin, Coadjutor with right of succession to His Excel-

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lency, the Most Reverend Albini Lafortune, Bishop of Mcoleta, to whom he has now succeeded.

Nisyros, Eliaeum Mendes, Auxiliary to His Excellency, the Most Reverend Anthony de Almeida Lustosa, Archbishop of Fortaleza.

Bulla, Merlin Joseph Guilfoyle, Auxiliary to His Excellency, the Most Reverend John Joseph Mitty, Archbishop of St. Francis in California.

Altava, Joseph Varani, Coadjutor with right of succession to His Excellency, the Most Reverend Anthony August de Assis, Bishop of Jaboticabal.

Drivasto and Prefect of Santarém, Florian Loevenau, Auxiliary to His Excellency, the Most Reverend Vincent Maria Iacono, Bishop of Agrigento.

Ragusa, Paul Butorac.

Jaca, Angel Hidalgo Ibañez.

Mondoñedo, Marian Vega Mestre.

Forolú, Paul Babini, already Bishop of Comacchio (-Pomposa).

Zobten, Cornelius Lucey, Coadjutor with right of succession to His Excellency, the Most Reverend Daniel Cohalan, Bishop of Cork.

Sasima, William Cleven, Auxiliary to His Excellency, the Most Reverend Joseph S.R.E. Cardinal Frings, Archbishop of Cologne.

Tunja, Angel Maria Ocampo Berrio, already Bishop of Socorro y San Gil.

Gurt, Albin Morera, already Bishop of Ampuria and Templ.

[*Latin ed. p. 875*]

Acta Pii PP. 875 XII H I - THE REQUEST FOR THE PALLIA. Then, the Archbishop of Aquila personally requested the sacred Pallium. However, the requests for the Pallia from the metropolitan churches were made through representatives: Marianopolitana (Montréal, recently erected), Bogotensi (Bogota, in Colombia), Dacchensi, Curitibensi (recently erected three times), Lagosiensi (recently erected), (recently erected), Rheginensi, Bombayensi (recently erected), Cincinnatensis, Karachiensi, and Constantiensi (by succession), and Latoris (from a new episcopal see, by special privilege).

APOSTOLIC LETTERS: I. TO THE MOST BLESSED VIRGIN MARY IMMACULATE, PATRONESS OF THE ENTIRE RALEIGH DIOCESE. POPE PIUS XII. For the perpetual memory of this event.

It is not unknown to Us how the ancient faith, which the exiles from Europe, the Britons, the Irish, and later the French, carried with them throughout the seventeenth and eighteenth centuries, still flourishes in the United States of America. Among these, like shining stars, the devotion of the faithful to the Most Blessed Virgin Mary Immaculate shines brightly, remaining constant and firm through the difficulties of time and circumstances, and indeed, has grown so much that the very United States themselves are placed under Her protection. Furthermore, in the Raleigh diocese, as We

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have learned, the cult of the Immaculate Mother of God flourishes, thanks to the efforts of bishops and priests. Indeed, in that same diocese, many churches are dedicated to this Marian mystery; and both the clergy and the laity have devoted themselves to the Immaculate, as Queen and Patroness; moreover, numerous religious families of nuns encourage and excellently instruct young boys and girls to venerate the Virgin Mary, conceived without sin. Finally, it must not be overlooked that the Most Immaculate Virgin, especially in the jurisdiction of North Carolina, is rightly and deservedly considered a "well-ordered army" against the innovators and enemies of the Catholic Church. After mature consideration of all these things, the Venerable Brother Vincent Stanislaus Waters, of Raleigh...

[*Latin ed. p. 876*]

Acts of the Apostolic See - Official Commentary 876. The Bishop, by his proper name, as well as the Vicars General, the Canons, the entire clergy, and the entire people, presented prayers to Us, so that We might deign to declare the Blessed Virgin Mary, conceived without original sin, the heavenly Patroness of the entire aforementioned diocese. And We, so that the faith of the faithful of Raleigh may be more fervent in devotion to Mary, and so that a more evident testimony of Our paternal love for them may be given, We readily deemed it fitting to receive such prayers. Therefore, having heard our Venerable Brother, Charles, Cardinal of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these present letters, and perpetually, We declare, proclaim, and establish that the heavenly Patroness, most blessed Virgin Mary, Immaculate, is the principal Patroness of the entire diocese of Raleigh, with all the liturgical honors and privileges attached, which rightly belong to principal Patrons of places and persons. Notwithstanding anything to the contrary. These things We decree, We establish, We determine, that these present letters shall remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the ninth day of the month of November, in the year 1945, the seventh year of Our pontificate. By special mandate of the Most Holy Father, to the Cardinal Secretary of State, [signature] Bapt. MONTINI, Substitute Secretary of State. THE CATHEDRAL CHURCH OF THE CITY OF SEGUNTINA AND THE DIOCESE ARE CROWNED WITH THE INSIGNIA OF A BASILICA MINOR. PIUS PP. XII For the perpetual memory of this event. — The sacred and illustrious buildings, whether

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by antiquity, or by size and works of art, or especially by the piety and devotion of the faithful, are, according to custom, adorned.

[*Latin ed. p. 877*]

The Acts of Pope Pius XII, 877, record that We are accustomed to honor the Roman Pontiffs with honorary titles and exceptional privileges. Therefore, We have readily accepted the supplications and prayers of the Venerable Brother Aloysius Alonso Munoyerro, Bishop of Segovia, through which He earnestly presented to Us the desires of the esteemed Chapter of Canons of the Cathedral Church, so that We would deign to adorn the aforementioned Cathedral Church of the City and Diocese of Segovia, dedicated to the Blessed Virgin Mary, who was taken up into Heaven, and commonly known as "de Mayor," with the title of Minor Basilica. We are easily persuaded to grant this privilege to that edifice, for it is one that, after the most grievous disturbance of the Christian name in Hispania, was splendidly built through a public vow and contributions, succeeding the ancient Temple which, from the sixth century, guarded the See of the Bishops of Segovia, among whom many shone forth through their works and virtues. Furthermore, the Christian people, with the greatest reverence, worship and honor the Most Holy Virgin Mary, who was assumed into Heaven, in that very magnificent Temple, and the clergy of that place diligently and attentively perform divine services and other duties. Such piety, of both the clergy and the citizens, was most clearly demonstrated when, with the aforementioned Bishop and the Supreme Governor of the Spanish Nation present, that new and most beautiful sacred building was solemnly consecrated. Since these things are so, embracing with particular benevolence the aforementioned Bishop and Canons, nobles, and citizens, and wishing to foster and ever increase the piety of the faithful towards the Blessed Virgin Mary, who was taken up into Heaven, We have freely decided to grant Our approval to such desires and prayers. Furthermore, having heard from Our Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation regarding the fullness of Our Apostolic power, by the force of these present letters, and perpetually, We elevate the Cathedral Church of the City and Diocese of Segovia, in Hispania, to the dignity and honor of a Minor Basilica, with all the privileges and rights that rightly belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and shall be fully supported by those to whom they pertain, or who may pertain to them, now and in the future; and that it shall be rightly

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judged and defined, and declared invalid from this moment.

[*Latin ed. p. 878*]

Acts of the Apostolic See - Official Commentary 878, and it will become void if anything contrary to these matters is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of May, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal, Prefect of the Congregation for the Secret Affairs, Bapt. MONTINI, Substitute Secretary of State, concerning the establishment of an Apostolic Delegation in the region of ((PAKISTAN)) called ((KARACHI)). PIUS PP. XII For the perpetual memory of this matter. — Guided by the divine plan for the governance of the entire Church, we have nothing older than to provide spiritual assistance to the faithful, wherever they may be under the signs of Our Savior, according to their needs. Therefore, since the city of "Pakistan," recently made autonomous, has been completely separated from the Republic of India in the vast eastern regions of India, we have understood that the establishment of a proper Apostolic Delegation would be of great benefit to Our children living in that region. Thus, whether they are pastors or administrators, diligently engaged in the propagation of the faith, or faithful, they will have reason to rejoice in the testimony of Our most ardent will, and they will be able to more effectively carry out the duties of the holy religion. Therefore, having heard Our beloved son, Peter, Priest of the Holy Roman Church, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, and having approved the opinion of that same Congregation, by these Apostolic Letters and Our authority, We establish and declare established an Apostolic Delegation in the region called ((Pakistan)), encompassing both the western and eastern parts, and subject to that Sacred Congregation in spiritual matters, to be called "de Karachi." We grant to the aforementioned Apostolic Delegation all and singular rights, privileges, and offices that are proper to Apostolic Delegations by common law. These things We decree, declaring these Letters to be firm, valid, and efficacious, and to remain and endure forever; and to have their full and complete effect; and We grant to the Apostolic Delegation through...

[*Latin ed. p. 879*]

Acts of Pope Pius XII, 879. We, in the State of "Pakistan," now and forever fully approve; and it is to be duly judged and defined; and it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the seventeenth day of the month of July, in the year 1950, in the twelfth year

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of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, to the Pontifical Diplomats. IV. VENERABLE SERVANT OF GOD, MARGARET BOURGEOYS, VIRGIN, of the Congregation of Sisters founded by Our Lady, is declared blessed. PIUS PP. XII. For the perpetual memory of this matter. — Because, as Saint John Chrysostom said, "The care of our brethren is the greatest concern of Christian life," the Church has customarily honored with special praise those who have adorned their name with this virtue. With such zeal, Margaret Bourgeoys, a flower of France, a light of the Canadian region, is commended above all others. Let those who desire to follow in the footsteps of Christ take her as an example, and let them understand with their minds and thoughts the manner of her life, when so many souls are harmed and so many injustices are imposed upon them. In the pleasant city of Trecis, in France, Abraham Bourgeoys, a tailor, and Guilelma Garnier, a most virtuous mother of nine children, gave birth to Margaret on the seventeenth day of the month of April, in the year 1620; and on the same day, she was baptized and presented to God. Although she possessed a fiery spirit, the child so conformed to her parents' discipline that she gave great promise of herself. In the year 1630, she received the Sacraments of the Eucharist and Confirmation, and from then on, she followed the true path of virtue. Even then, she showed what she would become, as she sought to welcome all into her home with equal kindness and to engage in pious and honorable activities with a united will. In the very flower of her youth, she lost her mother, so that, being called to take her mother's place, she—

[*Latin ed. p. 880*]

The acts of the Apostolic See – Official Commentary 880. She was compelled to undertake the care of young girls and brothers. But on the first Sunday of October, of the year one thousand six hundred and forty, dedicated to the Most Blessed Virgin Mary of the Rosary, her soul was touched and struck by the sign of the Most Holy Mother, which she later called her "conversion"; indeed, she who had been somewhat frivolous and sometimes timid, began to put on the garments of humility, to despise the pleasures of the world, and to cling wholly to God. Therefore, she gave the name "Congregation of the External Sisters of Our Lady" to the association, which was established by the Regular Canonesses of Saint Augustine, so that young girls might, on Sundays and feast days, engage together in pious exercises and impart the elements of Christian doctrine to the young. This Congregation, under the guidance of the excellent priest, Master Jendret, made great progress in the ways of God, so that, with the permission of the superiors, in the year one thousand six hundred and forty-three, she took the vows of poverty and chastity. Wishing to enter the monastery of the Carmelite Order, she did not achieve this, for the Virgin, whom God

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did not wish to withdraw into sacred seclusion, but rather to proceed into the world and to leave the borders of her homeland as a devoted servant of the brothers and a herald of the divine truth. With the approval of the superior, she began a common life with two companions, but this endeavor, unfortunately, failed, and she returned home, which was soon afflicted by the grave sorrow of her father's death. But God, the Provident One, opened a way for His handmaid, so that she might receive a province entrusted to her. The excellent man, Paul Chomedy de Maisonneuve, distinguished by his strong spirit and piety, who presided over the Canadian town of Marienburg, then subject to French jurisdiction, wishing to seek counsel – for the Iroquois were pressing in most fiercely on all sides – returned to his homeland to seek out soldiers and a teacher who would instruct the children of the colonists in good manners. Margaret, after consulting with upright and prudent men, agreed to this undertaking, and in February of the year one thousand six hundred and fifty-three, as the Lord commanded the Apostles, she set out, carrying nothing with her, "neither a staff, nor sandals, nor money" (cf. Luke 9:3), to Marienburg. However, all necessary things were provided for her, and others did everything they could to dissuade the Handmaid of God from her undertaking; but, when she was uncertain as to what to do, with a bright light shining from above, all doubt finally vanished. Therefore, after a very arduous voyage, in which she ministered to those afflicted by plague as an indefatigable mother, she arrived in the Canadian region, which would become almost a theater of her piety and virtue. It is said that a cross was placed on the highest mountain there, but which was overturned by the ferocity of the natives; it was restored at her urging.

[*Latin ed. p. 881*]

Acta Pii Papae XII, 881, recounts a sign of truth in a place shrouded in darkness. It is astonishing how much the Servant of God dedicated to the present pursuit of the salvation of others, how many labors she expended: in Marianopolis and other colonies, she brought spiritual comfort to the inhabitants and encouraged them to live a life of piety and to observe Christian institutions. She opened schools, diligently striving to promote the worship of the faith, and for the benefit of the colonists and the indigenous people, she established hostels and homes for girls, and she took over the administration of a hospital. She restored the church, dedicated to the Blessed Virgin Mary, assumed into Heaven, in which undertaking she encountered many difficulties; and she did not hesitate to work with her own hands, in order to bring her plans to fruition. In the same Canadian region, she founded a Congregation of Sisters of Our Lady, which she governed for many years with great wisdom and tempered with holy rules. This association, which primarily aimed to properly educate girls and to form them according to the precepts of the Christian life, grew

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greatly under the patronage of the Servant of God, becoming a flourishing tree laden with fruit. In order to strengthen and increase this religious family, Margaret, on several occasions, believing herself to be called to do so, returned to France, but she also chose young women from among the indigenous people, who embraced this excellent way of life. Just as fire is often tested by being subjected to numerous trials and adversities, so too was she tested by countless anxieties and hardships; but, trusting in God, who never failed her in her times of need, she patiently endured poverty, the destruction of her works, the hardships of travel, and mental anguish, with great humility. She maintained a humble spirit, so much so that she often refused the highest office in the Congregation, always preserving her virginal dignity, and she was distinguished by prudence, inflamed by charity, and devoted to many pious prayers to God and the Most Holy Virgin. At times, she was moved by divine inspiration, and she was entirely dedicated to the care of souls. Finally, having laid down the burden of responsibility, the Servant of God, fixing her gaze more intently on God, prepared her soul for death, which she adorned with the supreme act of charity. When a sister, grievously afflicted by illness, was in great danger, she offered her own life to God, in order that she might be spared; and indeed, the sister recovered, but Margaret, weakened by a brief illness, passed away among her weeping daughters, on the twelfth day of January, in the year one thousand seven hundred and seventy, after having been restored by the Sacraments of the Church, peacefully breathing her last, to shine in the heavenly court as a "precious pearl." She was buried with the deepest affection by her parents, surrounded by a large gathering of people, both humble and noble, who proclaimed her sanctity with one voice. Her lifeless body was placed in the parish church, but her heart, preserved by medical art in a leaden reliquary, was kept in the chapel of the Sisters of Our Lady, as a pledge of that which "Charity never falleth away." (1 Corinthians 13:8).

[*Latin ed. p. 882*]

Acta Apostolicae Sedis - Official Commentary 882 of the year (Cor., XIII, 8). As the fame of her virtues grew, and God seemed to confirm this with miracles, the question of whether the cause of Margaret Bourgeoys should be introduced among the Blessed was raised; and after the ordinary proceedings, presented to the Sacred Congregation of Rites, the Introduction Commission was signed by the Most Blessed Pope Leo XIII, Our Predecessor, on the tenth of December, in the year one thousand eight hundred and seventy-eight. Subsequently, after Apostolic investigations were completed according to the regulations of the aforementioned forum, a discussion began concerning the virtues of the Handmaid of God, both theological and cardinal; and after all matters were carefully examined, the Venerable Servant of God, Pope Pius X, also Our Predecessor, by decree

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issued on the nineteenth of June, in the year one thousand nine hundred and nineteen, declared that she had attained heroic perfection. Then, as inquiries were made concerning the miracles which, through the intercession of the Servant of God Margaret Bourgeoys, were said to have been granted by God, We, after having excused two witnesses from presenting evidence, and after carefully examining and considering two others, pronounced, by a wide decree on the third of September, in the year one thousand nine hundred and fifty, that they were established. Only one thing remained to be determined, namely, whether the Handmaid of God could safely be reckoned among the Blessed, which was duly carried out; for all, whether Cardinals presiding over the Sacred Rites, or Official Prelates and Consultor Fathers, affirmed this very thing with unanimous agreement. We, however, having considered these votes, more fervently implored God that He might grant Us heavenly assistance in rendering such a weighty judgment. Therefore, on the fifth of October, in the same year, after having celebrated the Divine Host, We, accompanied by Our Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, and Our beloved Son Alexander Verde, Presbyter of the Holy Roman Church, Cardinal, Relator of the Cause, as well as the Venerable Brother Alfonso Carinci, Archbishop in the title of Seleucia in Isauria, and a member of the Supreme Council presiding over the Sacred Rites, and Our beloved son Salvatore N a tucci, General Promoter of the Faith, declared that it was possible to safely proceed with the Beatification of the Venerable Servant of God Margaret Bourgeoys. Since these things are so, We, fulfilling the wishes of the Sisters of Our Lady and of the Catholics of Canada, by the force and Apostolic authority of these letters, grant the faculty that the Venerable Handmaid of God Margaret Bourgeoys may henceforth be called Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that also images of the same Blessed may be reproduced. Furthermore, by the same Our authority...

[*Latin ed. p. 883*]

We grant permission that, concerning this matter, the Office of the Most Holy Virgin Mary be recited annually, along with the proper readings approved by Us, and that the Mass of the same Most Holy Virgin be celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this permission solely in the dioceses of Troyes, within whose boundaries the aforementioned saint was born, and in Montr…al, in which she passed away; also, in temples and chapels throughout the world where the Congregation of Sisters uses them, by all the Christian faithful who are obligated to recite the canonical hours, and, with regard to Masses, by all priests to the temples or chapels in which the feast of the aforementioned saint is celebrated, provided that it is conve-

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nient. Finally, We grant permission that the solemnities of the Beatification of the Venerable Margaret Bourgeoys be celebrated, with due observance of the aforementioned regulations, in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and Apostolic ordinances and decrees concerning the non-cult, and any other contrary provisions. We wish that, even in judicial disputes, the same faith be given to copies of these letters, whether printed or not, provided that they are signed by the hand of the Secretary of the Sacred Congregation for Religious Affairs and are sealed with the seal of the same Congregation, as would be given to the expression of Our will, as contained in these presented letters. Given in Rome, at St. Peter's, under the Fisherman's ring; on the twelfth day of the month of November, the twenty-fourth Sunday after Pentecost, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, entrusted with the delivery of these documents.

[*Latin ed. p. 884*]

Acta Apostolicae Sedis – Official Commentary – S 84. LETTERS I. TO THE MOST REVEREND MR. ERNEST TITUS, BISHOP OF SABINA, OF THE HOLY ROMAN CHURCH, CARDINAL RUFFINI, ARCHBISHOP OF PANORMITANUM, WHOM WE APPOINT AS OUR LEGATE TO THE ASSEMBLY TO BE HELD IN THE CITY OF ROSARIO, FOR THE ADVANCEMENT OF STUDIES IN THE SACERDOTAL VOCATION AND TO AID YOUNG MEN TRAINING FOR THE PRIESTHOOD.

PIUS PP. XII.

My beloved Son, greetings and the Apostolic Blessing.

In Rosario, a flourishing and noble city of the Republic of Argentina, an assembly will soon be held, the purpose of which will be to foster studies related to the priesthood and to provide support for those preparing for the priesthood. Since we hold great hopes for this undertaking and anticipate that its outcome will be most beneficial, we have chosen and appointed you, our beloved Son, as our Legate, to preside over these gatherings and to convey our encouragement and wishes.

We have no doubt that, given your renowned piety, prudence, and learning, you will diligently and honorably fulfill the task entrusted to you by Us.

Furthermore, it has been arranged that, continuously, another assembly will be held in that nation of Argentina, dedicated to the mysteries of the Eucharist.

It is clear that these two assemblies will be appropriately and suitably

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linked, for the Eucharist and the priesthood – as was also mentioned in letters previously sent to the Bishops of Argentina – are so dogmatically connected that they cannot be separated; moreover, the practical advantages of holding these two events together are evident.

As the Eucharistic celebrations attract large numbers of the faithful to the city of Rosario, so too will the assembly for young men preparing for the priesthood, which, as we have observed, will be carefully organized and planned, and will sow seeds of great value that will flourish under the light of the Eucharist.

We are confident that this assembly will bear abundant fruit, which we will be able to share with the prelates of Argentina at a later time.

From its very beginnings, the Church has always been concerned with preparing a body of priests who will excel in doctrine and virtue. The Church urges its prelates, especially in these times, to address the spiritual needs of the faithful, who, although their numbers have increased, are easily susceptible to ignorance of divine matters and to indifference in their morals.

[*Latin ed. p. 885*]

The servants of God are subject to grievous impulses, and they urgently implore the ministers of the sacred rites, who are neither few in number nor wanting in the performance of the most sacred duties. To this assembly, besides other difficulties, a principal obstacle presents itself, namely, that some Christian families, captivated by the allure of wealth, do not give their sons to the Church, so that they may be dedicated to the honor and burden of the priesthood. Therefore, above all, desires must be awakened in Christian homes, so that from thence, the most excellent flowers may emerge, namely, the ministers of the sacred rites, who will be useful and present to the people of God, teaching them and leading them to the pastures of salvation. Then, good and suitable men, especially teachers and mistresses, should consider whether in the minds of the children, the divinely given studies of pursuing the priesthood are taking root. As for us, from the very beginning of our pontificate, on the fourth of November in the year 1941, we established, by our Apostolic Letters "Motu Proprio" entitled "Pontificium Opus Sacerdotalium Vocationum," which we believe to be among the most important that we have founded, with Christ's help. We rejoice that this, never deviating from the norms established for it, continues to flourish with ever greater success, adorned and enriched by us with sacred indulgences. The reason for our great joy is that we also see in the lands of the Republic of Argentina a praiseworthy work being established and taking deeper root, as its threefold purpose shines forth: for it rightly informs about the Catholic priesthood, it strengthens the will in the people to support young men aspiring to the priesthood, and it accumulates prayers for them and for the priests themselves. In this regard, having thoroughly

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ascertained how much labor has been devoted to the seminaries for the support of the sacred rites in the Republic of Argentina, we are pleased to give true and deserved praise. Nevertheless, the voice and warning of the Savior Christ always and everywhere holds true, saying: "And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest." 1 Indeed, we place our hope and trust in this, that through the supplications offered by a multitude of the faithful to the Eucharistic King, through the most pious hands of the Virgin Mary of the Rosary, in the very city dedicated to her, during the same month, "Acro," a splendid cohort of priests will be obtained for the Church in Argentina, to the glory of Christ. In order that the fruitfulness of these salutary works may increase with greater certainty and abundance, we grant you the faculty to bestow, on whatever day you choose, after the sacred pontifical rite has been performed, the Apostolic Blessing upon the faithful, together with a plenary indulgence, according to the norms of the Holy Year.

1 Luke 10:2.

[*Latin ed. p. 886*]

Acta Apostolicae Sedis - Official Commentary "886 lucranda, inipertias. Finally, nothing remains for Us except to impart our paternal blessing earnestly to You, beloved Son, to the zealous pastor of Rosario, to the dignitaries, magistrates, priests, and faithful gathered in this assembly. Given in Rome, at Saint Peter's, on the sixth day of the month of September, in the year 1950, in the twelfth year of Our Pontificate. PIUS PP. XII To the Most Reverend and Most Excellent Father Ernest, Titular Archbishop of the Holy Sabina, of the Sacred Roman Church, Cardinal Ruptini, Archbishop of Palermo, whom We appoint as Our legate to the Eucharistic Congress to be held in the city of Rosario, in the Republic of Argentina. PIUS PP. XII, Beloved Son, greetings and Apostolic Blessing. — Among the duties and cares of the Apostolic ministry, a source of secret consolation remains forever in Our heart: the memory of the Eucharistic Congress, celebrated in Buenos Aires, the capital of the Republic of Argentina, to which it was Our honor to preside. The studies undertaken with particular zeal towards the venerated Sacrament of the altar, which We observed among the Argentinians at that time, will be a new and brilliant sign of the same kind of Congress that will soon be held in Rosario, in the city renowned for its piety, rich in resources, and full of hope. Gladly granting Our approval, and wishing that these gatherings be frequented, We designate You, beloved Son, as Our legate, chosen and appointed by Us, so that You may, with the splendor of the Roman purple, and with example and voice, enhance those sacred ceremonies, and may You add encouragement to the multitude of people who will be present there to pursue virtue. We earnestly pray for the most excellent fruits of that Eucharistic Congress of

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Rosario, which You will preside over, as We invoke with raised hands the heavenly help of Our Savior, upon whom rests the solid foundation of Our faith and hope. May the benefits flow from there to the entire Republic of Argentina, so that it may, among Christian nations, be distinguished by wisdom drawn from the Gospel, and especially to the city of Rosario and the diocese of which it is the principal seat. May it be adorned with a beautiful name, and may it flourish in grace, in the integrity of morals, and in the greatness of works."

[*Latin ed. p. 887*]

The Acts of Pope Pius XII, 887, concerning groups of priests, in which nothing is lacking that the Church desires to be present in their ministry. For the sake of the sum of these blessings, so that they may more effectively implore the gifts of heavenly mercy, We grant you this faculty, so that, on whatever day you desire, after the sacred pontifical rite has been performed, you may bestow upon the Christian faithful the Apostolic Blessing, to which a plenary indulgence is attached, according to the norms of the Holy Year. Finally, We most earnestly and most gladly bless you, beloved son, most astute pastor of Rosario, and the other prelates, as well as the clergy and the entire people of Argentina, especially those who dedicate themselves to cultivating the august mystery of the Eucharist through the Rosary. Given in Rome, at Saint Peter's, on the ninth day of the month of September, in the year 1950, in the twelfth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 888*]

Acta Apostolicae Sedis - Official Commentary 888 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION OF DREPANENSIS AND MAZARIENSIS. DECREE CONCERNING A CHANGE IN THE BOUNDARIES OF DIOCESES.

The Diocese of Drepanensis comprises only five communes, of which one consists of scattered villages, and two are located on distant islands. Due to this narrow and dispersed territory, the unequal number of clergy and priests, the lack of benefices, and the poverty of its economic resources, the diocese is burdened with difficulties in its administration and discipline, to the extent that even the necessary works and institutions may not be able to be properly cared for, promoted, and perfected.

Therefore, for a long time, it has been requested of the Apostolic See that the territory of the Diocese of Drepanensis be somewhat expanded, with the addition of certain towns from the neighboring Diocese of Mazariensis, especially since the episcopal city of Drepanensis, which is the capital of the province of the same name, has long-standing relations with these towns.

For this reason, after the most earnest prayers were presented to the Roman Pontiff, and also by those faithful who reside in the towns sub-

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ject to the Diocese of Mazariensis, Our Lord Pius Divine Providence XI, desiring to provide for the good of those faithful and for the needs of the Diocese of Drepanensis, after consultation with the Most Eminent and Reverend Cardinals of this Sacred Consistory Congregation, with the Secretaries, and with those who are required to give their assent, or are presumed to give their assent, by virtue of the present Consistory Decree, which shall be valid as if Apostolic Letters sealed with the lead seal had been issued, benignly decided that three communes, commonly known as Aloamo, Galatafimi, and Castellammare del Golfo, and the *pagus* of Borgo Fazio of the Commune of Drepanensis, which are located within the Diocese of Mazariensis, should be separated from the latter, together with all the parishes existing there, and added to the Diocese of Drepanensis; and that the island of Cossura, commonly known as "Pantelleria," which has hitherto been subject to the Diocese of Drepanensis, should be separated from the latter and added to the Diocese of Mazariensis, thus changing the boundaries of both dioceses in this manner.

[*Latin ed. p. 889*]

The Sacred Congregation for the Propagation of the Faith, 880 Ad. To carry out these matters, the same Most Holy Lord has deigned to appoint the Most Reverend Monsignor Dr. Ernest, Cardinal of the Holy Roman Empire, Archbishop of Palermo, and Apostolic Administrator of the dioceses of Mazara del Vallo and Trapani, granting him the necessary and appropriate faculties for this purpose, including the power to delegate, to any man holding ecclesiastical office, to carry out the aforementioned objective, and to send, as soon as possible, to this Holy Congregation an authentic copy of the executed act. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 15th of September, 1950. [Signature] Fr. A. I. PIAZZA, Bishop of Sabina, and Monsignor, Secretary. [Signature] L. Ç S. I. Ferretto, Assistant. SYDNEY. - BATHURST. DECREE CONCERNING THE CHANGE OF BOUNDARIES OF THE DIOCESE OF FINES. The Most Reverend Ordinary of Bathurst, with the full consent of the Most Reverend Cardinal Ordinary of Sydney, presented a petition to this Holy Congregation for the Propagation of the Faith, so that, for the good of the faithful, a portion of the territory of the Archdiocese of Sydney might be incorporated into the Diocese of Bathurst, and thus the boundaries would be changed in such a way that they would follow, from Mount, commonly called Boonbourwa, the Great Dividing Range, and other ridges, first towards the south and then towards the west, until they reach the confluence of the stream commonly called Coorongooba Creek and the stream called Running Creek, and then follow the course of that stream until it reaches the river called Capertee River. From that place, the boundaries would be drawn in a straight line, first towards the south and then towards the west, until they reach the mountain called

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Canobla, from which mountain, following other ridges, they would again touch the Great Dividing Range, at the mountain called Mac Lean, and then follow the old boundaries.

[*Latin ed. p. 890*]

Acta Apostolicae Sedis - Official Commentary 890. Furthermore, this Holy Congregation for the Propagation of the Faith, having considered the matter opportunely, by order of His Holiness, Our Lord Pope Pius XII, and with the force of the faculties specially granted to it by the same Most Holy Lord, and valid throughout the entire year of 1950, by the present Decree establishes that the aforementioned portion of territory, as defined above, together with the clergy and faithful legitimately residing there, shall be detached from the Archdiocese of Sydney and perpetually incorporated into the Diocese of Bathurst, thereby changing the boundaries of both dioceses accordingly. Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 5th of May in the year of Our Lord 1950. P. Card. FUMASONI BIONDI, Prefect. L. © S. t Celsus Constantini, Archbishop titular of Theodosius, from the Secretariat II.

DECREE CONCERNING THE ALTERATION OF VICARIATE BOUNDARIES.

The Most Reverend Ordinaries of the Apostolic Vicariates of Douala, Foumban, and Yaounde, having deliberated together, presented petitions to this Holy Congregation for the Propagation of the Faith, requesting that the boundaries of the aforementioned Vicariates be altered so that they would be the same as the boundaries of the civil regions, namely, that, while maintaining the boundaries with other neighboring jurisdictions, the Apostolic Vicariate of Yaounde would include the civil regions of Nyong and Sanaga and of Mbam; the Apostolic Vicariate of Foumban would include the civil regions of Bamoun, Bamileke, and parts of the civil regions of Mungo and Wouri located on the right bank of the Wouri River; the Apostolic Vicariate of Douala would include parts of the civil regions of Mungo and Wouri located on the left bank of the Wouri River, and the civil regions of Ntem, Kribi, and Sanaga maritime. These petitions were approved by the Most Reverend Cardinals of the Sacred Council for Propagating the Christian Faith in plenary sessions on the 22nd of May of the current year, and therefore this Holy Congregation for the Propagation of the Faith, by order of His Holiness, Our Lord Pope Pius XII, and with the force of the faculties specially granted to it by the same Most Holy Lord,

[*Latin ed. p. 891*]

The Sacred Congregation for the Propagation of the Faith, having considered 891 petitions and those presented throughout the Jubilee Year of 1950, by the present Decree establishes that the territories of the Apostolic

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Vicariates of Foumban, Douala, and Yaoundé, according to what has been explained above, shall be modified. Given in Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 26th day of the month of May, in the year of Our Lord 1950.

P. Card. FUMASONI BIONDI, Prefect.

B. R. S. f C. Costantini, Archbishop titular of Theodos, Secretary.

III. CONCERNING THE ALTERATION OF BOUNDARIES OF PREFECTURES

DECREE CONCERNING THE ALTERATION OF BOUNDARIES

In order that the Catholic Faith may be more suitably promoted on the Island of Madagascar, prayers have been presented to this Sacred Congregation for the Propagation of the Faith, that the boundaries between the Apostolic Prefectures of Morondava and Tsiroanomandidy be altered, namely, that the civil districts of Maintirano and Morafenobe be separated from the Apostolic Prefecture of Morondava and be attached to the Apostolic Prefecture of Tsiroanomandidy.

These prayers, having been received by the aforementioned Sacred Congregation for the Propagation of the Faith, by order of His Holiness, Pope Pius XI, Divine Providence, by virtue of the powers specially granted to it by the same Most Holy Lord and valid throughout the entire Jubilee Year of 1950, by the present Decree establishes that the civil districts of Maintirano and Morafenobe shall be separated from the Apostolic Prefecture of Morondava and attached to the Apostolic Prefecture of Tsiroanomandidy.

Given in Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 9th day of the month of June, in the year of Our Lord 1950.

P. Card. FUMASONI BIONDI, Prefect.

L. R. S. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 892*]

Acts of the Apostolic See - Official Commentary 892 IV. MASWENSI - ON THE MWANZA DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF APOSTOLIC VICARIATES.

Since, in the territory of Tanganyika in British East Africa, within the jurisdiction of the Apostolic Prefecture of Musoma, the Vicariate of Musoma and the Vicariate of Maswa were established after a division, and this was done for the benefit of the Society of Maryknoll for foreign missions, the Most Eminent and Reverend Fathers Cardinals, presiding over this Sacred Congregation, in the aforementioned plenary meetings held on the 19th, in which this establishment took place, also deliberated on altering the bound-

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aries between the Vicariates of Maswa and Mwanza, so that the work of evangelization might be more suitably promoted. Therefore, these Fathers, considering the particular circumstances of the case, and after hearing the Most Reverend Father David Mathew, titular Archbishop of Apamea in Bithynia and Delegate of the Apostolic Vicariate of British East Africa and West Africa, with a favorable opinion, decided that a portion of the continental territory of the civil district of "Wakerewe," which hitherto belonged to the Apostolic Vicariate of Maswa, should be separated from that Vicariate and attached to the Apostolic Vicariate of Mwanza, which included the remainder of that district (namely, the islands of Ukara and Ukerewe). This decision of the Most Eminent Fathers, this Sacred Congregation, exercising the faculties granted to it by His Holiness, our Most Holy Father Pope Pius XII throughout the Jubilee Year, has taken steps to implement, and has ordered the drafting of the present decree concerning the matter.

Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 24th of June in the year of the Jubilee, 1950.

P. Card. PUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop titular of Theodosius, Secretary.

[*Latin ed. p. 893*]

The Sacred Congregation for the Propagation of the Faith, 893 V DE KOANGrO - DE IPAMU, DECREE CONCERNING THE MODIFICATION OF THE BOUNDARIES OF THE APOSTOLIC VICARIATES.

Since within the territory of the Belgian Congo, the ecclesiastical boundaries between the Apostolic Vicariates of Koango, entrusted to the Fathers of the Society of Jesus, and of Ipamu, entrusted to the Fathers of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, did not correspond either with the civil boundaries or with the necessities of the missionary apostolate, it seemed opportune to the Sacred Congregation for the Propagation of the Faith to proceed with a new delimitation of their boundaries in that place. Therefore, after having heard the consent of the Most Reverend Ordinaries concerned, and after having received the favorable opinion of the Most Reverend and Reverend Monsignor Peter Sigismund, titular Archbishop of Neapolis in Pisidia and Apostolic Delegate in the Belgian Congo, this same Sacred Congregation judged it necessary to modify the boundaries between the aforementioned Vicariates, as is explained below:

1) Between the missionary stations of Totshi and Kilembe, the boundaries shall follow the administrative and civil boundaries between the civil territories of Gungu and Idiofa, namely, the river Labwe from its origin to where it flows into the river Bitshili, and then the course of the river Bitshili up to where it flows into the river Kilung (which coincides with the boundaries of the civil territories of Ngungu and Kikwit);

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2) Between the missionary stations of Totshi, Kikwit, and Ngoso: the boundaries shall follow the boundaries between the civil territories of Kikwit and Ngungu, namely, the river Kilung from the point where it flows into the Bitshili up to its sources; then, a straight line up to the sources of the river Lwano; then, the course of this river from its sources up to the point where it flows into the river Inkieri, which river delimits the civil sectors of Banyansi and Entre Kwilu-Lwano;

3) Between the missionary stations of Pindi and Mateko: from the point where the river Lwano flows into the river Inkieri, the course of the river Inkieri up to its sources, that is, the civil boundaries of the former territories of Bulungu and Kikwit; then, the river Inkieri from its origin, then a straight line up to the origin of the river Lokwa; finally, the course of this river from its origin up to the entrance into the territory of the Mateko missionary station and the point where it flows into the river Kamtska.

This decision of the same Sacred Congregation, exercising the powers granted to it by His Holiness, Our Most Holy Father Pius XII, Pope, especially through the whole...

[*Latin ed. p. 894*]

894 Acta Apostolicae Sedis - Commentarium Officiale, having considered the matter and having taken steps to ensure its proper execution, decreed the following, and ordered it to be recorded. Given from the offices of the Most Holy Congregation for the Propagation of the Faith, on the eleventh day of July, in the sacred year of 1950. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop, titular of Theodosius, from the Secretariate VI. DECREE CONCERNING DIOCESES, APOSTOLIC VICARIATES, AND APOSTOLIC PREFECTURES IN JAPAN, ASSIGNED TO THE SECULAR CLERGY. Since, in Japan, for some years now, and especially during the recent war which raged throughout the world, it had become so difficult for foreign Missionaries to carry out their ministry, that they deemed it more prudent to relinquish their duties, and since Our Most Holy Father, Pope Pius XII, by Divine Providence, freely and willingly accepted their resignation; this Holy Congregation, at the mandate of the same Most Holy Father, has diligently striven to appoint Apostolic Administrators from the Japanese clergy to each Mission, namely, the dioceses of Fukuoka, Osaka, Sendai, Yokohama, as well as the Apostolic Vicariate of Sapporo, and the Apostolic Prefectures of Karahuto, Kyoto, Miyazaki, Nagoya, Niigata, Shikoku, and XJ raïca. This has been done with the intention that the Missions which were then entrusted to the Japanese clergy should, as circumstances permit, be formally transferred to them. Therefore, this Holy Congregation, having now determined that the time is ripe to put this plan into effect, by this Decree formally transfers all of the Missions mentioned above to the secular Japanese clergy, with the firm hope that, with the help of dedicated missionaries, both foreign

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and, above all, those Societies which, through great effort and long years of labor, have founded and strengthened the Church in Japan, these same Missions will experience ever greater and more blessed growth. The Apostolic Vicariates of Hiroshima, however, remain entrusted to the Society of Jesus.

[*Latin ed. p. 895*]

The Sacred Congregation for the Propagation of the Faith, having considered, has decreed that the legal status remains unchanged, namely that the aforementioned Society shall hold a vicariate at the disposal of the Holy See. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 20th of July, 1950. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop, titular of Theodosius, Secretary.

SACRED CONGREGATION OF RITES

OF THE HOLY ROMAN CHURCH

CONCERNING THE CANONIZATION OF THE BLESSED ANTONIUS BALDINUCCI, PRIEST, MEMBER OF THE SOCIETY OF JESUS, REGARDING A QUESTION.

Should a commission be appointed for the resumption of the cause of canonization in this case, and for the purpose of what is being discussed?

Let the city of Florence rejoice, for it not only shines with the splendor of the arts, but, which is greater, it has produced not a few illustrious individuals renowned for their sanctity, among whom are the Saints Philip Benitius, Andrew Corsini, Antoninus, Philip Neri, the Apostle of Rome, Catherine de Ricci, Margaret of the Society of Jesus, and others. Among these is Blessed Antonius Baldinucci, who, having become a member of the Society of Jesus, felt himself called by God to sacred missions, a duty which he embraced generously, and for twenty full years he never ceased from the preaching of the divine word, especially in the Roman province, bringing forth abundant, joyous fruits. To attain these, he not only persevered in fervent prayer, but also subjected himself to the most grievous bodily afflictions, and thus he excelled in every virtue, and indeed to a heroic degree. God has endowed him with extraordinary gifts, both in life and after his death, which occurred on the 7th of November, in the year 1717. Consequently, observing what is due to be observed, on the 23rd of April, in the year 1893, Pope Leo XIII, of blessed memory, honored him with the glory of Beatification. Now, since new miracles appear to have been wrought by God through his intercession, the Reverend Father Charles

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Miccinelli, General of the Society of Jesus,

[*Latin ed. p. 896*]

Acts of the Apostolic See - Official Commentary 896. The Postulator earnestly implored the Supreme Pontiff to resume the cause of canonization. Letters from the Cardinal of the City, the Archbishop of Florence, and other Archbishops and Bishops, as well as from the Superior General of the Society of Jesus, were also presented to the Pontiff. Therefore, in the assembly of the Ordinary Congregation of Sacred Rites, held on March 28th of this year, the undersigned Cardinal, Prefect of the Sacred Congregation and promoter of the cause, raised the following question for discussion: whether a commission should be appointed for the resumption of the cause, and for what purpose, and he reported this. After hearing this report and considering the importance of the cause, and after also hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, the Cardinals decided to respond: "A commission should be appointed, if it pleases His Holiness." On the aforementioned day, after a report was made by the same Cardinal, Prefect of the Sacred Congregation, His Holiness, having received the opinion of the Fathers, and with the consent of Cardinal Baldinucci, deigned to sign the commission for the resumption of the cause with his own hand. Given at Rome, on April 3rd, 1950.

[Signatures: Eg C. Card. MICARA, Prefect; A. CARINCI, Archbishop, Secretary.]

ROMAN CONGREGATION FOR THE VENERATION OF THE SERVANT OF GOD POPE PIUS X.

Regarding the question: Does it appear that the virtues of the Servant of God, namely prudence, justice, fortitude, temperance, faith, hope, and charity, along with the cardinal virtues, were heroic in degree in the case and for the purpose under consideration?

Saint Bernard, in his book "De Consideratione" addressed to Saint Eugene III, writes: "As for the fruit of consideration, I believe that four things should be considered by you: yourself, those things that concern you, those things that are above you." (Book II). The Venerable Pius X adhered most closely to this teaching of Saint Bernard. From his earliest years until his death, he constantly kept watch over himself, so that, as that same Saint wrote, he might subdue the mortal [nature] and strengthen the rational [nature].

[*Latin ed. p. 897*]

The Sacred Congregation of Rites, number 897, notes. Hence, that contempt for temporal things, that profound humility, with which, even when invested with the highest dignity, and endowed with immense power to

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uproot, destroy, scatter, and dissipate, as well as to build and plant, he acknowledged that all these things were given to him not to dominate, but to serve, not to rule, but to be wearied for all things given to him (Cf. ibid.). Having laid a solid foundation of humility, he was not wanting in other virtues, upon which he excelled, both towards God and towards his neighbors, whether equal or inferior. Furthermore, before we speak more fully of his virtues, it is necessary to examine a few things about the course of his life. Born in the place commonly called Riese, in the diocese of Treviso, on June 2, 1835, to Giovanni Battista Sarto and Margaret Sansón, he was, the following day, reborn through baptism, receiving the name of Joseph. He received the sacrament of Confirmation in his youth; and two years later, he was admitted for the first time to the Holy Table. He entered the Seminary for Clergy in Padua, with the help of the Patriarch of Venice, and, having completed his studies with commendable diligence, he was promoted to the priesthood in 1858. He faithfully performed various duties in his native diocese, and, when the episcopal see was vacant, he governed the diocese as Vicar Capitular. In 1884, Leo XIII elected him Bishop of Mantua, and nine years later, he created him a Cardinal and Patriarch of Venice. After the death of this Pope, and with the Apostolic See vacant, although "he tried with great tears and prayers to repel the formidable burden of the pontificate" (Encycl. 4 Oct. 1903), the Supreme Pontiff was elected on August 4, 1903, receiving the name of Pius X. Elevated to this sublime office, "to restore all things in Christ," so that all things may be in Christ and through Christ (Col. 1:11) (Ibid. Encycl.), he courageously undertook this task with greater zeal than before: a purpose which he fulfilled throughout his entire life. Therefore, with admirable fortitude, he defended God, his glory, the integrity of the Catholic faith, and the beauty of the Church. He diligently cared for the minds of children and adults to be nourished by the food of Christian doctrine; he urged young people with all his might to approach the Eucharistic table early; he desired to have the Code of Canon Law compiled; he ordered that Gregorian chant be restored to its sources from the time of Saint Gregory. With God and the beauty of the Church before his eyes, strengthened by the power of the Holy Spirit, and despite the very serious economic loss that would result, he repudiated the cultural laws in France that were contrary to the rights of the Church. But God rewarded this action so much that he raised up benefactors from that generous nation who repaired the damages. In the struggle against Modernism, which is the source of all heresies.

[*Latin ed. p. 898*]

The Acts of the Apostolic See – Official Commentary, 898, clearly revealed its venom; it examined its serpentine, insidious, and tortuous machinations, condemned them, and emerged victorious, preserving the Church from this pestilent disease. It vigorously suppressed errors and heresies,

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while pursuing those who erred with remarkable charity and paternal affection. It indeed vanquished Modernism, but it embraced all new inventions, whether of science or of art, that were beneficial to the Church, with the utmost favor. Therefore, it established a Biblical Institute; it founded regional seminaries; it adapted the discipline of the clergy to the needs of the present time. Alia, moved by the inspiration of God, and by that grace which was not lacking in her, accomplished much for the perfection of her soul and for the good and growth of the Church, things which, throughout the course of her life, and especially during her pontificate, earned her the reputation for holiness. While a European war was raging, which the Servant of God strove mightily to prevent from escalating, broken in spirit more than by old age, on August 20, 1914, she surrendered her most excellent soul to God, having piously received the sacraments of the Church. The reputation for holiness, with which she shone while living, erupted even more strongly, not only among those more devoted to the Church, but also among those outside of it, and even among non-believers. Therefore, with the Sacred College of Cardinals presiding, and with the vast assembly of bishops, and with countless gatherings and persons of outstanding dignity, petitions were offered to the Supreme Pontiff to introduce the cause for Beatification before the Sacred Congregation of Rites; and indeed, with a happy outcome. For in the Vicariate of Rome, and in Venice, Mantua, and Treviso, after the investigations were completed, on February 12, 1943, the cause for Beatification was introduced, with all due legal formalities observed. Then, by Apostolic authority, after the proceedings were completed, on November 29 of that year, the Preliminary Congregation concerning the virtues was convened before the Cardinal Prefect of the Cause. In this Congregation, it happened that, although not all the difficulties that necessarily arise in such a cause were removed, and although some of them appeared serious at first glance, and although some seemed to cast a shadow on her virtues, especially her prudence and charity, the Sacred Congregation ordered its Historical Section to examine the documents with the utmost diligence, so that the truth might be completely revealed. This Section perfectly obeyed this order, and indeed, with great effectiveness. All the difficulties were completely removed by the force of the documents.

[*Latin ed. p. 899*]

The Sacred Congregation of Rites, its shadows now completely dispelled, so that the virtues of the Servants of God shine forth with full light, and the way to further matters has been opened. Therefore, a preparatory meeting of the Congregation was held on the 18th of the preceding month of July. On the 8th of August of this year, in the Apostolic Palace near the Castel of Gandolfo, before His Most Holy Name, Pope Pius XII, the General Congregation of the Sacred Rites was assembled, in which

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the aforementioned Cardinal, acting as Proponent or Relator, posed the question to be discussed: Whether it is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected with them, were practiced by the Venerable Servant of God, Pope Pius X, in a heroic degree, in the case and with the effects of which we are speaking. The Most Blessed Father attentively listened to the votes of the Cardinals, Officials, Prelates, and Consultors, but postponed issuing a definitive judgment until this day, meanwhile pouring forth fervent prayers before God, so that in this matter of such importance, it would not deviate in the least from divine approval. Therefore, having summoned to himself the aforementioned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, as Secretary, after devoutly celebrating the holy sacrifice of the Mass, he declared: It is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected with them, were practiced by the Venerable Servant of God, Pope Pius X, in a heroic degree, in the case and with the effects of which we are speaking. He ordered that this decree be promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given from the Castel of Gandolfo, near Rome, on the 3rd of September, the Fourteenth Sunday after Pentecost, in the Jubilee Year of 1950.

† E. Card. MICARA, Archbishop of Velletri, Prefect.

© S. f A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 900*]

Acta Apostolicae Sedis - Official Commentary 900

ACTS OF THE SACRED PENITENTIARY TRIBUNAL

INSTRUCTION TO ALL PATRIARCHS, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES, CONCERNING THE JUBILEE YEAR, WHICH EXTENDS TO THE ENTIRE CATHOLIC WORLD.

Since the universal Jubilee, celebrated in this holy City, which has been extended to the entire Catholic world by the recently promulgated Apostolic Constitution "Per Annum Sacrum," it is of the utmost importance that those things determined therein be carried out accurately, prudently, and diligently. In order that this may be accomplished more safely and easily, His Holiness, Pope Pius XI, by Divine Providence, has ordered that this Sacred Penitentiary Tribunal clearly and appropriately expound and authentically interpret those general norms contained in the aforementioned Apostolic Constitution. Therefore, this "Instruction"

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is sent to all Catholic Patriarchs, Archbishops, Bishops, and other Local Ordinaries, for this very purpose, so that not only may they carefully examine all that is stated herein, but also that they may diligently and zealously ensure that the clergy and the people entrusted to them, and especially confessors, scrupulously observe the norms and their interpretations. The following are the specific norms and authentic interpretations that must be observed by all without fail:

I. Those who wish to obtain the Jubilee indulgence must, above all, observe those four conditions which are prescribed according to the Apostolic Constitution "Per Annum Sacrum": namely, they must perform the sacrament of Confession, approach the Holy Communion, and perform the prescribed visits, in which they must recite the prescribed prayers.

II. It is not necessary for Confession and Holy Communion, in order to obtain the plenary indulgence of the year, that they precede, be interspersed among, or follow the four visits; what is necessary and must be observed is this:

[*Latin ed. p. 901*]

Sacra Penitentiaria Apostolica 901: Ut, post ultimum opus, quod etiam Communiō esse potest, praescriptum ad terminandam statum gratiae, secundum can. 925 § 1, perficiatur. Si ergo quis, post confessionem peractam, cum ultimum opus adhuc non completum, rursus in peccatum letale inciderit, iterum confessionem facere oportet, si sacram Synaxim adhuc suscipere debet; alioquin, sufficit ut, actu contritionis perfectae elicito, cum Deo reconcilietur.

III. Si quis, animo sacras visitationes rite peragendi, ad ecclesiae fores pervenerit, aditum ad eam iam clauso vel quavis de causa impedito, tum sufficit ad easdem fores Deum exorare, praescriptas preces recitando. Sed visitatio pia ac devota esse oportet, idest, facta animo Deum colendi; quem quidem animum ipsa exterior reverentia aliquo modo patefaciat.

IV. Vocales preces, quae praescribuntur, alternis etiam vocibus recitari possunt. Mutis vero, can. 936 consulitur.

V. Ad confessarios, quod attinet, sciant imprimis et in comperto habeant se extraordinariis hisce facultatibus uti posse dumtaxat erga paenitentes qui ad confitendum accedant ea mente et sincera voluntate ut Iubilaei veniam consequantur; attamen, si paenitens, mutato proposito, ab acquirenda indulgentia Iubilaei destiterit atque cetera opera imperata intermiserit, omnes absolutiones censurarum, si eas excipias quae ad reincidentiam datae sint, itemque commutationes et dispensationes concessae in suo robore permaneant. Confessarii his facultatibus uti possunt etiam in foro interno extrasacramentali, dummodo de peculiaribus facultatibus ne agatur pro quibus sacramentalis confessio expresse requiratur. Parochi tamen peculiarem facultatem habeant iubilares visitationes dispensandi,

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contrahendi ac commutandi ad normam Constitutionis « Per Annum Sacrum », sub n. VIII, 10, non modicum de paenitentibus agitur, sed etiam cum de singulis fidelibus singulisque familiis paroeciae suae.

VI. Quandoquidem facultas absolvendi a peccatis et ab ecclesiasticis censuris, itemque dispensandi ab irregularitate hisce finibus continetur atque circumscribitur, ita ut per piacularis anni celebrationem semel tantummodo cum eodem paenitente exerceri queat, cum scilicet ipsemet iubilarem veniam primum lucretur (cfr. Const. « Per Annum Sacrum » sub n. VIII, 13); itemque tum solummodo, cum paenitens iam ab alio confessario facultatem habente per anni sancti decursum ab his peccatis atque censuris absolutus non fuerit, vel ab irregularitate dispensatus, summopere necesse est confessarios, ut munere suo rite fungantur, a quolibet paenitente his peccatis, censuris vel irregularitate irretito exquirere: 60 - ACTA, vol. XVII, n. 17. — 26-12-1950.

[*Latin ed. p. 902*]

Acta Apostolicae Sedis - Official Commentary 902: 1° Whether the Jubilee indulgence has already been earned in the year 1901; 2° If it has not been earned, whether the penitent has been absolved from sins or from reserved penances, or has received a dispensation from irregularity, as of the year 1901. For if, from January 1st of the year 1901, the individual has already earned the Jubilee indulgence, or has already been absolved from sins or from reserved penances, or has finally received a dispensation from irregularity, he cannot again obtain such absolution or dispensation.

VII. Confessors shall instruct and keep in mind a list of all sins, penances, punishments, and impediments for which absolution or dispensation is not included within the faculties granted to them; and if any such occur, they must remember that they cannot properly attend to the penitent otherwise than by religiously observing those things which the Code prescribes, namely, canons 2254, 2290, and 1045 § 3.

VIII. They shall not fail to impose upon each penitent a salutary sacramental penance, even if it is lawful for them to believe that the penitent will fully attain the benefits of the Jubilee.

IX. If anyone has incurred hidden penances through some offense, they shall not absolve him until he has made amends to the offended party, even by repairing the scandal and avoiding further damage; or at least, if he cannot make such amends immediately, he must sincerely and earnestly promise that, as soon as it is possible, he will make amends.

X. Confessors who are able to absolve from even public penances should be aware of this: Those who have been specifically subjected to a penance or have been publicly declared as such, cannot enjoy the benefits of the Jubilee as long as they have not fulfilled the requirements according to law in the external forum. However, if they have sincerely abandoned contumacy in

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the internal forum and have shown themselves to be properly disposed, they can, after the scandal has been removed, be absolved sacramentally for the sole purpose of obtaining the Jubilee, with the obligation of submitting themselves to the external forum as soon as possible, according to the law.

XI. With regard to sins reserved by canon 894, confessors shall not grant absolution unless the penitent has formally retracted the false accusation and has, as far as possible, repaired the damages resulting from it, and has also been assigned a grave and lengthy penance.

XII. If the case concerns a matter prohibited by canon 2342, even if it is a hidden matter, they shall not absolve the penitent, under pain of relapse, from returning to that religious house and its church in the future. The penalties, of which mention is made in n. 2° of the same canon, remain in force.

XIII. Religious who have apostatized from their religion shall not be absolved from the excommunication prescribed by canon 2385 as long as they remain outside the cloister.

[*Latin ed. p. 903*]

Sacra Penitentiaria Apostolica 903: Si clerici habent firmum propositum ad religionem suam reditum, et praefinito tempore ad id exsequendum, in foro interno absolvantur, ea condicione ut, si intra praefinitum tempus ad religionem non redierint, censurae sint obnoxii. At illi moneantur, se, quamdiu extra domum suae religionis commorantur, ab actibus legitimis ecclesiasticis excludi, privilegiis omnibus suae religionis privati, Ordinario locorum rationi subici, atque obnoxios esse, etiam postquam redierint, aliis poenis in can. 2385 statutis. Religiosus autem fugitivus, etiamsi ex Constitutionibus suae religionis in excommunicationem inciderit, absolvi, rite dispositus, in foro interno poterit, imposita obligatione ad religionem quam primum redeundi, eadem ratione eademque sub reincidentiae poena, ac pro apostatis a religione cautum est: praeterea, si sit in sacris, ea lege, ut suspensionem observet can. 2386 statutam.

XIV. Cum de commutatione votorum agitur, id latiore quadam ratione accipiatur ita quidem ut confessarii, pro sua ipsorum prudentia, in opera etiam minoris meriti eadem vota commutare possint.

XV. A lectione librorum prohibitorum, eorum praesertim qui in can. 2318 § 1 sub excommunicationis poena vetantur, ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario ipsi aut alii, qui facultatem eosdem retinendi habeat, ante absolutionem tradiderit: sin minus, se eos, cum primum potuerit, destructurum aut traditurum, serio promiserit.

XVI. Ad facultatem quod attinet sacras visitationes commutandi vel dispensandi, haec animadvertenda sunt:

1. Cum aliquis dispensationem obtinuerit unam vel alteram ecclesiam

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aut oratorium invisendi, nulla facta obligatione aliam ecclesiam vel oratorium per commutationem visitandi, noverit idem sacras visitationes quatuor semper habendas esse, quae proinde in reliquis ecclesiis vel oratoriis fieri debent; ita quidem ut christifideles vixdum ex sacra aede post actam visitationem egressi, iterum atque illico in eam ingredi queant ad alteram visitationem peragendam. Dispensatio autem alicuius ecclesiae visitandae idem non est ac sacrarum visitationum numeri imminutio.

2. Si quis vero, praeter dispensationem alicuius ecclesiae visitandae, sacrarum etiam visitationum numeri imminutionem petat, confessarii tot preces eidem recitandas praescribant, quot visitationes dispensatae fuere; quae quidem preces haud absimiles illis esse debent quae in sacris visitationibus adhibentur.

3. Ad dispensationes et commutationes, de quibus supra, quod...

[*Latin ed. p. 904*]

The Acts of the Apostolic See – Official Commentary 904: Let confessors take note that they are obligated to be mindful of their conscience, and that they will be burdened if they grant these [indulgences] without consultation and without just cause to the Christian faithful.

XVII. Since the visitation of four churches is not a precept in itself, but is imposed only on those who freely wish to participate in the Jubilee indulgences, this burden of visitation must, whenever possible, be remitted in whole or in part by the privileged confessors to those who are truly penitent, lest it be converted into other works, which, under a different title, properly bind the penitent to an obligation.

His Holiness, Pope Pius XII, by divine Providence, ordered this "Instruction" to be published, so that a constant and safe interpretation, and the faculties that will be in effect, and the works that must be performed to obtain the Jubilee indulgences, may be available to all, throughout the entire world, during the coming holy year.

Given in Rome, from the offices of the Sacred Penitentiary, on the twenty-sixth day of the month of December, in the year 1910.

N. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 905*]

Sacra 'Romana Rota 905 SACRA ROMANA ROTA. Citation edictalis.

CONCERNING NULLITY OF MARRIAGE OR DISPENSATION REGARDING UNCONSUMMATED MARRIAGE (BERTI - PAGNONI).

Since the actual place of residence of the Lord Cajetan Pagnoni is unknown, in the aforementioned cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma - Palazzo della Cancelleria) on

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February 20, 1951, at the tenth hour, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rota's decision will be rendered concerning this cause.

Should the Rota's sentence of November 12, 1949, be confirmed or annulled in this case?

The Ordinaries of the places, the pastors, the priests, and all the faithful who have knowledge of the aforementioned residence of the said Cajetan Pagnoni, ought to take care to ensure that he is informed of this edictal citation.

* Petrus Mattioli, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, December 23, 1950.

O. Bejan, Notary.

And since the place of current residence of Mr. Gaétan Pagnoni, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 20, 1951, at 10 o'clock, to resolve the doubt mentioned below, and to fix the day for the decision of the cause before the Rota.

Should the Rota's sentence of November 12, 1949, in this case, be confirmed or annulled?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Gaétan Pagnoni, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 906*]

Acts of the Apostolic See - Commentary 906. Official DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, October 24, 1950, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords, Cardinals, the Reverend Prelates, Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been performed through the intercession of the Venerable Servant of God, Pope Pius X, and which are proposed for his solemn beatification. Tuesday, December 19, 1950, in the Apostolic Palace at the Vatican, the Ordinary Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords, Cardinals, and the Reverend Prelates, Officials, discussed: 1. The resumption of the cause of canonization of the Blessed: a) Joan Delanoue, Virgin, foundress of the Sisters of St. Anne of Providence. b) Mary Crucifix of Rosa, Virgin, foundress of the Institute of the Handmaids of Charity. 2. The introduction of the cause of beatification and canonization of the Servants of God: a) Joseph Toniolo, Professor at the University of Pisa. b) Lewis Necchi, Franciscan Tertiary, Doctor, Professor at the Catholic

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University of the Sacred Heart, Milan. Furthermore, reports were examined concerning the writings of the Servants of God Ferdinand Hamer, titular Bishop of Tremitunte, Apostolic Vicar of Western and Southern Mongolia, and his companions, of the Congregation of the Immaculate Heart of Mary (Scheut), who were killed, as is asserted, out of hatred for the faith; and of the Servant of God, Reverend Joseph Mananet y Vives, foundress of the Congregation of the Sons of the Holy Family.

SECRETARY OF STATE. HONORS. By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Order of the Golden Militia: August 20, 1948, upon His Majesty, Reza Pahlavi Mohamed, Shahanshah of Iran.

[*Latin ed. p. 907*]

Diarium Romanae Curiae 907: The Order of Saint Gregory the Great with Medal: October 16, 1950. To the Sheikh Salim al Sabah, Sir Abdullah, of the Mission of Kuwait (Arabia). The Medal of the Order of Saint Gregory the Great: November 30, 1949. To the Reverend Monsignor De Trannoy, Baron Henry, of the Archdiocese of Malines. The Order of Saint Gregory the Great: October 30, 1950. To Mr. Federico Maze, of the Archdiocese of Montréal. The Grand Cross of the Order of Saint Gregory the Great, civil class: August 20, 1948. To His Excellency, Mr. Djam Mahmoud (Iran). To His Excellency, Mr. Pakrevan Fathoullah (Iran). The Order of Saint Gregory the Great with Medal, civil class: 1948. To Mr. Pirnia Harmuz (Iran). To Mr. Garagozlou Hassan-Ali (Iran). To Mr. Massoudi Mohamed (Iran). To Mr. Doctor Mesbahzade (Iran). February 18, 1949. To Mr. Gastone Roelandts, of the Archdiocese of Malines. December 15. To Mr. Pietro E. Truyen, of the Diocese of Ruremonda. January 31, 1950. To Mr. Edmondo W. Flynn, of the Diocese of Providence. April 15. To Mr. Francesco Rocha Lagoa Filho, Doctor, (Brazil). To Mr. Timoleone C. Brutus (Haiti). July 8. To Mr. Francesco Salgado (Haiti). To Mr. Luigi Aranha Pereira (Brazil). July 31. To Mr. Ciro Martínez Repetto (Strasbourg). August 20. The Order of Saint Gregory the Great with Medal, military class: August 20, 1948. To General Hedjazi (Iran). To General Ayadi (Iran). To Colonel Ansari (Iran). To Major Hossein Fardoust (Iran). The Medal of the Order of Saint Gregory the Great, civil class: 1947. To Monsignor Giuseppe Vismara, of the Archdiocese of Milan. December 15, 1949. To Monsignor Clarence Eugenio Martin, of the Diocese of Richmond. August 9, 1950. To Monsignor Valerio Massimo Prolj (Rome). September 26. To Monsignor Salvatore Parisi (Rome). To Monsignor Ferdinando Angelucci (Rome). October 30. To Monsignor Giovanni Torre, Doctor of Laws, of the Archdiocese of Naples. April 8. The Grand Cross of the Order of Pope Saint Sylvester: July 12, 1950. To Count Bartolomeo Pietromarchi (Rome). To Mr. Giovanni Cuneo, of the

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Archdiocese of Chicago.

[*Latin ed. p. 908*]

Acts of the Apostolic See - Official Commentary 908: The Commend of the Order of Saint Sylvester the Pope: December 15, 1949. To Mr. de Vuyst, Paul, of the Archdiocese of Malines. The Insignia of the Order of Saint Sylvester the Pope: August 30, 1950. To Mr. Marani, Commendatore Giorgio, of the Diocese of Verona.

NECROLOGY 1948.

Most Reverend Morel, Elias, John, Joseph, Archbishop titular of Cotrada. – August 1949.

Most Reverend Sauer, Boniface, Bishop titular of Appiana. April 12, 1950.

Most Reverend Sweens, Joseph, Bishop titular of Gapsa. April 26.

Most Reverend Pichón, Julius, Victor, Mary, Archbishop titular of Calcedonia. June 3.

Most Reverend Ismaele Perdomo, Archbishop of Bogotá. November 2.

Most Reverend Breker, Theodore, Bishop of Yenki. November 8.

Most Reverend Lafortune, Albini, Bishop of Mcolet. November 11.

Most Reverend Lopez y Gonzalez, Joseph, of Jesus, Bishop of Aguascalientes.

Most Reverend Courchesne, George, Archbishop of Saint Germain of Rimouski. November 14.

Most Reverend Marini, Hercules, Archbishop titular of Ahden. November 16.

Most Reverend Gubbels, Christmas, Bishop of Ichang. November 20.

Most Reverend Valeri, Thomas, Archbishop titular of Gerapoli of Syria. December 2.

Most Reverend Facchinetti, Camillus, Victor, titular Bishop of Mcio, Apostolic Vicar of Tripoli. December 4.

Most Reverend Hoecht, John Baptist, titular Bishop of Miletopolis. December 13.

Most Reverend Donnelly, George, Joseph, Bishop of Kansas City in Kansas.

Most Reverend, Cardinal VON PREYSING, Corrado, of the Titular See of Saint Agatha of the Goths, Bishop of Berlin. December 21.

Most Reverend Boyle, Hugh, Bishop of Pittsburg. June 29.

NOTE: In the preceding volume, number 8, page 452, where it is written "De Consecratione Episcopi," line 7, in place of the words: "quod successive faciunt Episcopi Consecratores,..." read: "quod successive faciunt Episcopi

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Conconsecratores,..."

[*Latin ed. p. 909*]

Volume XLII, December 30, 1950 (Series II, No. XTIÏ) - No. 18

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[*Latin ed. p. 910*]

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[*Latin ed. p. 911*]

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- November 1: *Munificentissimus Deus*. – The dogma is defined that the most holy Virgin Mary, both in body and soul, was assumed into heavenly glory.

- August 12, 1977: Petition, Definition, Action of Thanksgiving, Exhortation, Supplication.

- May 1, 1950.

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- 1946.

- 753. In the solemn Dogmatic Definition of the bodily Assumption of the Blessed Virgin Mary into Heaven.

- II.

- EPISTLES.

- ENCYCLICAL: *Deiparae Virginis Mariae* (Of the Mother of God). – To the Most Reverend Fathers, Patriarchs, Primates, Archbishops, and other Local Ordinaries, who have peace and communion with the Apostolic See: in which the question is proposed concerning the bodily Assumption of the Blessed Virgin Mary, as a dogma of the Faith to be proposed and defined.

- 782.

- Years of Grace. – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries, who have peace and communion with the Apostolic See: public supplications are announced for the renewal of Christian morals and the concord of peoples, to be held on the Sunday of the Passion.

- 217.

- *Summi maeroris* (Of the greatest sorrow). – To the Venerable Broth-

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ers, Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries, who have peace and communion with the Apostolic See: public prayers are again announced for obtaining peace and concord among peoples.

- 513.

- *Mirabile illud* (That wondrous thing). – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries, who have peace and communion with the Apostolic See: supplications are again announced for promoting concord among peoples.

- 797.

[*Latin ed. p. 912*]

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of Vitoria and Santander, and a new diocese, Flaviobrigensis, is erected. From the territory of the same diocese of Vitoria, another part is separated, and a new diocese, Saint Sebastian in Spain, is erected; and a part is separated from the diocese of Calagurita and added to the diocese of Vitoria. Chapters for the cathedrals are therefore established in each of the new dioceses. ZAMBOANGENSIS (Davao). Undoubtedly better. - From the diocese of Zamboanga, the civil province of "Davao" is separated, and a new Prefecture nullius, Davao, is erected. PACENSIS IN BOLIVIA (Corocoro). For the good of the Christian people. - From the Archdiocese of La Paz in Bolivia, a territory is dismembered, and a new Prefecture nullius, Corocoro, is erected. ISLANDS OF FORMOSA, EUKAOHSUNGENSIS (Taipei). In the Islands of Formosa. - The Apostolic Prefecture of the Islands of Formosa, henceforth to be called Kaohsung, is divided into two parts, and a new Apostolic Prefecture, Taipei, is erected. 42 (Worcester). For the good of souls. - From the territory of the diocese of Springfield in Massachusetts, a part is separated, which is erected into a new diocese, named Worcester. 42 53 37 37 CAMPIFONTIS

[*Latin ed. p. 913*]

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(Capitis Palmensis). For the propagation of the faith.

The eastern part of the Apostolic Vicariate of Liberia is separated and a new Apostolic Prefecture is established, called Capitis Palmensis.

(Livingstonensis). If any arise.

The Apostolic Prefecture of Victoria Falls is elevated to an Apostolic Vicariate, to be called Livingstonensis.

(S. Georgii). If evangelical fruits.

The Apostolic Prefecture of S. Georgii is elevated to an Apostolic Vicariate of the same name.

(Lucenensis). For eternal life.

A part of the territory of the Diocese of Lipa is separated, and a new Diocese is established, called Lucenensis.

(Barrancabermejensis). Under apostolic guidance.

The Apostolic Prefecture of Fluminis Magdalenae is elevated to an Apostolic Vicariate, to be called Barrancabermejensis.

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(Africa Occidentalis Ditionis Britannicae). We have received with joy.

The episcopal hierarchy in Africa Occidentalis Ditionis Britannicae is established.

(Homtomensis). For the episcopal hierarchy.

The Apostolic Prefecture of Hungtung in Sinis is elevated to a diocese, to be called Homtomensis.

(Tangaënsis). Most extensive.

The territory of the Apostolic Vicariate of Kilimanjaro is divided, and a new Apostolic Prefecture, Tangaënsis, is established.

(Infantensis). With our approval.

A part of the territory of the Diocese of Lipa is separated, from which a "nullius" Prelature, Infantensis, is upon established.

(Ragusiensis). For the Lord's flock.

A part of the territory of the Archdiocese of Syracusana is separated, and a new diocese is established, called Ragusiensem; which, however, remains perpetually and principally united to the same Archdiocese of Syracusana.

(Galapagensis). Through the intercession of certain ones.

The islands commonly called "Galápagos" are separated from the territory of the Diocese of GUAYAQUILENSIS, and their territory is established as the Apostolic Prefecture of Galapagensis.

(Linensis). Under apostolic guidance.

The seat of the Diocese of CAFAELANDENSIS is transferred, and its name is changed to Linensis.

(Tolucensis). If so extensive.

A western part of the territory of the Archdiocese of MEXICANA is separated, and a new diocese is established, called Tolucensis.

Throughout the Holy Year.

The universal Jubilee, celebrated in Romae in the year of Our Lord 1950, is extended to the entire Catholic world.

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Apostolic Letters:

620. Concerning the ancient faith.

Beata Maria Virgo Immaculata is declared the principal heavenly patroness of the entire Raleighiensis diocese.

875. Concerning these matters.

Saint John Bosco, Confessor, is established as the principal heavenly patron of the Catholic publishing houses of Italia.

425. Indeed, with joy.

In the city of Pacensi in Bolivia, the church dedicated to S. Francisci Assisiensis is raised to the dignity of a Minor Basilica.

472. Who encompasses all nations.

The Church of B. Mariae Virgini, located in "Csiks omlyo" within the territory of the Albae Iuliensis diocese, is endowed with the title and privileges of a Minor Basilica.

378. Sacred.

The Cathedral Temple of the city and diocese of Seguntina is distinguished with the honors of a Minor Basilica.

876.

[*Latin ed. p. 914*]

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In the Holy Church.

Saint Casimir, Confessor, is declared the principal heavenly Patron of all

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Lithuanian youth.

Whence...

The Blessed Virgin Mary, conceived without sin, commonly called "Our Lady of Lanka," is declared the heavenly Patron of the entire territory of "Ceylon."

Regarding the mind and spirit.

An Apostolic Mission is established in India.

Among the most important.

The Metropolitan Cathedral of Medellin is adorned with the honors of a minor Basilica.

A sign of piety.

The parish church, dedicated to "Our Lady," located in the city of "Gray," in the archdiocese of Besançon, is granted the privileges of a minor Basilica.

A Christian flock.

The parish church of the Blessed Virgin Mary, "Salus Infirmorum," located in the town of "Poços de Caldas," in the diocese of Guaxupe, is elevated to the title and dignity of a minor Basilica.

It is expedited.

An Apostolic Delegation is established in "Dakar."

A blessing.

The title and privileges of the minor Basilica of the Church of the Blessed Virgin Mary, "Peace," in the city of Badajoz, Bolivia, are conferred.

As most chaste.

Saint Joseph, Confessor, the spouse of the Blessed Virgin Mary, is declared the principal Patron of the city of Morella, before God.

Most august.

The Blessed Virgin Mary, "Valleviride," is declared the principal heavenly Patron of the city and diocese of Alghero.

From the Missions.

An Apostolic Delegation is established for Korea.

The principal of the Aedui.

The Cathedral of Autun, dedicated to Saint Lazarus, Bishop and Confessor, is raised to the status of a minor Basilica.

In the greatest matters.

The parish temple of "Guanare," within the territory of the diocese of Barquisimeto, or the Shrine of the Blessed Virgin Mary "de Coromoto," Patron of the Republic of Venezuela, is adorned with the title of a minor Basilica.

Which are blessed.

The Cathedral Church of Nice, in the diocese, is adorned with the canoni-

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cal title of the new Blessed Virgin Mary, assumed into Heaven, and the privileges of the minor Basilica, and of the holy Virgin and Martyr, Reparata.

Notable temples of God.

The Cathedral Church of the diocese of Aguascalientes is elevated to the title and dignity of a minor Basilica.

Which the August Emperor.

The Blessed Virgin Mary, called "Madonna del Pontelungo," is declared the heavenly Patron of the city and diocese of Albenga, and her feast day is established.

"Flowers appear."

The abbatial temple of Fleury, in honor of Saint Benedict, Abbot, is adorned with the dignity and title of a minor Basilica, located in the town of "Saint-Benoit-sur-Loire," within the territory of the diocese of Orleans.

Catholic studies.

The Federation of Catholic Universities is established.

Temples of God.

The Shrine of the Blessed Virgin Mary "de la Couture" in the town commonly called "Bernay," within the territory of the diocese of Évreux, is elevated to the dignity of a minor Basilica.

Which are divine.

The title and privileges of the minor Basilica Cathedral Church of Mercedes in the Republic of Argentina are conferred.

Three hundred years.

The parish church, dedicated to the Espousal of the Blessed Virgin Mary, in Vienna, Austria, is enriched with the title and privileges of a minor Basilica.

Provident.

Saint Michael the Archangel is declared the principal Patron, before God, of the entire Italian public administration, for the protection of discipline and security.

[*Latin ed. p. 915*]

October 1949:

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27. The Blessed Virgin Mary, under the title of "dei Ghisallo," is established as the principal celestial Patroness of the Italian motorcycle racing community.

28. The Cathedral Church of Molinensis in Gallia is elevated to the title and dignity of a Minor Basilica, dedicated to the Blessed Virgin Mary "by the Angels."

November 11.

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December 1950.

January.

February.

March.

April.

May 13.

The Saint Gerard Maiella, a Confessor, of the city of Corata, located within the archdiocese of Trani, is declared the principal celestial Patron, together with Saint Cataldo.

The temple of the Blessed Virgin of Mercy, in the city commonly called "Jerez de la frontera," within the archdiocese of Hispalensis, is adorned with the honors of a Minor Basilica.

236. The Blessed Virgin Mary, called "Virgo fidelis," is declared the principal celestial Patroness of the entire Italian military corps, known as the "Arma dei Carabinieri."

548. The Cathedral Church of the Puteolana diocese is enriched with the title and privileges of a Minor Basilica.

626. The temple called "ad Arcem," dedicated to Saint Francis of Assisi, located in Viterton, is endowed with the title and privileges of a Minor Basilica.

627. The Blessed Virgin Mary, under the title "in Via," is established as the principal celestial Patroness, together with Saint Venantius, the martyr, of the city and the entire archdiocese of Camerinensis.

714. The Church dedicated to Saint Helena, the widow, in the place commonly called "Birchircara," within the archdiocese of Melitensis, is adorned with the title of a Minor Basilica.

8. The Venerable Servant of God, Vincent Pallotti, a Roman priest, founder of the Society of Catholic Apostles, is declared Blessed.

176. The Venerable Servant of God, Maria Desolata, in the world Emmanuela Torres Acosta, a virgin, foundress of the Institute of the Sisters Servants of Mary for the Ministry to the Sick, is declared Blessed.

182. The Conventual Priory of Egmundensis, located within the diocese of Harlemensis, is erected into an abbey "sui iuris," united to the French Congregation of the Order of Saint Benedict.

550. The Venerable Handmaid of God, Vincentia Maria Lopez Vicuña, a virgin, foundress of the Institute of the Daughters of Mary Immaculate, dedicated to the service of girls, is declared Blessed.

237. The parish church of Saint Francis Xavier Cabrini, in the town commonly called "S. Angelo Lodigiano," in the diocese of Laudensis, is adorned with the honors and privileges of a Minor Basilica.

476. The Venerable Servant of God, Dominic Savio, a young layman, is

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declared Blessed.

242. The Apostolic Delegation to Indonesia is elevated to the rank of Apostolic Nunciature.

434. The Venerable Handmaid of God, Paula Elisabeth, in the world Constantia Cerioli, widow Buzecchi-Tassis, foundress of the Institute of the Bergo Month of the Holy Family, is declared Blessed.

290. The Aedes aeternae Sapientiae, dedicated to eternal Wisdom, built within the grounds of the Roman University at the expense of the Holy See, is donated to the Studio Urbis for the Catholic cause.

387. The Church dedicated to the Blessed Virgin Mary, greeted by the Angel, in the city and diocese of Drepanensis, is enhanced with the title and honors of a Minor Basilica.

717. Saint Alphonsus Maria de Liguori, Bishop, Confessor, and Doctor of the Church, is established as the celestial Patron of all confessors and moral theologians.

595. Saint John Baptist de la Salle, a Confessor, is established as the principal celestial Patron of all teachers of boys and young people.

631.

[*Latin ed. p. 916*]

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By the secret counsel of God. - In the State of "Pakistan," an Apostolic Delegation is established, to be called "Karachi." 878

If fortitude. - The Venerable Servant of God, Margaret De Mattias, a virgin, foundress of the Institute of Sisters of the Adoration of the Most Precious Blood, is declared Blessed. . . . 719

From which all. - The Venerable Servant of God, Anne Maria Javouhey, a virgin, foundress of the Institute of Sisters of Saint Joseph of Cluny, is declared Blessed. . . . 801

Because. - The Venerable Servant of God, Margaret Bourgeoys, a virgin, foundress of the Congregation of Sisters of Our Lady, is declared Blessed. 879

1950:

January 6 - By a MOTU PROPRIO, concerning Our Concern. - Regarding Judgments for the Eastern Church. . . . c VIII

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1950:

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With happy developments. - To the Most Reverend Ordinaries of Italy: concerning the Catholic Action, from our mind.

- To the entire Clergy, possessing peace and communion with the Apostolic See: concerning the promotion of the sanctity of priestly life.

IX 1950

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SOLEMN CANONIZATIONS:

Blessed Mary William Emilia de Rodat, Proclamation. Homily 7

Blessed Anthony Mary Claret, Archbishop, Proclamation. Homily 18

Blessed Virgins Bartholomew Mary Capitanio and Catherine Vincent Gerosa, Proclamation. Homily 28

Blessed Joan of Valas, Queen of France, Proclamation. Homily 11

Blessed Vincent Mary Strambi, Bishop, Proclamation. Homily 24

Blessed Mary Goretti, V.M., Proclamation. Homily 9

Blessed Mary Anne of Jesus De Paredes, Virgin, Proclamation. Homily 18

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Between the Holy See and the Republic of Portugal. - Sil.

More than several. - To the Most Reverend P.D. Normann, titular of the Four Crowned Saints, S.R.E., Presbyter, Cardinal Gilroy, Archbishop of Sydney, whom He sends as a Legate to the Plenary Council of the Oriental Churches of India. 139

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June 25

To the Reverend Father Adalbert Turowski, General Superior of the Soci-

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ety of the Apostleship of Charity: at the close of the century following the death of Venerable Vincent Pallotti, the founder of that same Society.

To the Most Reverend Father Francis Beretti, titular Archbishop of Leontopolis in Pamphilia, and Commendatory of the College of the Holy Spirit, completing the fiftieth year of his priesthood. Three years prior.

To the Most Reverend Father Celsus Costantini, titular Archbishop of Theodosiopolis in Byzantine Crete, Assistant to the Holy See from the Sacred Congregation of the Propagation of the Faith, completing the tenth lustrum of his priesthood.

To the Most Reverend Father Caietan Cieognani, titular Archbishop of Ancyra and Apostolic Nuncio in Spain, in the twenty-fifth year of his episcopate.

To the Reverend Father Kilian Lynch, General Prior of the Order of the Most Holy Virgin Mary of Mount Carmel, and to Father Silverius, General Prefect of the Discalced Fathers of the Most Holy Virgin Mary of Mount Carmel: at the close of the seventh century from the institution of the sacred scapular of the Carmelites.

To the Reverend Father Ephraem Blandeau, General Moderator of the Hospital Order of Saint John of God: at the close of the fourth century from the death of the Founder of that Order.

To the Most Reverend Father Caesar Boccoleri, Archbishop of Modena: at the close of the second century from the death of Louis Anthony Muratori.

To the Reverend Father Maur De Caro, Abbot of the Territorial Abbey of Santissima Trinità di Cava de' Tirreni, completing the ninth century from the death of Saint Alfarius, the Abbot.

To the Most Reverend Father Angel Joseph Roncalli, titular Archbishop of Mesembria and Apostolic Nuncio in France, celebrating the twenty-fifth year of his episcopate.

To the Reverend Fathers, members of the Society of Jesus, who are engaged in writing for the journal "La Civiltà Cattolica": at the close of the century from the beginning of that journal.

To the Most Reverend Father Nicholas Protodiacon, Cardinal Canali, Penitentiary Major of the Holy Roman Church, and President of the Pontifical Commission for the Government of Vatican City, completing the fiftieth year of his priesthood.

To the Most Reverend Father Maximus, titular Archbishop of Santa Maria in Porticu, Cardinal Massimi, Prefect of the Apostolic Tribunal of the Supreme Signature, and Camerarius of the Sacred College, celebrating the fiftieth year of his priesthood.

To the Most Reverend Father Paul Giobbe, titular Archbishop of Ptolemais in Thebaida and Apostolic Internuncio in Holland, completing the

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fifth lustrum of his episcopate.

To the Reverend Father John Baptist Janssen, General Prefect of the Society of Jesus: concerning the advancement of the Marian Congregations.

To the Most Reverend Father Joseph Ghanima, Patriarch of Babylon of the Chaldeans, celebrating the fifth and twentieth years of his episcopate.

To the Most Reverend Father Emmanuel Mignone, Bishop of Arezzo: at the close of the ninth century from the death of Guidone of Arezzo.

To the Most Reverend Father Frederick, titular Archbishop of San Maria a Vica, Cardinal Tedeschini, of the Sodalitas.

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From St. Jerome, Patron: Regarding a newly printed edition for the same Association, of an example of the Gospel.

To the Most Reverend and Most Illustrious Lord, Henry, titular of St. Peter in Monte Aureo, Reverend Cardinal Priest of the Holy Roman Church, Archbishop of Toledo, who will happily complete his fiftieth year of priesthood.

To the Reverend Father Frederick Schwendimann, S.J., General Delegate of the Association of the Prayer for the Holy Apostles: "May the year, dedicated by this Association, be transformed by the power of fervent prayers and penance."

To the Most Reverend Lord, Mesrop Habozian, titular Archbishop of Camachon, General Abbot of the Mechitarist Order of Vienna, and the Reverend Father Serapion Uluhogian, General Abbot of the Mechitarist Order of Venice: Regarding the year marking the end of the second century since the death of Peter Mechitar, the Founder of the Order.

To those participating in the 21st General Assembly of the Association, named "Pax Romana," held in Amsterdam.

To the Most Reverend Lord, Peter, titular of the Holy Cross in Jerusalem, Reverend Cardinal Priest of the Holy Roman Church, Fumasoni Biondi, Prefect of the Congregation for the Propagation of the Faith, regarding the assembly to be held in Rome concerning the Sacred Missions.

To the Christian faithful of the German language, gathered for the annual assembly in the city of Passau, regarding the Rosary.

To the Most Reverend Lord, Ernest, titular of St. Sabina, Reverend Cardinal Priest of the Holy Roman Church, Archbishop of Palermo, whom he sends as a legate to the assembly for fostering priestly studies and assisting

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seminarians in the city of Rosario.

To the Most Reverend Lord, Ernest, titular of St. Sabina, Reverend Cardinal Priest of the Holy Roman Church, Archbishop of Palermo, whom he designates as a legate to the Eucharistic assembly from the entire Republic of Argentina, to be held in the city of Rosario.

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To the Most Reverend Lord, Bernard, titular of St. Andrew and St. Gregory ad Clivum Scauri, Reverend Cardinal Priest of the Holy Roman Church, Archbishop of Westminster, whom he designates as a legate to celebrate the solemnities marking the completion of a century since the restoration of the Catholic Hierarchy in England and Wales.

To the Most Reverend Lord, Emmanuel, titular of the Saints Marcellinus and Peter, Reverend Cardinal Priest of the Holy Roman Church, Patriarch of Lisbon, whom he designates as a legate to celebrate the solemnities marking the end of the fourth century since the death of St. John of God, Founder of the Order of the Brothers of Charity.

To the Reverend Lord, Joachim Carreira, Rector of the Pontifical College of the Portuguese in Rome: Marking the fiftieth anniversary since the founding of the same College.

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October 30: Semi-public Consistory concerning the bodily Assumption

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of the Blessed Virgin Mary, to be defined as dogma.

December 11: Secret Consistory. Address and dispatch of legates to open the Holy Doors. Provisions for churches. Request for pallia.

XIII - RADIO BROADCASTS

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October 1, 1950:

In the presence of the Most Eminent and Reverend Cardinals, Archbishops, Bishops, and Prelates of the Roman Curia...

To the faithful of the Haitian Republic, celebrating the completion of a century since the founding of the Metropolitan city of Port-au-Prince.

To the students of Catholic schools in the United States of America, to encourage charity towards needy children of other nations.

To members of the Christian Young Workers' Association (J.O.C.), gathered in Brussels, celebrating the fiftieth anniversary of the founding of the Association.

To the faithful of London, gathered to celebrate the completion of a century since the restoration of the Catholic Hierarchy in England and Cambia.

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March:

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Participating in the international congress of Catholic journalists, held in Rome.

To the pastors of the city and the sacred time of Lent.

To the teachers and students of the Universities and Schools of France,

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traveling to Rome.

To the faithful who had gathered in Rome to celebrate the canonization of the Blessed Anthony Mary Claret.

To the new legate of Indonesia.

To the faithful who had gathered in Rome to celebrate the canonization of the Blessed Joan, Queen of France.

Participating in the international congress of social studies and the international congress of the Christian social association, held in Rome.

To the faithful, after the canonization of Saint Mary Goretti, Virgin Martyr.

To the faithful who had gathered in Rome to celebrate the canonization of the Blessed Mary Annaea of Jesus of Paredes.

To those who attended the third Thomistic International Congress, held in Rome.

To the teachers and students of the Universities and Schools of France, traveling to Rome.

To those who attended the international congress for the promotion of catechesis, held in Rome.

To the new legate of Columbia.

To the new legate of Lusitania.

April 9, 1950: Within the solemn celebrations of Easter.

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To the Fathers Cardinals, Archbishops, Bishops, and other Local Ordinaries, gathered in Rome for the solemn dogmatic definition of the bodily Assumption of the Blessed Virgin Mary.

784

[*Latin ed. p. 920*]

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2. Liberian (Monrovia). Decree. The Apostolic Vicariate of Liberia shall henceforth be called the Vicariate Apostolic of Monrovia.

2. Mbeyaënsis-Karemensis. Decree. Concerning the change of boundaries of Vicariates.

The Apostolic Vicariate of Batavia shall henceforth be called the Vicariate Apostolic of Djakartan.

10. Windhoek-Livingstonen. Decree. Concerning the change of boundaries of Vicariates.

18. Hanoiensis. Decree. The Apostolic Vicariate of Hanoi shall henceforth be called the Vicariate Apostolic of Hanoi.

To the secular clergy, natives are assigned in: Benue, Ogoja, Raduna, Jos.

Decree. The Apostolic Prefectures of Benue, Ogoja, Kaduna, and Jos shall henceforth be called, respectively, the Apostolic Prefecture of Oturkpoënsis, Ogojaënsis, Kadunaënsis, and Josensis.

5. Sydneyen.-Barthursten. Decree. Concerning the change of boundaries of Dioceses.

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24. Koango, Kisantu, Goquilhatville. Decree. Concerning the change of boundaries of Vicariates.

26. Doale, Foumban, Yaounde. Decree. Concerning the change of boundaries of Vicariates.

9. Morondava, Tsiroanomandidy. Decree. Concerning the change of boundaries of Apostolic Prefectures.

24. Maswensis, Mwanza. Decree. Concerning the change of boundaries of Apostolic Vicariates.

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11. Koango, Jpamu. Decree. Concerning the change of boundaries of Apostolic Vicariates.

20. Iaponen. Decree. Dioceses, Apostolic Vicariates, and Apostolic Prefectures are assigned to the secular clergy of Japan.

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Gnesnen, or Varsavien. Decree concerning the virtues for the beatification of Saint Raphael Ghylinski, priest, of the Order of Friars Minor Conventual, of Rome, or Corduba.

Decree concerning the virtues for the beatification of Saint Raphael Maria of the Sacred Heart of Jesus, foundress of the Congregation of the Handmaids of the Sacred Heart of Jesus, of Rome, or Albanen.

Decree concerning the resumption of the cause for canonization of Blessed Oaspar Del Bufalo, canon of the Basilica of Saint Mark in Rome,

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founder of the Congregation of Missionaries of the Precious Blood, of Treviso.

Decree concerning the virtues for the beatification of Venerable Saint Dominica Maria Bertilla Boscardin, of the Institute of the Sisters Teachers of Saint Dorothy, Daughters of the Sacred Hearts, of Madrid.

Decree concerning the miracles for the beatification of Venerable Saint Dominica Desolata Torres Acosta, foundress of the Institute of the Sisters Servants of Mary, Ministers to the Sick, of Bergamo.

Decree concerning the miracles for the beatification of Venerable Saint Paula Elisabeth Cerioli, widow Buzzecchi Tassis, foundress of the Institute of the Holy Family, of Rome, or Macerata, and Tolentino.

Decree concerning the cause for canonization of Blessed Vincent Maria Strambi, of the Congregation of Clerics of the Barefoot Fathers of the Holy Cross and Passion of Our Lord Jesus Christ, Bishop of Macerata and Tolentino.

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(Turin. Decree regarding miracles for the beatification of the Venerable Servant of God Dominic Savio, a lay youth, alumnus of the Salesian Oratory.)

(Madrid. Decree regarding miracles for the beatification of the Venerable Servant of God Vincent Maria Lopez Vicuña, foundress of the Institute of Daughters of Mary Immaculate, dedicated to the service of young girls.)

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(Madrid. Decree regarding the necessary qualifications for the beatification of the Venerable Servant of God Maria Desolata Torres Aeosta, foundress of the Institute of Sisters Servants of Mary, dedicated to the care of the sick.)

(Bergamo. Decree regarding the necessary qualifications for the beatification of the Venerable Servant of God Paula Elizabeth Cerioli, widow Buzzecchi Tassis, foundress of the Institute of Sisters of the Sacred Family.)

(Albano. Decree regarding miracles for the canonization of Blessed Maria Goretti, virgin and martyr.)

(Rome. Decree regarding the introduction of the cause of the Servant of God Maria Teresa Scherer, foundress and first General Superior of the Congregation of the Sisters of Charity of the Holy Cross of Ingenbohl, of the Third Order of Saint Francis.)

(Rome or Albano, or Senogallia. Decree regarding the necessary qualifications for the canonization of Blessed Maria Goretti, virgin and martyr.)

(Quito. Decree regarding miracles for the canonization of Blessed Maria Anna de Paredes, virgin.)

(Madrid. Decree regarding the necessary qualifications for the beatification of the Venerable Servant of God Vincent Maria Lopez Vicuña, foundress of the Institute of Daughters of Mary Immaculate, dedicated to the service of young girls.)

(Asti, or Turin. Decree regarding the necessary qualifications for the beatification of the Venerable Servant of God Dominic Savio, a lay youth.)

(Vicenza. Decree regarding miracles for the canonization of Blessed Anthony Maria Claret, Bishop and Confessor, founder of the Congregation of Missionaries of the Immaculate Heart of Mary.)

(Ruthenia. Decree regarding miracles for the canonization of Blessed Maria Guilelma Emilia de Rodat, virgin, foundress of the Congregation of Sisters of the Sacred Family.)

(Rome and the World. Decree. Variations in the rubrics of the Roman Pontifical.)

(Victor. Decree regarding the introduction of the cause for the beatification of the Servant of God Francis Garate, temporary professed member of the Society of Jesus.)

(Toledo. Decree regarding the resumption of the cause for the canonization of Blessed Beatrice de Silva, foundress of the Franciscan nuns of the Most Holy Conception.)

(Quito. Decree regarding the necessary qualifications for the canonization of Blessed Maria Anna Jesus de Paredes, virgin.)

(Rome or Hanchow [formerly Southern Shensi]. Decree regarding the martyrdom and miracles of the Venerable Servant of God Alberic Crescitelli, an apostolic missionary, killed in hatred of the faith.)

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(Rome or Anagni. Decree regarding miracles for the beatification of the Venerable Servant of God Maria De Mattias, foundress of the Sisters Adoratrices of the Precious Blood.)

(Vicenza. Decree regarding the necessary qualifications for the canonization of Blessed Anthony Maria Claret, Bishop and Confessor, founder of the Congregation of Missionaries of the Immaculate Heart of Mary.)

(Ruthenia. Decree regarding the necessary qualifications for the canonization of Blessed Maria Guilelma Emilia de Rodat, virgin, foundress of the Congregation of Sisters of the Sacred Family.)

(Rome. Decree regarding the resumption of the cause for the canonization of Blessed Anthony Baldinucci, priest, professed member of the Society of Jesus.)

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Rome, or Anagni. Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God, Maria De Mattias, foundress of the Sisters Adoratrices of the Most Precious Blood.

Montréal. Decree regarding the miracles for the beatification of the Venerable Servant of God, Margaret Bourgeoys, foundress of the Congregation of the Sisters of Our Lady of the Holy Sacrament, approved in the Assumption of the Blessed Virgin Mary.

To the Litany of Loreto, the invocation "Queen assumed into heaven" is added.

Montréal. Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God, Margaret Bourgeoys, foundress of the Congregation of the Sisters of Our Lady.

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Decree. Instruction regarding indulgences granted through prayers and pious works, published in a new collection. Addressed to all Patriarchs, Archbishops, Bishops, and other Ordinary local authorities, concerning the Jubilee Year, which extends to the entire Catholic world.

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Letter. Addressed to the Most Reverend and Most Eminent Cardinals, and to the Most Reverend Archbishops, Bishops, and other Ordinary authorities of Brazil: concerning the proper formation and training of the clergy.

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Rome. Nullity of marriage (Storci-Bozzo).

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Paris. Nullity of marriage (Marcellus Alla-Martua Teresia Seguin).

Rome. Nullity of marriage (Sofio-Pes di Villamarina).

Florence. Nullity of marriage (Mannucci-Kessler).

Agrigento. Nullity of marriage (Di Carlo-Bilello).

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Rome. Nullity of marriage (Damasso-Jacobs).

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Rome. Nullity of marriage (Santi-Mattioli).

Versailles. Nullity of marriage (Jenjcot-Homps).

Catania. Nullity of marriage (Principato-De Luca).

January. Nullity of marriage or dispensation regarding a consummated marriage (Bert-Pagnoni).

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is to be fostered and cared for, 684.

[*Latin ed. p. 960*]

Corrections in Volume XXXXII (1950) of the *Commentarii Acta Apostolicae Sedis*: Page 29, canon 108 § 2, where it reads: "arbitri debent supendere," it should read: "arbitri debent suspendere." | Page 44, canon 182 § 1, where it reads: "pro eo quod est religiosae," it should read: "litigiosae." Page 70, canon 315, second line, it should read: "eorum examen." | Page 95, canon 442 § 1, in the place of the first line: "Ad gratuitum etc.," it should read: "Qui exemptionem ab expensis vel earum deminutionem assequi..." | Page 95, canon 443 § 1, in the place of the first line: "Qui exemptionem etc.," it should read: "Ad gratuitum pauperum patrocinium iudex in singulis causis..." | Page 106, canon 505 § 1, where it reads: "pro eo quod est prohibendum," it should read: "prohibendus." | Page 112, canon 531 n. 6o, where it reads: "pro eo quod est articuli," it should read: "articulos." | Page 223, last line, where it reads: "pro eo quod est quae sum," it should read: "quae suam." | Page 433, line 8, where it reads: "pro eo quod est perenne," it should read: "perennis." | Page 452, where it speaks of "De Consecratione Episcopi," lines 7-8, where it reads: "quod successive faciunt Episcopi Consecratores," it should read: "quod successive faciunt Episcopi Conconsecratores..." | Page 569, lines 16-17, where it reads: "eo ipso sensu, quo ab Ecclesia definita est," it should read: "eo ipso sensu quo definita est." These words pertain to Note n. 4, which is found in the last line of page 568, and which should be read as follows: "Pius IX, Inter gravissimas, 26 Oct. 1870, Acta, Pars I, vol. V, p. 260." | FORTIETH VOLUME OF THE OFFICIAL COMMENTARY "ACTA APOSTOLICAE SEDIS" PUBLISHED ON THE THIRTIETH DAY OF DECEMBER IN THE YEAR 1950, BY THE POLYGLOT PRINTERS OF THE VATICAN.

[*Latin ed. p. 961*]

Year XX, Vatican City, Tuesday, January 10, 1950, No. 1. ACTA APOSTOLICAE SEDIS, SUPPLEMENT.

REGULATIONS OF THE CITY AND DISPOSITIONS OF THE STATE OF VATICAN CITY.

Pontificate of His Holiness Pope Pius XII – Year XI, No. LVI.

Decree: Concerning the authorization for the issuance of "aerograms."

January 10, 1950.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Section 1, of the fundamental law of the Vatican City, June 7, 1929, No. 1;

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Having considered Articles 2 and 20, letter c), No. 5, of the law concerning the sources of law, June 7, 1929, No. 11;

Having considered the Decree of July 30, 1929, No. VIII, concerning the postal service;

Having heard the opinion of the General Counselor of the State,

DECREES:

Article 1. The issuance of postal tickets, designated "aerograms," is authorized, printed on paper bearing, in the watermark on the lower side, the inscription: "STATE OF THE CITY OF VATICAN CITY," and in the upper right-hand corner on the front, the printed imprint indicating the postal value of the postage.

Article 2. The characteristics of the imprint referred to in the preceding article are as follows:

Dimensions: minimum 19.5 x 25, excluding the perforation; vertical format.

The design features, in the center, in white on a cobalt blue background, the crossed keys surmounted by the Triregnum; at the top, the inscription: "POSTE."

[*Latin ed. p. 962*]

Acta Apostolicae Sedis - Supplemento VATICANO; at the bottom, the value of the postage, corresponding to the tax of the first port of a letter sent abroad. Article 3. - The issuance and sale of "aerograms" as mentioned in this ordinance are reserved exclusively to the State. Article 4. - It is forbidden to include additional sheets or any other extraneous object within the aerogram. Article 5. - This ordinance shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governatorate, in the courtyard of St. Damasus, and in the Post Offices, and shall take effect on the same day of its publication. Vatican City, January tenth, nineteen hundred and fifty. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 963*]

In the year XX, in the City of the Vatican, on Wednesday, March 1st, 1950. SUPPLEMENT TO THE LAWS. Number 2. DISPOSITIONS OF THE STATE OF THE VATICAN CITY. Pontificate of His Holiness POPE PIUS XII - Year XI. - Ordinance of the Governor of the State concerning postal rates. March 1st, 1950. THE GOVERNOR OF THE STATE. Having considered Article 5, Chapter 1, of the fundamental law of the City of the Vatican, June 7th, 1929, No. 1, as well as Articles 2 and 20, letter o, No. 5, of the law on the sources of law, June 7th, 1929, No. II; Having considered Ordinance No. VII, of July 30th, 1929, concerning the postal service; Having considered Ordinance No. XLVII, of November 29th, 1948, concerning postal rates; Having considered the Agreement between the Holy See and Italy concerning postal rates,

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February 21st, 1950; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. - From March 1st, 1950, the table contained in Article 1 of Ordinance No. XLVII, of November 29th, 1918, for the postage of correspondence...

[*Latin ed. p. 964*]

The "Acta Apostolicae Sedis" - Supplement 6, concerning postal rates and other postal services directly originating from the City of the Vatican in Italia, is replaced by the following table:

I - CORRESPONDENCE

Letters and postcards: for each 15 grams.

State postcards: L. 25

Private industry postcards: simple: L. 20; with reply paid: L. 40.

Illustrated postcards, including those of the State and private industry, not illustrated: with only the sender's signature and date: L. 5; L. 6; with phrases of greetings expressed in a maximum of five words.

Visiting cards with no more than five words of greetings: L. 6.

Manuscript cards: either a rate of 200 grams (minimum) L. 25; or for each subsequent 50 grams or fraction thereof: L. 5; L. 5; L. 1 for the first 100 grams (minimum); L. 10 for each 50 grams or fraction thereof in excess; L. 5.

Non-periodic printed matter and periodicals sent second-hand: for each 50 grams or fraction thereof.

Packets containing books sent under cover by publishing houses or bookstores (maximum permitted weight: 700 grams): for each 50 grams or fraction thereof: a reduction of 25% on the printed matter rate, with rounding up to the nearest lira. This reduction may also be extended to the fixed fee for registered mail.

Cards with raised dots for the use of the blind: for each kg. or fraction thereof.

Samples without value:

[*Latin ed. p. 965*]

Laws and regulations of the State of the City of Vatican: Expressed, in addition to the ordinary postage.

Recommendation fee, in addition to the fee of 7 Lire 40: for closed correspondence: 35 Lire; 20 Lire.

a) For samples containing free medicinal samples: 10 Lire.

b) For cards with raised dots for the use of the blind: 2 Lire.

For open correspondence, except those indicated below:

Compensation for lost recommended items:

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For each closed item: 300 Lire.

For each open item, except those indicated below: 150 Lire.

a) For each sample containing free medicinal samples: 100 Lire; 20 Lire.

For the first 300 Lire: 10 Lire.

For each 100 Lire or fraction thereof: 5 Lire.

10 Lire.

5 Lire.

b) For each package containing cards with raised dots for the use of the blind.

c) For packages containing books shipped under cover by publishing houses or bookstores: Reduction of the compensation fee in proportion to the special tariff, with rounding up to the nearest Lire.

Insurance, in addition to the postage and recommendation fees:

Ordinary: against risks of force majeure (in addition to the recommendation and ordinary insurance fees):

For the first 300 Lire:

For each 100 Lire or fraction thereof:

Packages with declared value, in addition to the recommendation and insurance fees:

Up to 250 grams:

For each 50 grams or fraction thereof:

Customs re-composition fee:

Assignment fee, in addition to the ordinary postage and recommendation fees, and possibly the insurance fee.

[*Latin ed. p. 966*]

8 Acta Apostolicae Sedis - Supplemento: Avisa de receptione: si requiruntur cum impositione, L. 20; si requiruntur post impositionem, » 30; » 80. Limites: Limites de pondere, dimensionibus et valore omnium objectorum correspondetiae sunt eidem quae statuti sunt pro servicio interno Italiae. II - PACQUI Pacqui ordinarii: a) non ingentes: usque ad 1 kg. x; ab ultra 1 kg. usque ad 3 kg » 160; » 3 5 » » 240; » 5 10 » » 400; » 10 15 ». . » 15 20 ». . .● » 500; » 600. b) ingentes: augmentum 50% tariffae praedictae, cum approximatione ad integrum. Recipientes vacui reditivi: non ingentes . . .)) ingentes . . , » 160; . 90. Pacqui urgentissimi (taxa comprehendit ius distributionis per expressum): a) non ingentes: usque ad 1 kg. . . . » 200; ab ultra 1 kg. usque ad 3 kg » 3 . . . 5 » » 400; » 560. b) ingentes: augmentum taxae correspondens 50% tariffae pacqui ordinarii non ingentis. Pacqui cum assignatione: praeter taxam expeditionis et eventu alienationis . . . . »

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[*Latin ed. p. 967*]

Laws and regulations of the State of the City of Vatican:

Packages with declared value: ordinary insurance coverage, in addition to the shipping fee: for the first 1000 lire of declared value: L. 100 – for each subsequent 1000 lire or fraction thereof: L. 50.

Packages containing books shipped by publishing houses or bookstores:

a) Ordinary: a reduction of 25% of the ordinary package rate, with rounding up to the nearest whole lira.

b) Urgent: a reduction of 25% of the urgent package rate, less the express delivery fee, with rounding up to the nearest whole lira.

Compensation for loss:

a) For ordinary packages: equal to the ascertained damage, with a maximum of:

up to 3 kg: L. 375

from 3 kg to 5 kg: L. 500

up to 5 kg: L. 625

up to 10 kg: L. 875

up to 15 kg: L. 1125

b) For empty return containers: compensation of L. 250.

c) For packages containing books shipped by publishing houses or bookstores: reduction of the compensation for loss of ordinary packages in proportion to the reduction of the rate, with rounding up to the nearest whole lira.

d) For packages with declared value: equal to the ascertained damage, with a maximum equivalent to the amount of the declared value.

Customs re-composition fee: L. 30 – L. 80.

Express delivery fee: L. [amount not specified].

[*Latin ed. p. 968*]

Acts of the Apostolic See - Supplement 10 III - VAGLIA (Bank Draft) Emission Fee (in addition to the price of the form in L. 5): up to the amount of L. 300: L. 10; over L. 300, up to L. 500: L. 30; for amounts exceeding L. 500 and up to L. 1000: L. 2 more for each L. 100 or fraction thereof; for amounts exceeding L. 1000 and up to L. 5000: L. 2 more for each L. 500 or fraction thereof; for amounts exceeding L. 5000: L. 2 more for each L. 1000 or fraction thereof. Telegraphic Bank Drafts: in addition to the emission fee and the telegraphic fee: up to L. 20,000: L. 10; over L. 20,000: [Amount not specified].

Article 2. This ordinance shall be published, in addition to the usual methods, by posting it in the offices of the State Post Office, at the door

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of the offices of the Governorate, and in the Courtyard of St. Damasus, and shall take effect on the same day of its publication.

Vatican City, March 1st, 1950.

THE GOVERNOR

CAMILLO SERAFINI

[*Latin ed. p. 971*]

In the Year of Our Lord 1950, City of Vatican, Monday, April 24th, Acta Apostolicae Sedis, Supplement, No. 3.

CONCERNING THE LAWS AND PROVISIONS OF THE STATE OF THE CITY OF VATICAN.

Pontificate of His Holiness Pope Pius XII – Year XII. No. LVIII. – Delegated Law concerning the characteristics by which the new Vatican coins are determined, and authorizing their issuance.

April 19th, 1950.

THE GOVERNOR.

By virtue of the powers delegated to him by Law No. XLII, dated June 21st, 1947;

Having considered Article 5 of the Fundamental Law of the City of Vatican, dated June 7th, 1929, No. I;

Having considered the Monetary Convention between the State of the City of Vatican and the Kingdom of Italy, signed on June 20th, 1942;

Having considered the Delegated Law concerning the manufacture and issuance of coins, dated November 20th, 1943, No. XXIV;

Having considered the Delegated Law by which new characteristics are determined for the Vatican coins, and their issuance is authorized, dated June 23rd, 1947, No. XLIII;

Having heard the opinion of the General Counselor of the State;

He has issued the following LAW:

Article 1. – The designs of the coins for the 1950 issuance are established as follows:

Gold coin of 100 Lire: on the obverse: bust of the Supreme Pontiff.

[*Latin ed. p. 972*]

14. *Acta Apostolicae Sedis* – Supplementum Pii XII, cum triregnum et piviale, versus sinistram; circum, litterae: PIUS XII P. MAX. A. IUB. MCML.

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In verso: apertura Portae Sanctae, cum Summum Pontificem martello percutiente Portam Sanctam; circum, litterae: STATUS CIVITATIS VATICANI; in fundo: L. 100. Moneta valoris L. 1 0: In recto: bustum Summi Pontificis Pii XII, cum piviale et zucchetto, versus dextram; circum, litterae: PIUS XII P. M. AN. IUB. MCML; in verso: Summus Pontifex genuflexus ad ostium Portae Sanctae, apertam, cum Cruce in dextra manu et candela in sinistra; circum, litterae: STATUS CIVITATIS VATICANI; ad sinistram ostii: L., ad dextram, 1 0; superius: IANUA COELI. Moneta valoris L. 5: In recto, bustum Summi Pontificis cum piviale et zucchetto, versus sinistram; circum, litterae: PIUS XII P. MAX. A. IUB. MCML; in verso: similis praecedentis. Moneta valoris L. 2: In recto: bustum Summi Pontificis cum mozzetta, versus dextram; circum, litterae: PIUS XII P. M. AN. IUB. MCML; in verso: Cupula Sancti Petri, cum columba volans cum ramu olivae in fronte; circum, litterae: STATUS CIVITATIS VATICANI; in fundo: L. 2. Moneta valoris L. 1: In recto: arma Summi Pontificis, superposita Tiara et Clavibus; circum, litterae: PIUS XII PONT. MAX. AN. IUBILAEI MCML; in verso: Porta Sancta clausa; circum, litterae: STATUS CIVITATIS VATICANI; ad sinistram Portae, L.; ad dextram, 1; in fundo: AP. D. XXIV DEC. A. MCMIL. Articulus 2. – Monetae aureae valoris centum lirarum non poterunt excedere summam unius millionis lirarum. Monetae italicae fabricabuntur, pro anno 1950, ad summam totalem unius millionis lirarum, ita distributae: L. 600.000 in monetis valoris L. 10, L. 250.000 in monetis valoris L. 5, L. 100.000 in monetis valoris L. 2, L. 50.000 in monetis valoris L. 1. Articulus 3. – Disposiciones contentae in regulatione approbata decreto Gubernatoris Civitatis, 15 Iulii 1931, n. XXII, quae non sunt contrariae praesentis legis, etiam extenduntur ad emissionem quae ad articulos praecedentis pertinent. Articulus 4. – Praesens lex viget ab die ipsi publicationis.

[*Latin ed. p. 973*]

Laws and Regulations of the State of the City of Vatican 15. The original of the present law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of Vatican, and the corresponding text shall be published in the Supplement to the *Acta Apostolicae Sedis*, and it shall be ordered that all to whom it pertains observe it and ensure that it be observed.

City of Vatican, twenty-fourth of April, nineteen hundred and fifty.

THE GOVERNOR

CAMILLO SERAFINI

[*Latin ed. p. 975*]

Anno XX, No. 4, Città del Vaticano, Wednesday, May 17, 1950.

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ACTA APOSTOLICAE SEDIS, Supplement.

REGULATIONS AND DISPOSITIONS OF THE STATE OF THE VATICAN CITY.

Pontificate of His Holiness Pope Pius XII – Year XII, No. LIX.

Amendments to the printed postage stamps affixed to postcards of the State.

May 17, 1950.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Chapter 1, of the fundamental law of the Vatican City, June 7, 1929, No. I;

Having considered Articles 2 and 20, letter c), No. 5, of the law on the sources of law, June 7, 1929, No. II;

Having considered Ordinance No. VIII of July 30, 1929, concerning the postal service;

Having considered Ordinance No. XLIX of March 1, 1949, by which the issuance of illustrated postcards bearing the printed imprint of the postal value of the postage was authorized;

Having considered Ordinance No. LV of December 31, 1949, concerning postal rates;

Having considered Ordinance No. LVII of March 1, 1950, concerning postal rates;

Having heard the opinion of the General Counselor of the State;

[*Latin ed. p. 976*]

Acts of the Apostolic See - Supplement 18, ORDER, Article 1. — The characteristics of the postage stamps, printed on postcards and referred to in Article 2 of the order of March 1, 1949, No. XLIX, have been modified as follows: dimensions: 24 x 30 mm, including the perforation; values: 20 Lire and 35 Lire; background colors: cobalt for the 20 Lire value and red for the 35 Lire value.

All other provisions of the aforementioned order remain in effect.

Article 2. — This order shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governorate, in the courtyard of St. Damasus, and in the Post Offices, and shall take effect on the same day of its publication.

Vatican City, May seventeen, nineteen hundred and fifty-four.

THE GOVERNOR, CAMILLO SERAFINI.

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[*Latin ed. p. 977*]

Year XX, Vatican City, Friday, December 29, 1950, No. 6. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State. Pontificate of His Holiness Pope Pius XII, Year XII, No. LXI.

Decree authorized by the Governor regarding the issuance of gold coins of the State. December 27, 1950.

THE GOVERNOR OF THE STATE,

Having considered the delegated law of April 24, 1950, No. LVIII, by which new characteristics are established for Vatican coins and their issuance is authorized;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article Unique. – The limit of one million lire for the issuance of gold coins, as stipulated in Article 2, paragraph 1, of the delegated law of April 24, 1950, No. LVIII, is increased to two million lire.

This decree shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus and at the entrance to the offices of the Governatorate, and shall take effect on the same day of its publication.

Vatican City, December twenty-seventh, nineteen hundred and fifty.

THE GOVERNOR,

CAMILLO SERAFINI.

[*Latin ed. p. 978*]

Acts of the Apostolic See - Supplement 26, No. LXII, concerning the extension of the validity of commemorative postage stamps for the 75th anniversary of the State, in accordance with the Universal Postal Union. December 29, 1950. THE GOVERNOR OF THE STATE. Having considered the decree of December 3, 1949, No. LUI, by which the issuance of a series of commemorative postage stamps for the 75th anniversary of the Universal Postal Union was authorized; Considering the expediency of extending the validity period of the aforementioned postage stamps; Having heard the opinion of the General Counselor of the State; DECREES: Article unique. - The validity of the commemorative postage stamps for the 75th anniversary of the Universal Postal Union, issued pursuant to the decree of December 3, 1949, No. LUI, is extended for one year, beginning January 1, 1951. This decree shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the entrance to the offices of the Governorate, and in the post offices of the State, and shall take effect on the

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same day of its publication. Vatican City, December twenty-ninth, nineteen hundred and fifty. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 979*]

LIBRERIA EDITRICE CITTA DEL VATICANO VATICANO. The most recent edition, a new standard edition, of the ROMAN BREVIARY. By decree of the Most Holy Council of Trent, revised by the care of the Supreme Pontiffs, with a new version of the Psalms authorized by Pope Pius XII. Thus is announced the new edition of the Roman Breviary, published by the Vatican Printing Office, now made available. As is known, in the past, standard editions were always prepared in a single volume ("the whole") (up to the most recent, the fourth standard edition, in 1928). Now, however, this edition of the Roman Breviary, to be considered the standard edition according to the approval of the Sacred Congregation of Rites, is prepared for the first time in four parts, namely, the winter, spring, summer, and autumn volumes. Although all those reciting the Divine Office are permitted to use the version of the Psalms, it seemed fitting to adorn this new standard edition of the Roman Breviary with a new version of the Psalms from the original texts. It is printed in red and black, and the text is enclosed in red lines (approximately 14x9 cm), or ruled. All has been carefully considered to ensure practical use and convenience: the best India paper, clear and bright characters perfectly suited for recitation. The main sections (Ordinary, Psalter, Proper of Time, Proper of Saints) and the principal feasts (especially those celebrated with a double or triple office) are decorated with images. To avoid numerous references to the Ordinary and the Psalter, which seemed too troublesome, the verses that are recited daily from the Ordinary are always repeated in the Psalter; likewise, on each day of Advent, the verses for Matins and Vespers, and the Sunday prayers, are repeated. Similarly, in the Proper of Saints, the antiphons and verses of the commemorations are repeated in full, and the readings for the simplified feasts are always found after the readings of the second nocturn of each feast. Other similar innovations have been introduced, so that all those who are obligated to recite the Divine Office may have before them a standard edition and one that is more convenient for performing this sacred duty.

VARIATIONS IN PRICE OF THIS BREVIARY.

In four parts, in 18° (10.5x16.5 cm), with a new version of the Psalms authorized by Pope Pius XII.

- On ivory India paper.

- In clear, red and black print.

- Decorated with images in the main sections and principal feasts; thickness: 2.5 cm; weight: 1 volume, approximately 420 grams.

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Psalms for Feasts, Absolutions, Benedictions, Suffrages, Final Antiphons of the Blessed Virgin, Sunday Prayers.

Furthermore, prayers before and after the Divine Office, Psalm 44, the Ambrosian hymn "Benedictus," and the Magnificat are inserted at the beginning of each volume.

Each Breviary is contained in a case made of thick paper. Without increasing the price of rebinding, the Proper Offices of the Diocese or Order or Congregation can be added; these, however, must be ordered separately.

Price: Lit. 11,000 ($20).

A) Bound in leather with red section headings: Lit. 14,000 ($25.50).

B) Bound in leather with gold section headings: Lit. 15,500 ($28).

C) Bound in goat leather with gold section headings: Lit. 16,500 ($30).

D) Bound in goat leather with red and gold section headings: Lit. 17,000 ($31).

E) Bound in the finest goat leather with red and gold section headings and decorated with gold ornaments: Lit. 20,000 ($36.50).

A cover made of leather, suitable for one volume: Lit. 1500 ($2.75).

[*Latin ed. p. 980*]

THE VATICAN PUBLISHING HOUSE. A work recently published: THE SACRED BIBLE, according to the Latin Vulgate version, faithful to the codices, ordered by Pope Pius XII, edited with care and diligence by the Monks of the Pontifical Abbey of Saint Jerome in Rome, of the Order of Saint Benedict. Volume VIII - LIBER ESRAE ET OBIAD, with the interpretation of Saint Jerome, with Prefaces and a series of chapters, in 4to, xii-280 pages, Rome, Vatican Polyglot Press, 1950 (Price: 2000 Lire, $4). This new volume of the edition contains the books of Ezra, that is, the first and second books of Ezra in the Clementine edition, which Saint Jerome translated from Hebrew at the request of Domnion and Rogatian, and the books of Tobit and Judith, which were translated from Chaldean into Latin by the urgent request of the bishops Chromatius and Heliodorus. The text, restored to the fidelity of the codices, especially the older ones, is provided with a threefold apparatus which explains the established text and its tradition. Prefaces by the Doctor are placed before each book, along with a series of chapters or titles. In the preface, the editors discuss the codices they used and the method and process by which the edition was produced. The preceding volumes were published in this order: I. Genesis, 1926; II. Exodus and Leviticus, 1929; III. Numbers and Deuteronomy, 1936; IV. Joshua, Judges, Ruth, 1939; V. Samuel, 1944; VI. Kings, 1945; VII. Wisdom, 1948. The books of Esther, Job, the Gallican Psalter, and the books of wisdom are being prepared. The Psalters "according to the Hebrews" and the Roman Psalter will be published in the Latin Biblical Collections. It may be helpful to offer some judgments on the

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volumes recently published: A new book, but also a new phase of this immense undertaking. The previous books, already in their common title "Vulgatae," demonstrated that they had a common manuscript basis and presented the same guidelines for the text; guidelines that the lamented first Abbot D. Henri Quentin had carefully traced. Now we enter another section, and things change considerably; the Monks of the Abbey of Saint Jerome here work on their own basis, with renewed criteria, and thus give a true measure of their value in the work, which is often so delicate. And they have proven themselves to be excellent. A. VACCARI, in Biblica, 1944. The vicissitudes of the war did not long interrupt the scholarly work of the monks of Saint Jerome in Rome: The two volumes that we are pleased to present bear the dates 1944 and 1945: They are the fruit of diligent work, as evidenced by the introductions and the documentary apparatus. Work that is meritorious both for its austerity and for its results: we now have the Vulgate of the books of Samuel and Kings according to a practically definitive text. The utilitarian do not perceive its usefulness, but anyone who does not ignore the problems of the Masoretic text knows the importance of a critical edition of the revision made on Hebrew in the 5th century by a master. Dom B. CAPELLE, in Recherches de Théologie Ancienne et Médiévale, 1945. This erudite and patient work finally gives us a clean text, established critically. Furthermore, the very complete apparatus provides a valuable resource for the history of the Vulgate. R. DE VAUX, in Revue Biblique, 1947. In 1907, Pope Pius X decided to appoint a Commission for the revision of the Latin Vulgate... The primary object set before the Commission was to produce the best critical edition of the text of Saint Jerome's translation from the Hebrew, which could be obtained from a study of the oldest and best codices, according to the soundest principles of textual criticism... The revised text published by this Commission might be confidently expected to be the most correct and acceptable edition of the Vulgate Bible. D. A. WELD-BLUNDELL, in Scripture, 1947. The new edition offers, for the first time, an overview of the vast manuscript material in a rather comprehensive selection... In summary, rich manuscript material, an excellent working tool, fundamental for all future Vulgate research. Its text represents a significant advance in the direction of the oldest tradition. HANS LIETZMANN, in Theologische Literaturzeitung, 1940. One thing we can say, however: we prefer a system, followed faithfully, rather than, as often happens, the inconsistency of those who seem to delight in fighting against themselves or, for lack of a system, in building castles in the air. In this sense, apart from many other things, the Fathers of the Abbey of Saint Jerome have given us a good example of fidelity and deserve a thousand praises for it. Finally, with regard to the arrangement and execution of the work, we cannot but admire the exquisite delicacy and patience, typically Benedictine, which borders on an almost incredible scrupulousness. It seems impossible

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that in a work of such delicate study and such complicated printing, such perfection could be achieved. TEÓFILO AYTISO MARAZUELA, in Estudios Bíblicos, 1946.

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